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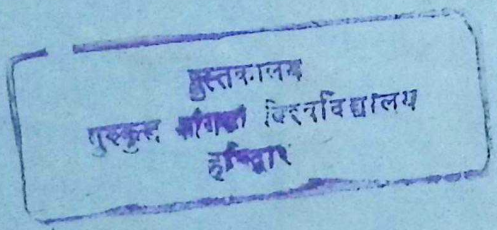

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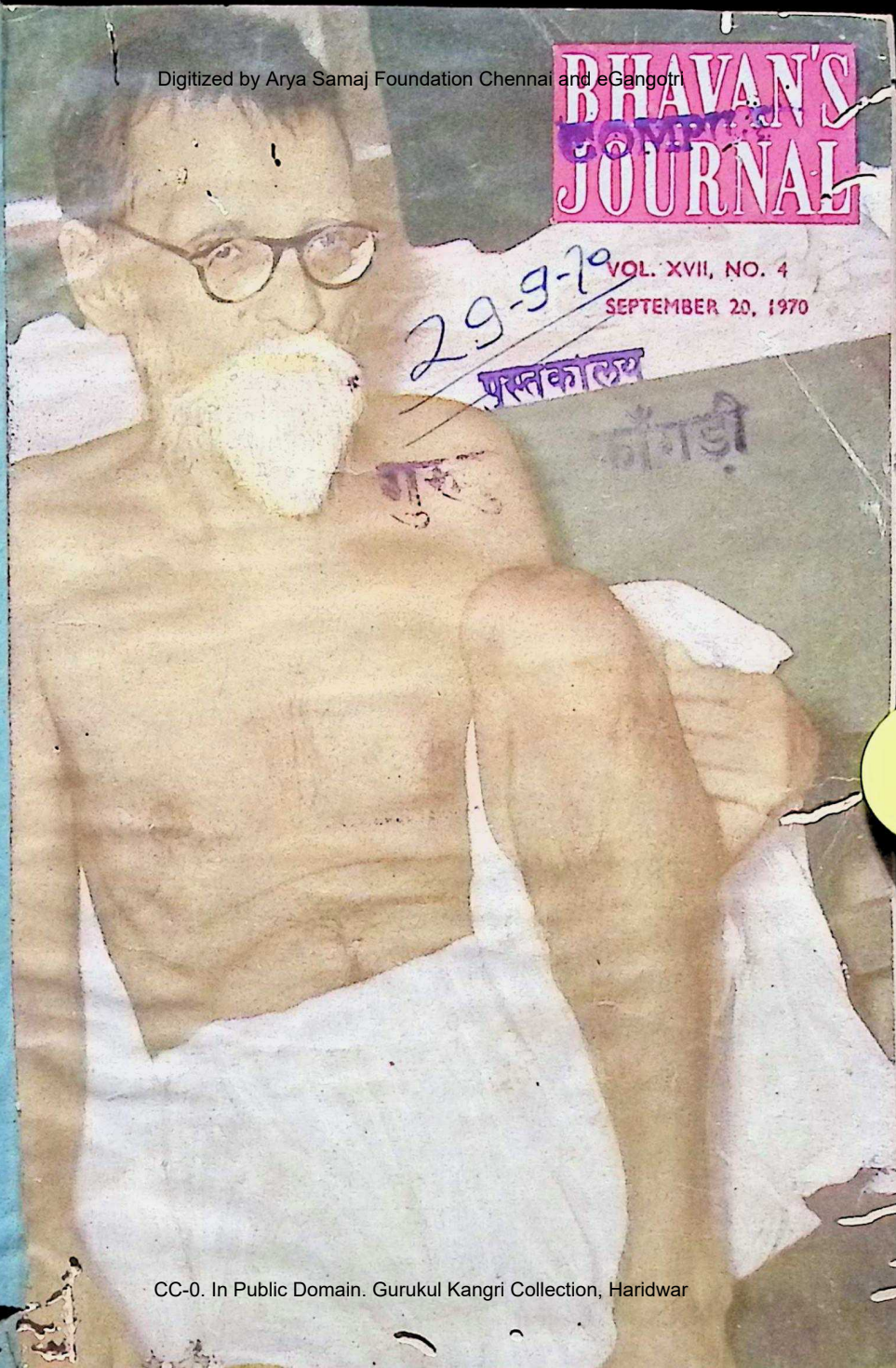

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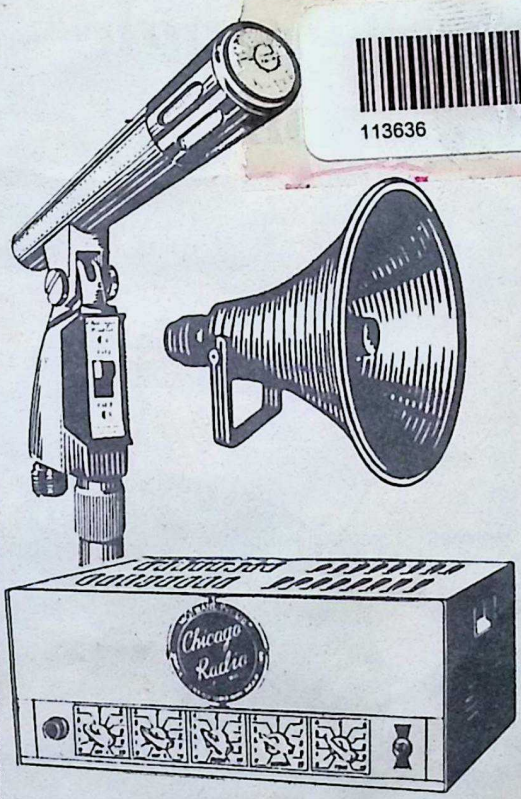

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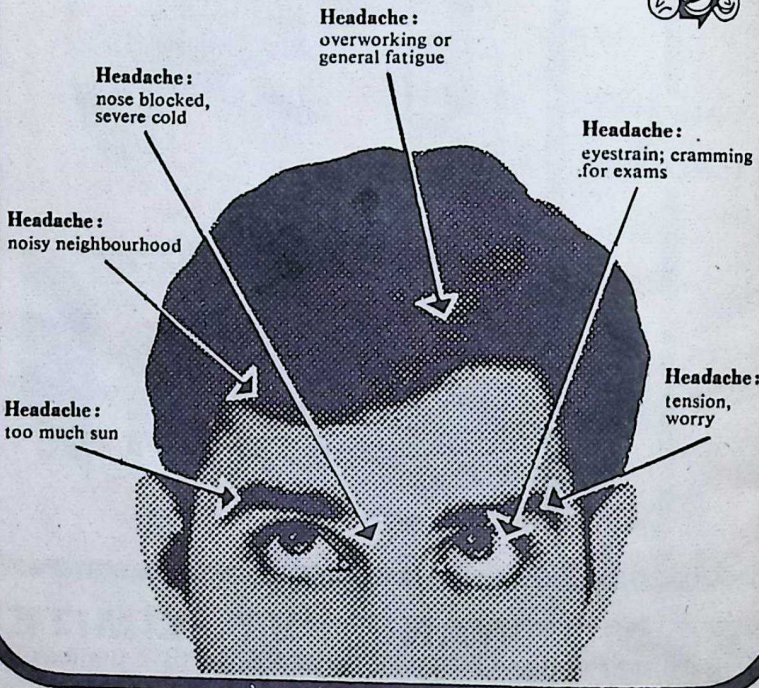

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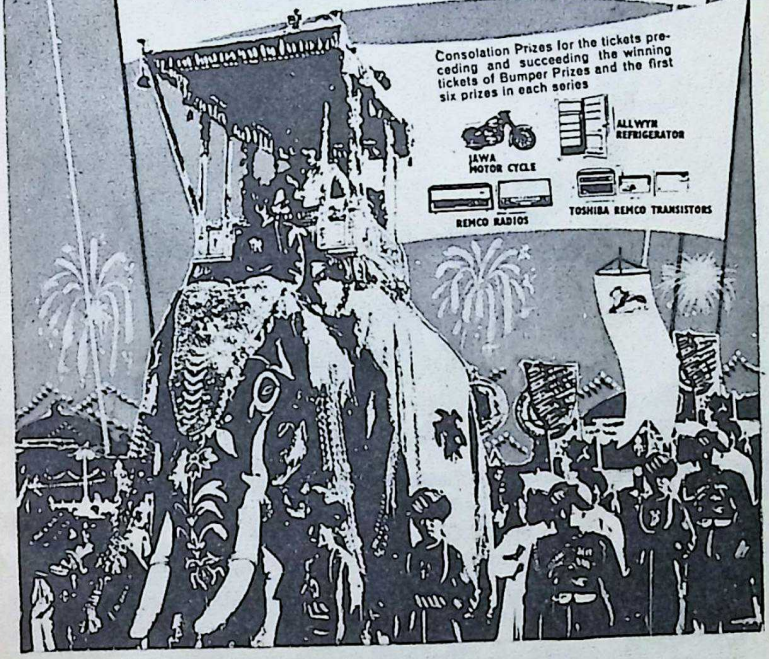

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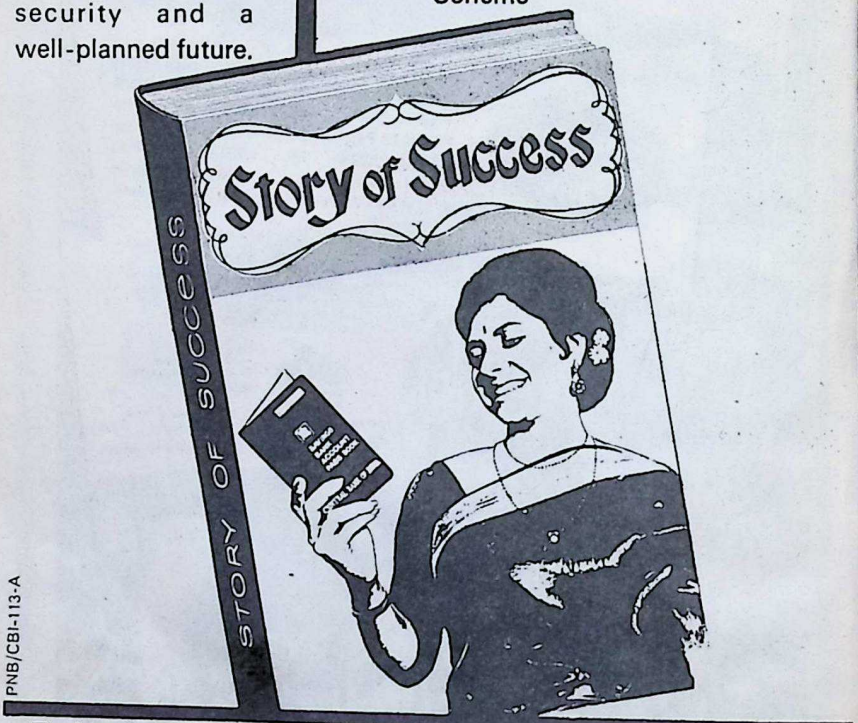

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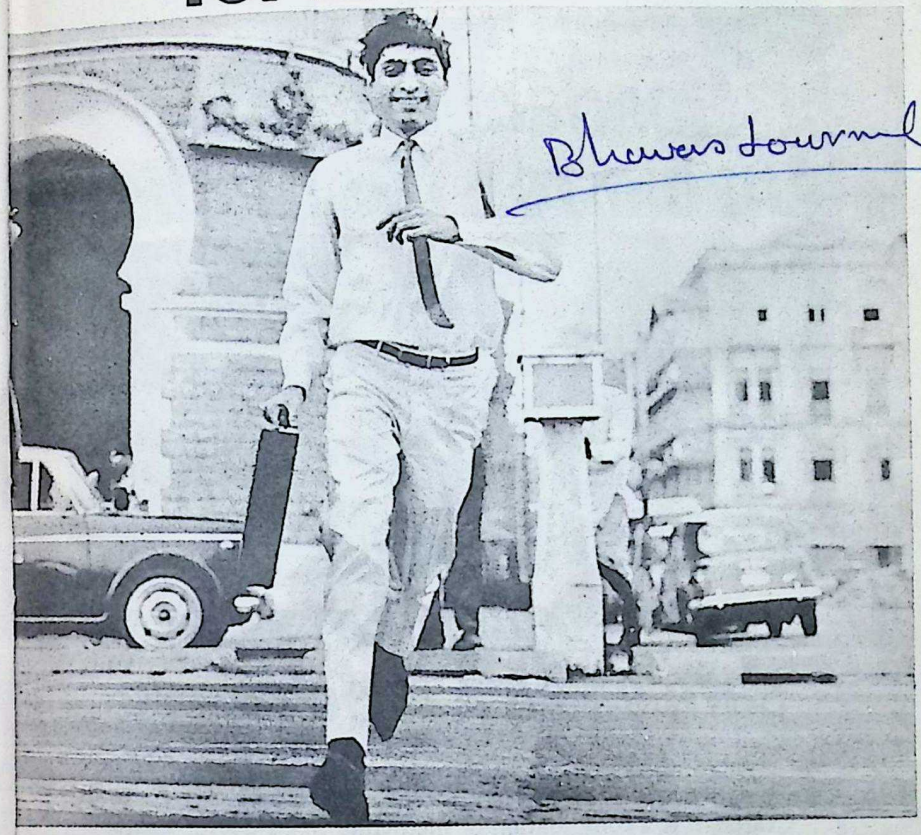

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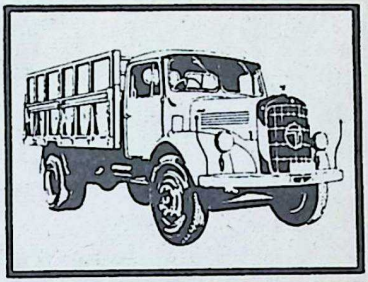

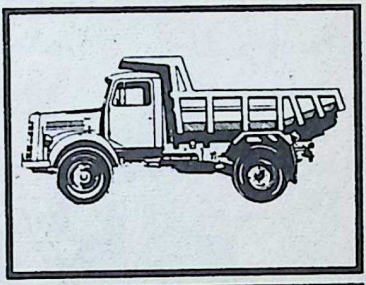

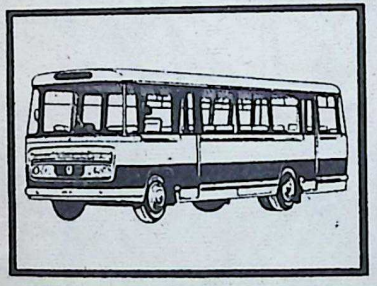

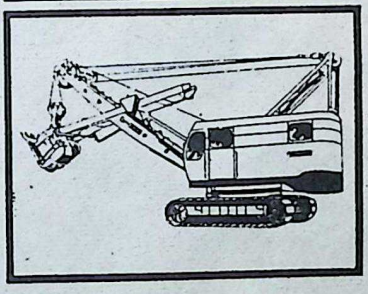

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Let Noble thoughts come to us from every side

—Rigveda I-89-I.

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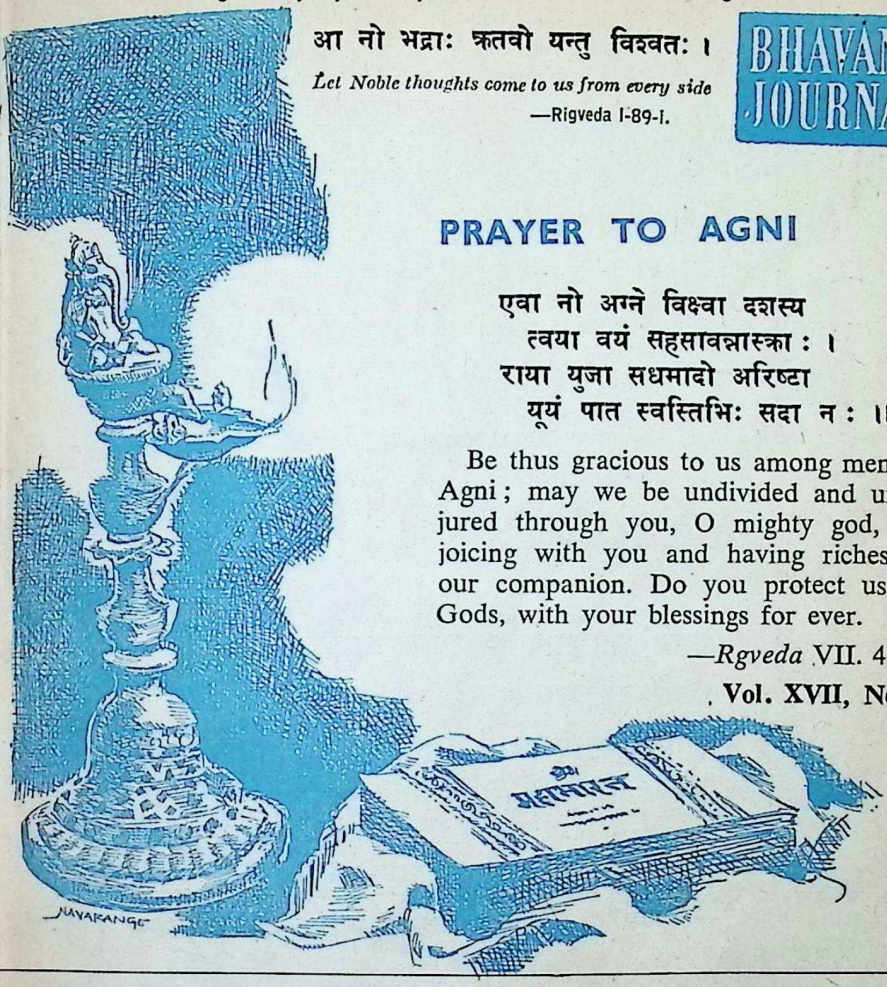

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त्वया वयं सहसावन्नास्काः ।
राया युजा सधमादो अरिष्टा
यूयं पात स्वस्तिभिः सदा नः ॥

Be thus gracious to us among men, O Agni; may we be undivided and uninjured through you, O mighty god, rejoicing with you and having riches as our companion. Do you protect us, O Gods, with your blessings for ever.

—*Rgveda* VII. 43-5.

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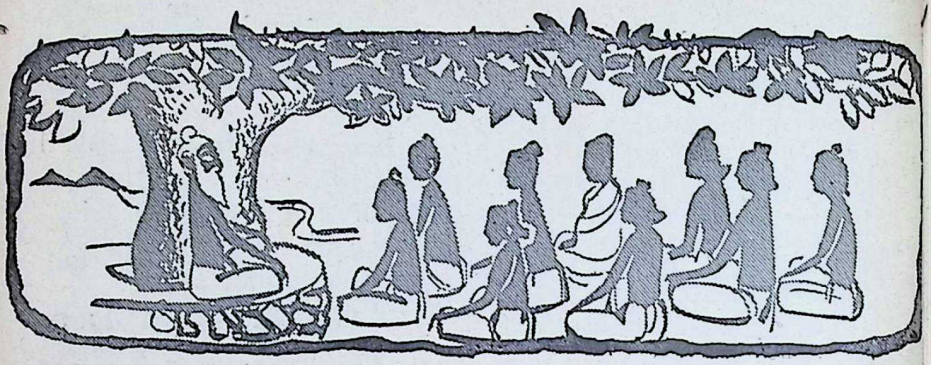

ADHYAYANA BHAGA—12

A. कानि पुनः शब्दानुशासनस्य प्रयोजनानि ?

B. रक्षोहागमलघ्वसंदेहाः प्रयोजनम् ।

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WORD-FOR-WORD-MEANING

A. *kaani*=what, *punah*=then, *shabdaanushasanasya*=of the Science of Words, *prayojanaani*= the uses ?

B. *rakshaa*= preservation, *uha*= guessing right forms, *aagama*= scriptural authority, *laghu*=easy means, *asandehaah*= absence of ambiguity, *prayojanam* = (are) the use (s).

C. *rakshaartham*= in order to preserve, *vedaanaam* = the vedas, *adhyeyam* = should be studied, *vyaakaranam*= the Science of Words or Grammar. *lopa*= elision, *aagama*=substitution, *varnavikaara* = the transformation of sounds *jnah* = one who knows, *hi* = indeed, *samyak* = well, *vedaan* = the Vedas, *paripalayishyati*= will protect, *iti*= thus it is said.

TRANSLATION.

What then are the uses of the Science of words? The various uses in brief are : preservation, guessing right forms, scriptural authority, easy means, and

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absence of ambiguity. The Science of Words should be studied that the Vedas may be preserved. For, it is rightly said that he who knows elision, substitution, and transformation of sounds indeed will preserve the Vedas well.

ANALYSIS AND COMMENTARY

The first sentence asks the question : what are the uses of a study of grammar ? Unless one is assured of some '*prayojana*' or use one does not undertake doing things. A Sanskrit dictum says: *prayojanamanuddishya na mando 'pi pravartate*—even a dull-witted person will not act unless he has some object in view. The advantages and uses are enunciated in the form of a *Sutra* or aphorism for memorisation. You will note that sentence B combines the first important word of each one of the sentences that follow in which the uses are stated. They are *rakshaa*, *uha*, *aagama*, *laghu*, *asandeha*, These lead words help us to remember the more elaborate things. Such mnemonic devices or devices for helping memorisation were very common in the olden days when most things had to be learnt by heart.

Sentence C gives us one of the reasons why we should study grammar. How the Vedas can be better preserved by the person who knows grammar is further elaborated in the next sentence.

LANGUAGE WORK

In Adhyayana Sloka - 6 the chart indicating terminations that are added to a *subanta* were given. We illustrated the formation of the various *vibhakti rupas* of a consonantal-ending noun. It is usual in traditional Sanskrit grammar to begin with the illustration of these forms taking an '*akaaranta*' or '*a*' ending noun like *Rama*. The reason is that Sanskrit has an abundant number of nouns and pronouns that end in 'a'. However the consonantal forms are more regular and they are more easily learnt. They follow the '*pratyayas*' given in the chart more closely.

In the above sentences we notice that there are the following 'a' ending nouns—

1 *shabda*, 2. *anushasana*, 3. *prayojana*, 4. *uha*, 5. *aagama*, 6. *asandeha* 7. *artha*, 8. *veda*, 9. *vyakarana*, 10. *lopa*, 11. *varna*, 12. *vikarajna*, 13, *adhyeya*.

If we take into account the total number of basic words in these sentences they number some 25. Of these there are fifteen words which are '*a*' ending ones. This will give us an idea of the abundance of '*a*' ending nouns.

Words in Sanskrit (*Subantas*) are masculine, feminine or neuter. In '*a*'' ending nouns we have masculine and neuter only, for all '*a*' ending nouns when made feminine become '*aa*' ending. Between the masculine and neuter the difference in forms are to be found only in the *Prathama*, *Sambodhana* and *Dvitiya vibhakti*s. The forms for the others are the same.

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A Chart showing 'Pratyayas' and Forms of Masculine & Neuter 'अ' ending nouns.

CASES	MASCULINE			NEUTER		
	Singular	Dual	Plural	Singular	Dual	Plural
PRATHAMAA	h	au	ah	m	e	ani
	vedah	vedau	vedaah	phalam	phale	phalaani
SAMBODHANA	..	au	ah	..	e	ani
	veda	vedau	vedaah	phala	phale	phallaani
DVITIYA	m	au	an	m	e	ani
	vedam	vedau	vedaan	phalam	phale	phalaani
TRITIYAA	ina	abhyaam	aih	ina	abhyaam	aih
	vedena	vedaabhyaam	vedaih	phalena	phalaabhyaam	phalaih
CHATURTHI	aya	abhyaam	ebhyah	aya	abhyaam	ebhyah
	vedaaya	vedaabhyaam	vedebhyah	phalaaya	phalaabhyaam	phalebhyah
PANCHAMI	at	abhyaam	ebhyah	at	abhyaam	ebhyah
	vedaat	vedaabhyaam	vedebhyah	phalaat	phalaabhyaam	phalebhyah
SHASHTHI	sya	yoh	anaam	sya	yoh	anaam
	vedasya	vedayoh	vedaanaam	phalasya	phalayoh	phalaanaam
SAPTAMI	i	yoh	eshu	i	yoh	eshu
	vede	vedayoh	vedeshu	phale	phalayoh	phaleshu

Note :—If you just go through all the words that you have come across in *Adhyayana Bhaga*-10 and the present one, you will find that there are as many as fifty five words which end in 'a' and which can be declined (i.e. to say forms obtained) by simply using the above chart. That will indicate to you how simple it is to learn the form of hundreds of words through the systematic use of grammar. That is why one of the uses stated by Patanajali is- *laghvartham chaadhyeyam vyakaranam*. As an easy means of acquiring mastery over words one should study grammar.

ASSIGNMENTS

1. How many verbs are there in the four sentences given above ?.

2. Referring to the Sanskrit text and the word-for -word meaning part also, can you write down all cases of *sandhi* or euphonic combinations ?.

3. The word, *Varnavikaarajnah* is the equivalent of *Yah Varnavikaaraan Jaanaati* - one who knows the transformation of sounds. *Jnah* as an ending is put in all such cases. Can you write down a number of similar words with the ending *jnah* and say what the whole word stands for ?

4. The *Bhagavadgita* in many places speaks of the *prayojana* of some of the *Saadhanaas* or disciplines stated in the various chapters. Try a short composition on the above model.

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No. 475

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Vinobaji and National Integration

BHARATIYA VIDYA BHAVAN,
BOMBAY.
SEPTEMBER 20, 1970.

MY YOUNG FRIEND,

IT is in the fitness of things that the nation should honour Acharya Vinoba Bhave on the occasion of his completing three-quarters of a century in his life's span. Joining Gandhiji when he was only twenty, Vinobaji imbibed the master's teachings and discipline so thoroughly that he soon came to be recognised by the Master himself as the most suitable person to carry on his spiritual tasks. Gandhiji selected him as the first individual *satyagrahi* in October 1940. It may be noted that Jawaharlal Nehru, the Mahatma's *political heir*, was named as the second individual *satyagrahi*.

Thirty years have passed since a little-known Ashramite was catapulted into world fame by his selection to lead the individual *satyagraha* movement—years full of epoch-making events in our national life. India's attainment of Independence was the most important of them. Vinobaji's *padayatra* in the cause of the *Bhoodan* movement was another of these events. And yet another was the re-organisation of States on linguistic basis.

I had met Vinobaji way back in 1941 at Gandhiji's ashram but came in greater contact with him twenty years later when the unity of the nation, already exposed to the dangers of linguistic parochialism, was fast crumbling as a result of the linguistic riots which rocked Assam and Bengal. That was in the year 1961.

It did not require the foresight of a prophet or the hind-sight of a historian to envisage the unity of our country being completely destroyed unless some bold, effective and drastic steps were urgently taken on an all-India level to combat the evils arising from linguistic jingoism.

Greatly distressed as I was by these fissiparous trends in our national life, I had been seriously thinking of remedial measures to arrest the progress of linguistic disruption. I chalked out some directions which, if followed with vigour and promptness, could be quite effective in having the desired result.

With a view to enlisting support for my ideas, I contacted several eminent friends and leaders of all-India stature like Acharya Vinoba Bhave, Shri C. Rajagopalachari, Acharya Kripalani, Shri Jayaprakash Narayan, Pandit Hridaynath Kunzru, Dr. Syed Mahmud, Sir Sultan Ahmed,

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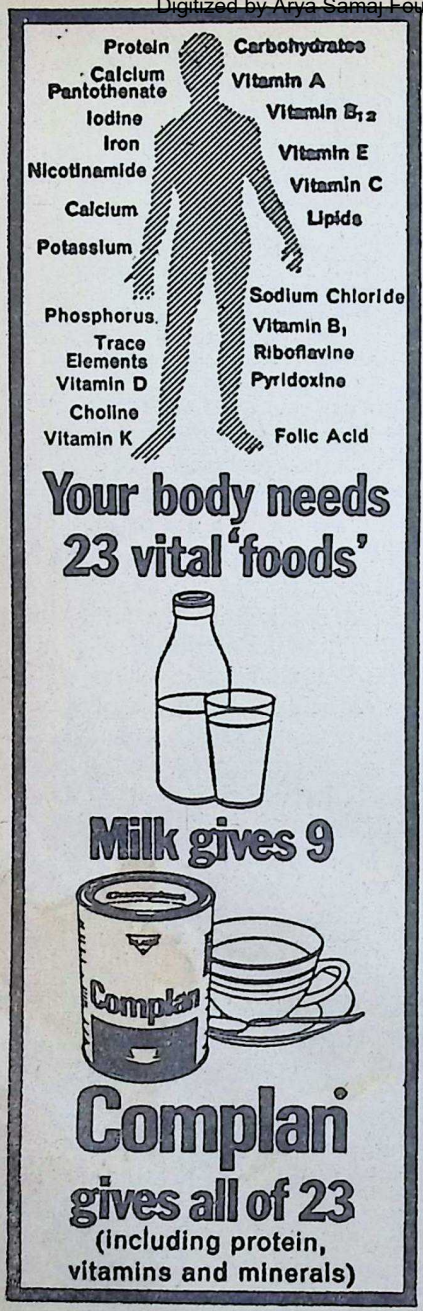

Dr. Lakshmanaswami Mudaliar, Shri Ghanshyam Singh Gupta and several others.

Vinobaji was the first to welcome my ideas. He sent me a telegram saying "All thoughtful men share your anxiety ... My sympathy of course is there".

Other friends and leaders also approved of my ideas.

Thereafter on May 29, 1961, I addressed a letter to Shri Jawaharlal Nehru, who was then the Prime Minister of India, *inter alia* suggesting action in the following directions:

(a) The implementation of an all India policy of preventing the States from enforcing unilinguality by law, executive action or patronage, but to accept multilinguality in all the States.

(b) Nationalisation of as many services as possible, recruited and posted irrespective of regional affiliations.

(c) The establishment of all-India Universities with English and Hindi as compulsory media. This can be done in the following manner:

(1) by constitutional amendments taking power to establish Central Universities,

(2) by enlarging the affiliative scope of existing Central Universities, and

(3) by channelling the bulk of the grants of the University Grants Commission to only such Universities which, by accepting these media, acquire a national status.

(d) The progressive transfer of the bulk of financing and implemen-

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tation of the Plan to Zonal Committees of States rather than to the States individually.

In the letter I also suggested the convening of a National Integration Conference.

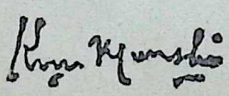
I was not sure how Panditji would react to my letter, but much to my relief he welcomed the proposals. After an exchange of views by correspondence, we personally discussed the matter at New Delhi on July 2, 1961.

Later Panditji took steps to convene the National Integration Conference which met in Delhi from 28th September to 1st October 1961. The Conference started work in right earnest. Then came the Chinese invasion and the unique spectacle of India rising as one man to resist the aggressor. Unfortunately this led to the wrong conclusion that the task was fulfilled and so no special effort was needed.

The situation today is no better than what it was in 1961. If anything, it has further deteriorated by Centre-States and inter-States quarrels and to cap it all, the split in the Congress monolith, leading to political chaos in the name of ushering in socialism.

The prime casualty in this deteriorating situation is national integration. Can the nation look to Vinobaji—as it used to look to Mahatmaji in years gone by—to save the country from all-round disintegration?

Yours sincerely



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Wanted Brave Deeds

SMT. LILAVATI MUNSHI

It is a sad thing that the two wings of Congress are fighting with each other and trying to destroy each other. It is still a sadder thing that the fight is not for principles because they both have adopted the same resolutions when they were one and even now they swear by it. But the fight is of personalities. Can anything be done about it? Can Congress be saved—from committing *harakiri*.

Smt. Indira Gandhi and Shri Morarji Desai both are patriots and have fought many a battle on behalf of the Congress. Now both of them are divided into two camps. Can we, specially the common people of India, ask them that we respect and admire them both for what they have done for the country, but in the interest of the country we request them to be good soldiers and do a supreme sacrifice. We request them both to leave the Congress alone and give up the lure of Prime Ministership and openly say so that both of them renounce it and

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would devote themselves to do the constructive work and work hard to build up the nation which is going to pieces.

Looking to their past services, can we not expect them to offer this supreme sacrifice of ambition in the interest of the country? Can they do it? Will they do it?

If such a miracle happens, I am sure, both wings of the Congress will come together which will prevent our country passing into the hands of our so-called friends who are waiting in the wing to grab it. They pose as our friends no doubt, but are waiting for an opportunity to take possession as soon as we are sufficiently weak because of our internal fights.

Please Indiraji, please Morarjibhai, please do it now, because still there is time. We have gained freedom after centuries. Let us not create a condition which will make us go under somebody else's hegemony and lose our hard-won freedom. The whole country is getting divided into warring camps. All sorts of petty quarrels have assumed large proportions and the administration as well as the law and order situation are getting paralysed. Though both of you say that you fight for principles, but as far as we, the common people, can see it, there are no principles involved. It is only personal differences or ambition, whatever you may call it. This is not the time for quarrelling. The whole country is in the grip of disaster, man-made as well as nature-made. It is not brave words, but brave deeds—the deeds of self renunciation for which our country have innumerable examples, that are required.

Renunciation is the heritage of India. Rama did it, Gautama did it, Mahavira did it, Krishna did it, Mahatmaji did it. You both will be the greatest Indians if you do it now. □ □ □

Bharat has been blessed with many saints and sages and with many manifestations of Divinity in human form. It is here in India that there is a mine of spiritual wisdom and spiritual treasure—the Vedas, Upanishads and the Gita. This has to be distributed pure and unsullied to aspirants everywhere. So we have in India a succession of sages and saints. On account of the teachings and the lives of these inspired persons, there is a vast field of spiritual virtue in this land, which needs only a little care to yield a rich harvest.

—Sri Satya Sai Baba.

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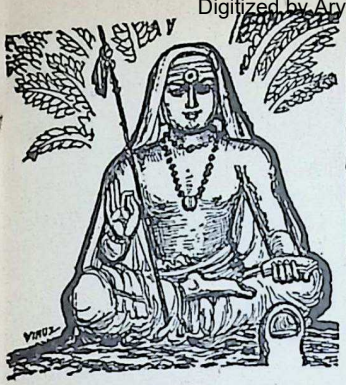

BHAJA GOVINDA STOTRAS OF SRI SANKARA CHARYA

C. RAJAGOPALACHARI

VERSE 30

Regulated breathing and sense control, discrimination of values between the eternal and the transient, japa and meditation, sinking the conscious into the unconscious —attend to these things with care, with great care.

प्राणायामं प्रत्याहारं
नित्यानित्यविवेकविचारम् ।
जाप्यसमेतसमाधिविधानं
कुर्ववधानं महदवधानम् ।।

'Pratyahara' means holding back; that is controlling desire and keeping the senses under check as horses are restrained by drawing the reins and pulling at the bridle.

The main concern of a devotee is to see that the senses do not play unrestrained. Bhakti alone will give one the power to check the senses. A man may be ever so intelligent; but if it does not help him to sit in guard over his senses, it will not make for *jnana*. Enlightenment will come only if we offer adoration with faith unto God and implore Him to give us the required strength to control our senses. If the senses are controlled, that victory itself gives a rare joy. It is for this that the teachers have prescribed several means. Japa, dhyaana, reading the scriptures, praanaayaama, austerities, all these and more are means to this end. Even if our efforts do not give us immediate success, we should endeavour without giving way to despair.

"You" are not the body. You are the inner Person. The external form is certainly care-worthy; but it is the mind that must be primarily attended to. The mind is the seat of all our thoughts and activities. It must be guarded very carefully. As an alert army guards the citadel keeping the enemy out, intelligence must be ever awake and keep guard on the mind. The function of intelligence is to discriminate between the true and the false, between reality and appearance, between the permanent and the impermanent—attend to these things with care, with great care, says Sankara, repeating himself, in order to emphasize the importance of using intelligence to control the senses and guarding the mind against straying.

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VERSE 31

Our body and heart are the temple of God. It is our duty to keep them pure and guard them from defilement. Our great ancestors tell us the means to this end. They have taught us in person and through the sacred writings they have left behind. Their teachings are for all time. We should endeavour our utmost; making mental obeisance to these great personages, we should resign ourselves to God's will.

This is the last verse of the *Bhaja Govindam* hymn of Sri Sankara:

Trust yourself wholly to the lotus feet of the Teacher;
Freed from the shackles of samsaara;
With your senses and mind controlled in this manner,
You will see the God residing in your heart.

गुरुचरणाम्बुजनिर्भरभक्तः
संसारादचिराद्भव मुक्तः।
सेन्द्रियमानसनियमादेवं
द्रक्ष्यसि निजहृदयस्थं देवम् ॥

"Put your faith in the Guru; your whole faith; you will be freed from the cares of birth and death," says Sri Sankara. It is not possible these days for everybody to receive instruction from a *guru* in person. The practice of being directly instructed by a *guru* has almost ceased. But howsoever enlightenment is acquired, it comes only from a *guru*. A book may serve as a *guru*; even the sight of a temple tower may be the occasion for the dawn of the spirit, and the tower itself then becomes the *guru*. An elephant-faced form, or the figure of Hanuman carved on stone, or any form or symbol may help to bring about the beginning of true knowledge. Thus anything may serve as a *guru*. If we strive earnestly with devotion to it, surely we will obtain liberation.

Some will object and ask: 'Are we to worship clay and tree and stone?' God is everywhere. It is therefore folly to look down upon lifeless objects. We have not yet discovered all the secrets of lifeless things. If our devotion enters into a lifeless object, it acquires enormous power. If we recite the songs of the Aalwaars and the Naayanmaars, we shall realise this truth. If we are ever in doubt and without faith, like a vessel without a captain, we shall be tossed about in the sea of life by the winds of doubt and disbelief.

'Thou, Supernal Being! In thy grace thou camest as guest and sat in the lowly hut of Thy servant!' exclaimed Maanikkavaachagar. The 'lowly hut' is the good man's heart. The Supreme Being resides in it. It is not necessary to go about searching for Him elsewhere.

Sri Ramakrishna Paramahamsa told a story. One night a farmer was sleeping in a shed. He woke up and he wanted to smoke a cigar. In the dead of night he went to a friend in a neighbouring shed and woke him up. The latter came out and asked him what the matter was.

"I wish to light my cigar; will you give me a match-stick?" he answered.

"Fool!" replied the friend, "You carry a lantern in your hand. Forgetting it, you come to me at the dead

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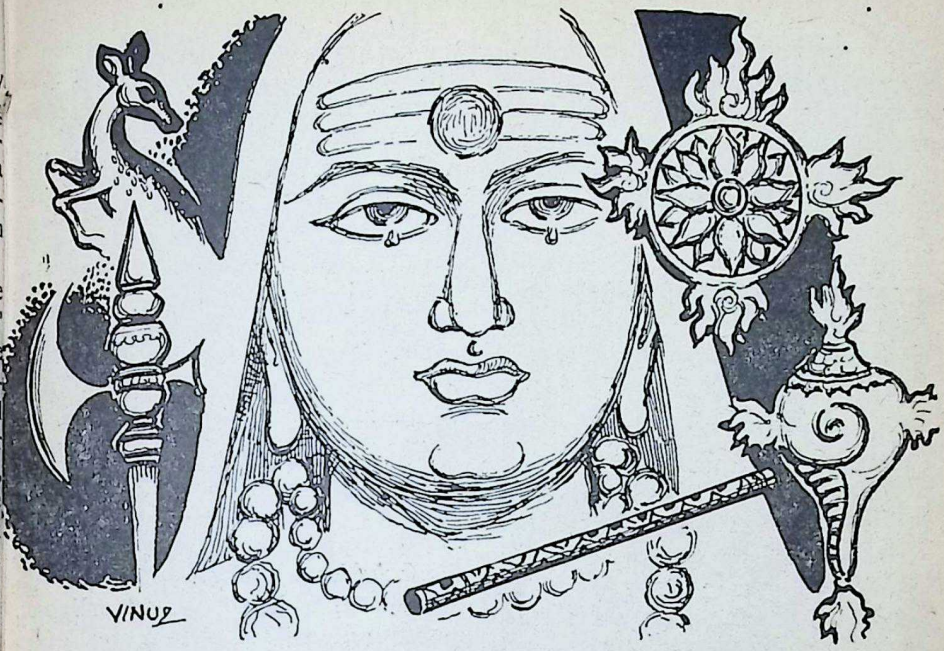

of night! Why don't you light your cigar from the lantern?"

'Oh! True! I entirely forgot about it' said the first farmer.

God is in our heart like the lantern in the hand. Forgetting this, we wander about seeking Him in other places. Sri Sankara refers to this lamp in the heart in his last verse. '*Nijahridayastam devam*' refers to the shining Deity seated in our own hearts. If only we control our senses and our hearts and tread the path of virtue with faith and devotion to the Supreme Being, we need nothing else. By that very process, we attain light and obtain a vision of the dazzling lustre inside us. Sri Sankara ends his *Bhaja Govindam* with this assurance.

If we seek Govinda's grace, we shall succeed in keeping our senses in check.

Human society is based on the principle of co-operation. That principle is Dharma. If avarice and sin get hold of men, that principle is shattered. Men will not have faith in one another. Everyone will have to live in dread of others and be afflicted by anxiety and hatred. Co-operative life will come to a halt. Everyone will be unhappy. Dharma and *bhakti* are society's precious assets. Having allowed these precious assets to be lost, we suffer in various ways. To rectify this sad state of affairs, unconcerned about what others do or do not do, each one of us must act according to the dictates of his conscience—that is the command of the God in the heart. If we do so, even as little drops of water make a big downpour, *dharma* will grow, and society and the country will prosper.

(*Concluded*)

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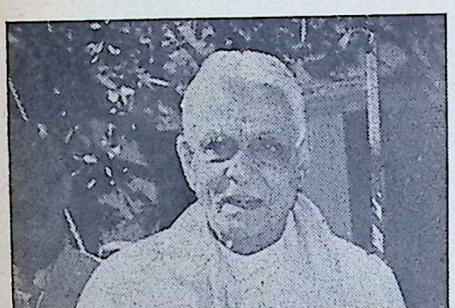
Para dukha kaatarata of

Vinoba



The Author

DR. R. R. DIWAKAR

PARA-DUKHA-SHEETALA is a Sanskrit expression. It means that the sufferings of others do not normally affect us. *Para-dukha-kaatarata* means quite the opposite. It means extreme sensibility of a person for the sufferings and sorrows of others. The latter is one of the most important traits of highly evolved souls. They are concerned more and mainly with the sorrows of the world. Their constant endeavour is to remove the sufferings and sorrows of the world along with the causes thereof.

There is a story about Buddha which fully illustrates the attitude of *Para-dukha-kaatarata*. When it was known that Buddha had enlightenment and had come by the path leading to Nirvana or salvation, one of his associates asked him as to why he did not attain Nirvana straightaway. It is said, Buddha told him, I shall ask Nirvana to wait at my threshold till I have wiped the last drop of tears from the last suffering man on earth! This is *Para-dukha-kaatarata* in excelsis. That is the limit of compassion or Karuna, feeling for the suffering of others, accompanied by extreme endeavours to remove the same even at the cost of one's own salvation or attainment of the highest blissful state. This also means that seeking of fulfillment of one's own life in an extremely altruistic attitude, in preference to one's own individual attainment.

When the good and happiness of others more than one's own highest happiness becomes the natural aspiration of a person, that person can be said to have completely transcend-

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ed the concern for the needs of one-self—*Swartha*, and to have devoted himself to the needs of others—*Parar-tha*. The replacement of *Swartha* by *Parartha* is the essence of such an at-titude for a person.

Sants and saints are made of such stuff. Their self is transformed and dissolved in the constant service of others. They enjoy, if not more, the joy of service and sacrifice for others, as much as the joy of their own sal-vation. There is no self left, nor self-interest as both self and self-interest are identified and merged with the interest of others. Seemingly the saints and sants are serving others, suffering for others, and sacrificing everything for others, but in fact, they are serving and suffering and sacrificing for themselves as they find themselves in others. It is like the mother serving the child—the child is the extension of her own self and when she serves the child, she serves herself and at times even sacrifices herself for the child.

How does this all happen? When the whole alphabet of life and bio-logical sciences is written in terms of the individual, struggle for exis-tence, and survival of the fittest, whence comes this altruism, living and dying for others?

There is the famous story of Akbar and Beerbal. Once the Emperor asked Beerbal as to what was it which one loved most. Beerbal said, one's own life. Akbar denied it and told him that there were seve-ral instances in which one loved some-body else better than oneself. Beerbal allowed the matter to rest for a time. On a sweet morning when both were on a stroll in the royal garden, Beerbal took the Emperor to a small tank. He had caused a female monkey and its pup to be placed on a pillar in the centre and the tank was being filled with water. Akbar was curious and asked Beerbal as to who was responsible for that show. Beerbal quietly said, I am re-plying to one of your questions, Jahanpanah! In the meanwhile, the water had reached the feet of the monkey. The mother monkey then took up the child on its back. When water rose still higher and there was danger of drowning, the mother put the pup under its feet and stood upon it, just saving itself. The Emperor understood what the whole thing meant. Beerbal saw to it that the water was being drained away and both the mother and the pup were saved!

In the animal kingdom, there are several species which live and move in groups and have social instincts and habits. Among all such animals, there is instinctive altruism to a greater or lesser degree. In the human species, the *Homo Sapiens*, altruistic social instincts have not only developed to the highest degree but the age-long cultural development of man has created certain norms of social behaviour which are highly al-truistic. Human consciousness has the potentiality and capacity to ex-pand the area of its individuality and self-hood almost to infinity. From identifying oneself as an individual, a person can identify himself progres-sively with his family, with his tribe,

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with his village, town, country and ultimately with the whole of humanity. Once the emotional identity with others is there, service, suffering and sacrifice follow as a matter of course.

In India, a tradition has developed by which a person evolving towards higher levels of being, is calculated to identify himself not only with humanity but with every sentient being. All life is one, said Gandhi. While this attainment would be the acme of social evolution, spiritually, a person is supposed to have reached perfection when his soul is capable of identifying itself with the Universal Soul and of experiencing that every existing thing is but an emanation of the Universal Soul.

Vinobaji's *Para-dukha-kaatarata* is rooted in his spiritual experience of the unity of life and the identity of spirit. It is not an intellectual concept or an imaginary idea but an inner, deep experience of unit by his whole being including body, mind, emotion, and all. Vivekananda, even while he was a boy, is said to have thrown out of the window of the first floor a bundle of clothes for a man who was begging for a piece of cloth to wrap himself up. It was he who later coined the word Daridra Narayana—Narayana is in every poor man waiting to be served. Buddha is said to have carried on meditation for years on *Maitri* (friendliness), *Karuna* (compassion), and *Kalya* (welfare). That is how he became the very embodiment of Ahimsa. Vinoba is the embodiment of *Satya Prem* (love-identity) and *Karun* (compassion). He has made the sufferings of others his own. He feels identified with suffering humanity and what he thinks, feels, speaks and acts is the reflection of the inner spiritual experience of identity.

Para-dukha-kaatarata is only a fraction and fragment of it! □ □ □

The good people sustain the world by their austere life—Santho Bhumin Tapasa Dhaarayanti. In Acharya Vinoba Bhave, we have such a tapaswin, who is striving to introduce the law of love in our social and economic life.

—Dr. S. Radhakrishnan.

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Gita Pravachan of Vinoba in Dhulia Jail

SHRIMAN NARAYAN
Governor of Gujarat

VINOBA'S mother had expected of Vinoba to render a Marathi translation of the *Gita* in his own simple and expressive style. He could not fulfil this wish during his mother's lifetime. At any rate, this was always very much on his mind, and Vinoba was eager to complete the work as early as possible.

However, the most important event in Dhulia jail was Vinoba's discourses on the *Gita* every Sunday. The fellow-prisoners had requested Vinoba for these talks, and they commenced on the 21st February 1932 and continued till the 19th June. During these four months, Vinoba spoke extensively on every Chapter of the *Gita*. Fortunately, Sane Guru kept fairly detailed notes of these discourses and later prepared a manuscript for publication entitled *'Gita Pravachan'*. This book, originally published in Marathi, has now been translated into all the Indian languages, including Sanskrit, Urdu and Konkani. The Sarva Seva Sangh has brought it out in English and Nepali as well. Millions of copies have already been sold and the demand continues to grow from year to year. Vinoba now regards this publication as his best contribution, and readily autographs all the copies which are purchased by the audience after his prayer meetings. Over his signatures he writes: नित्यपठनीय (worthy to be studied daily).

In his very first discourse Vinoba observed: "The bond between the *Gita* and me transcends reason. My heart and mind have both received more nourishment from the *Gita*

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than my body has from my mother's milk. Where the heart is touched, there is no room for argument. Leaving logic behind, I beat the twin wings of faith and practice and, to the best of my ability, fly up into the heavens of the *Gita*. I live and move in the atmosphere of the *Gita*. The *Gita* is my life's breath. To vary the image, I swim in the sea of the *Gita* when I speak of it; but when I am alone, I dive to the depths of this ocean of nectar and there rest in peace."

The style of his discourses is simple, and captivating. His serious observations are interspersed with a number of interesting anecdotes and references to the *Ramayana, Mahabharata* and the *Upanishads*. The reader never feels dull, and moves on with the speaker from chapter to chapter with full understanding and appreciation. I have personally tried to read all the available commentaries on the *Gita,* including *Gita Rahasya* of Lokamanya Tilak and *Anasakti Yoga* of Gandhiji, and I can state without any hesitation that Vinoba's *Gita Pravachan* is by far the best.

According to Vinoba, the basic purpose of the *Gita* is 'to remove the illusion that stands between us and our *Swadharma* or duty'. Arjuna was perplexed about his *Dharma* and a delusion had arisen in his mind. After hearing Lord Krishna's words of wisdom, Arjuna's illusion melted away and he recovered his mental equanimity.

In the second discourse Vinoba explains various terms employed in the *Gita*. He, however, wants the thinkers to discover various meanings for themselves according to their own experience and understanding. Incidentally, he mentions a beautiful story from the *Upanishads*: "Once the *devas* (bright gods), the *danavas* (dark gods) and the men, all went to *Prajapati* (the Creator) for advice. *Prajapati* gave all the three of them the same word of advice, the syllable *"da"*. The bright gods said: "We, *devas,* are self-indulgent; the taste for sensual pleasures has taken hold of us. So Brahma, by the sound *'da'* has told us to acquire *'damana'* (self-control)". The dark gods said: "We, *danavas,* are very prone to anger, and hard-hearted; the Creator has advised us, by the sound *'da'*, to cultivate *'daya'* (compassion)". The men said: "We, *men,* are given to greed, and have become mad after piling up wealth; by saying *'da'*, *Prajapati* has advised us to practise *'dana'*, (giving of gifts)." The Creator approved of all the three interpretations, because each had arrived at the meaning in terms of his own experience. While understanding the technical terms of the *Gita,* we should bear in mind this story from the Upanishads."

At a later stage, Vinoba compares *Swadharma* to one's mother: "It was not left to me to choose my mother in this birth. It had already been determined for me. No matter what sort of person she is, there is no passing her over. That is precisely the case with *Swadharma;* it is inescapable. ... To disown one's *Swadharma* is to disown oneself, to commit suicide."

He continues: "When attachment to the body goes, one realises that the

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body is an instrument for service; and then the body also finds its real support and receives the honour due to it. But today we regard pampering the body as the sole purpose of our lives. We have forgotten that life is to be lived for the fulfilment of *swadharma.*"

Explaining the unique idea of the *Gita* relating to the renunciation of the fruit of our actions, Vinoba states: "'Don't hanker after the fruit', says the *Gita.* But it also insists that you should act with full energy and skill. The action of the person who acts without desire should be much better than that of the person who acts with desire. The latter is attracted to the fruit, and a part, much or little, of his time and attention will of course be spent on thoughts and dreams of the fruit. But all the time and all the strength of the man who has no desire for the fruit is devoted to the action. The river takes no rest, the wind knows no fatigue, and the sun can only shine and shine forever."

In his inimitable style, Vinoba asserts that "renunciation of fruit is the most effective and noble principle; it is real *Yoga,* the art of living." In this connection Vinoba refers to the life of Pundalik as an ideal form of renunciation: "Pundalik looked after his parents and served them. Being pleased with such service the Lord Panduranga came running to greet him. But Pundalik would not be beguiled by Panduranga, and refused to give up his duty of service. Serving his father and mother was for him the worship of God, true *bhakti.* Pundalik was not caught up in any attachment to a form. He said to God, 'Lord, you have come yourself to bless me with this vision. This I understand. But I believe in the doctrine of 'and also'. I cannot accept that you alone are God. My parents too are God. Since I am engaged in their service, I am unable to give you my attention. Please forgive me'. So he pushed towards the Lord a brick for him to stand on, and became absorbed again in his service to his parents."

Vinoba also deals with the qualities of the steadfast mind, *sthitaprajna,* in a very beautiful manner: "How can the mind be steadfast without self-control? So the *sthitaprajna* is said to be the embodiment of self-control. The mind being fixed in the self(*atman*) and controlling the *indriyas* (the organs of perception and action)—this is self-control. Using his *indriyas* as oxen, he ploughs well and cultivates the field of the disinterested performance of *swadharma.* Every breath of his life is used in this higher pursuit."

(*From the author's book* Vinoba, his life and work.) □□□

Neither in the sky nor in the midst of the sea nor by entering into clefts of mountains is there a place where, stationing himself, a man can escape the consequences of his evil deeds. Our good and evil deeds follow us continually like shadows.

—Lord Buddha

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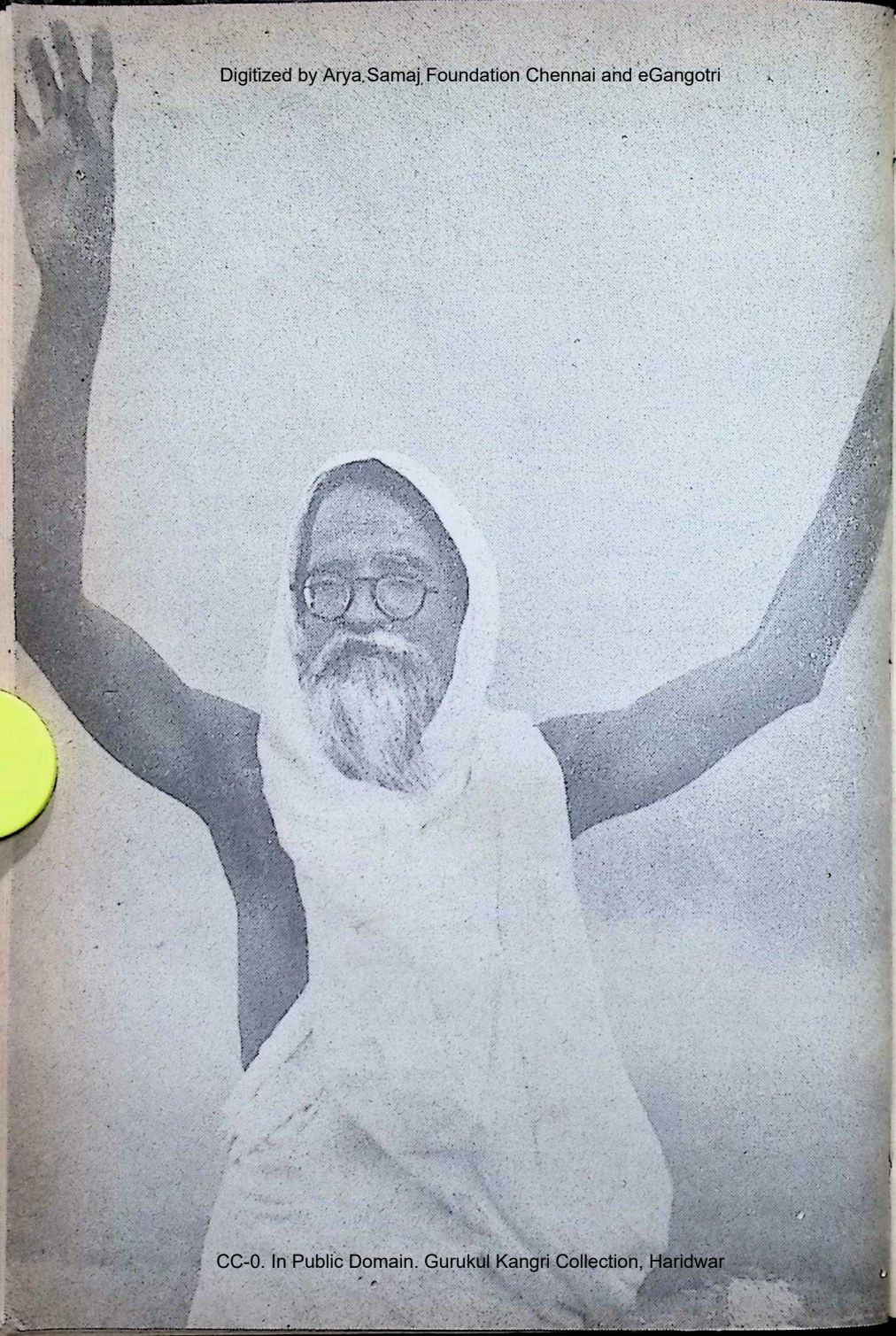

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Acharya Vinoba Bhave

VASANT NARGOLKAR

'YOUR son, Vinoba, is with me. At a tender age, he has acquired a degree of spirituality and asceticism that took me years of patient labour to attain."

Thus wrote Mahatma Gandhi in 1917 to Shri Narahari Shambhurao Bhave, father of young Vinayak, who was then hardly twenty-two years of age. It was Gandhiji himself who nicknamed Vinayak as Vinoba in accordance with the Maharashtrian tradition of naming saints. Vinoba had a few months earlier joined Gandhiji's newly founded *ashram* at Kochrab in Ahmedabad. Gandhiji was an extraordinary connoisseur of persons. He soon discerned in the new addition to his *ashram* saintly propensities.

Vinoba was born on the 11th September, 1895, in a village in Kolaba district, not far from Bombay. While at school, he left his birth-place with his mother to stay with his father at Baroda, who had a job there as a middle-grade textile technologist. Vinoba's mother was a simple but very pious woman. Unlike most mothers, she appreciated in her eldest son the incipient tendency towards a life of asceticism and spirituality and further goaded him on to it.

Even as a student at a Baroda college, Vinoba had exhibited a strain of idealistic eccentricity in his nature. Thus, when his classmates dutifully left Baroda for Bombay to appear for the Intermediate University Examination, he left their company and proceeded straight to Banaras, the holy city and seat of sacred learning. He wanted to learn Sanskrit and delve deep into the Hindu scriptures. He was also thinking of going to the Himalayas. But Providence had willed otherwise. He happened to read a newspaper report of Gandhiji's speech at Banaras itself. He was immediately attracted to him and he decided to join him. In Gandhiji he found a leader who combined in himself the political urge to free India from the British rule and also the spiritual yearning for the realization of God through the service of fellow-beings.

Between 1917 and 1951 Vinobaji lived in various *ashrams* in Ahmedabad and in and around Wardha. All these years of the prime of his life, he worked like an ordinary labourer, studied scriptures and other books like a post-graduate scholar and taught like an ancient sage living all the twenty-four hours of the day in the company of his pupils. It was only once in these 34 years that he came into the limelight of publicity

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and that too only because Gandhiji selected him as the first *satyagrahi* in the Individual Civil Disobedience campaign of 1940.

In April 1951, without any premeditation on his part, Vinobaji inaugurated the unique *Bhoodan* movement. In the course of the next few years, he collected thousands and thousands of acres of land as voluntary gifts from land-owners for free distribution among the landless poor. He trekked through the various States of India more than once and covered not less than 60,000 kilometers on foot before 1964! All along he explained and elaborated the different aspects of the *Sarvodaya* ideology, which formed the very basis of the non-violent movement for land distribution. *Bhoodan* soon flowered into *Gramdan*. Under the new programme, villagers under the persuasive directions of *Bhoodan* workers pledged themselves to donate one-twentieth portion of their land to the local landless labourers, to renounce ownership and to vest it in the corporate entity—the *gramasabha* or village assembly. The erstwhile owners were, however, to be allowed to retain the right of cultivation of 95% of their holding. As a result of the indefatigable efforts of the Bhoodan workers, the movement spread far and wide in the country. In fact, a large majority of the total number of villages in the States of Bihar and Tamil Nadu has accepted *Gramdan* as a new equitable system of land relations. They have in effect declared *Rajyadan* and have thus paved the way for a revolution by consent.

But land distribution is only a part of the broad-based *Sarvodaya* movement. *Sarvodaya,* as practised and visualized by Gandhiji, is a way of life with Truth and Non-violence as its sheet-anchors. As an ideology, it embraces all aspects of life including the social, economic, and the political. Out of his own thinking and experience, Vinobaji has made considerable additions to it. The erudite scholar that he is, he has systematically developed Gandhiji's ideas on various subjects and themes such as education, ethics, religion, politics, science, technology, war, nuclear weapons, non-violence, world-peace and a new world order. His discourses, during the last nineteen years in particular, are a rich mine of both worldly wisdom and spiritual knowledge. A number of books in Hindi has been compiled out of them under his direction. They have been published in translation not only in all the Indian languages but in some foreign languages also. Some of these writings of Vinobaji which relate to topical themes might lose their relevance as time passes, but there are others especially those on spirituality which, one can be sure, will be read and studied for centuries to come.

Vinobaji's is a uniquely enriched personality. He looks, speaks and regulates his personal and public life as though he were an ancient Indian sage of the Upanishadic times transplanted into the twentieth century by some mysterious divine design. And yet his views on spiritual themes such as *collective samadhi,* for example, or on worldly topics, such as democracy for instance, are the most modern and progressive. He ha

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move surprisingly kept himself abreast of
ed and the trends in modern political or phi-
way o losophical thought.. His knowledge
ence a of the scriptures and tenets of the
logy, i world's great religions is extraordina-
cluding rily accurate. He does not reject
olitical science with its astounding discoveries
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s, non Vinobaji, therefore, welcomes science
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during only make one proviso that the appli-
rticular cation of science to human needs
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dge. A norms. For, he has not the slightest
as bee doubt in his mind that, when every-
s direc thing is said and done, progress for
shed i mankind means progress in the direc-
India tion of spiritual goals.

langua Vinobaji would be completing the
ings o seventy-fifth year of his age, on
topica September 11, 1970. Undoubtedly,
ance a he has long back reached his spiritual
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ch, on perfect mental poise, has, in fact, be-
studie come a *sthita-prajna* as described in
the *Gita*. What Shri Jawaharlal
nriche Nehru said of him in 1958, is truer
and re still with every passing year:
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that is India today, the frail figure of Vinobaji stands like a rock of strength, modest and gentle, yet with something of the *vision* of the future in his eyes ... He represents, as none else does, the spirit and tradition of Gandhiji and India."

Vinobaji is, according to many, not only the greatest among the living great of India today, he promises to be *one among the living great of the past and future also!*

□ □ □

To roam about in the garden of world's best thoughts will be our diligent study; to digest them will be our constant endeavour and to eliminate their contradictions will be our unfailing creed. To develop a universal attitude by synthesising the peculiarities will be our objective in the field of thought.

—Acharya Vinoba Bhave.

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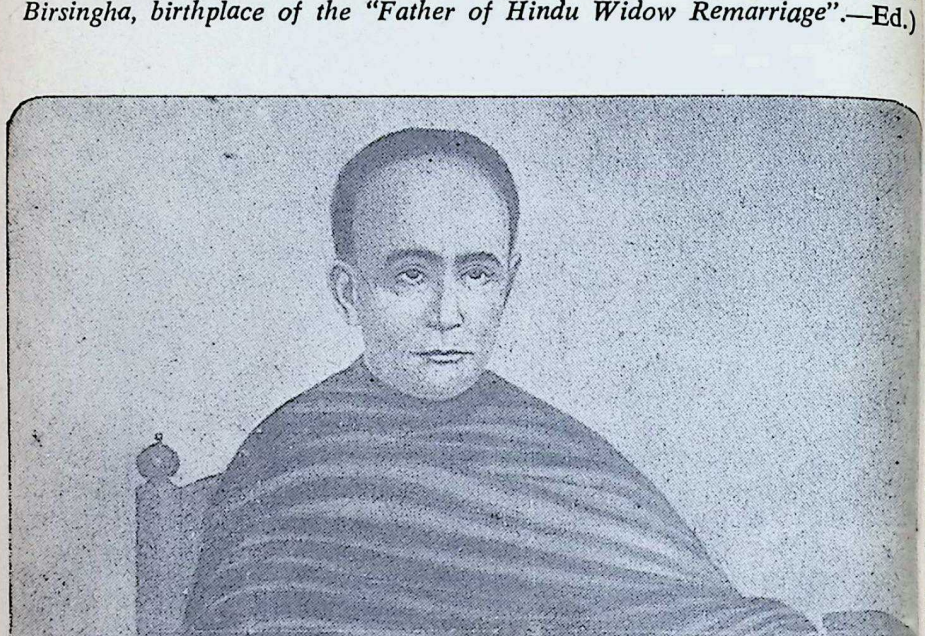
(The 150th birth anniversary of Pandit Iswarchandra Vidyasagar will be inaugurated by the Prime Minister on 29th September, 1970, at Birsingha, birthplace of the "Father of Hindu Widow Remarriage".—Ed.)



TIME, 7 p.m. on 7th December 1856. Place, the house of Raj Krishna Mukherjee at 12 Sukea Street in North Calcutta. Occasion, the marriage of Srish Chandra Vidyaratna, a widower, with 10-year old Kalimati Devi, a widow—the first such marriage in India. All roads of Calcutta led to Sukea Street. The elite of the Hindu society and Europeans wended their way to Sukea Street. The police swung batons to control the milling crowd. Braving the chilling cold in their warm *chaddars,* thousands wait

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The First Hindu Widow Re-marriage

P. THANKAPPAN NAIR

ed on both sides of the narrow street to have a glimpse of the bridegroom. Soon his palanquin, escorted by Pandit Iswarchandra Vidyasagar, Principal of the Sanskrit College, arrived. Chanting of *mantras* followed and vermilion was applied on the forehead of the bride. The conch-shell blew at 10 p.m. signifying the solemnisation of the "sacrilegious sanskara".

Srish Chandra Vidyaratna, the first Hindu Brahman who married Kalimati, widowed daughter of widowed Lakshmimani Devi, commanded high respect in Hindu and English societies of Bengal of those days. He was the Judge-Pandit of Murshidabad. Son of the illustrious Pandit Ramdhan Tarkavagish of Khantura, Srish Chandra was a junior fellow student of Vidyasagar at the Sanskrit College, Calcutta. Vidyasagar's friend, Madan Mohan Tarkalankar, Deputy Magistrate, was the match-maker and the *Kanyadan* was performed by Vidyasagar himself, who also defrayed all expenses in connection with this epoch-making matrimony. Lakshmimani was too poor to buy the nuptial dress and ornaments.

It was a red letter day in the life of Vidyasagar, for his years of labour saw fruition on that delightful evening. He had championed the cause of Hindu women from his boyhood. He spent thousands of rupees for widow re-marriage and contracted debts to the tune of half a lakh of rupees in that behalf. Since the passing of the Widow Remarriage Act on July 26, 1856, at his instance, no widow remarriage was performed. The legal sanction did not act as a magic wand.

Why did Vidyasagar take up the cause of Hindu widows? Marriage is a *sanskara* (sacrament) according to Hindu *sastras* and it is the last of the ten sacraments enjoined by Hindu religion; it is obligatory on the part of every Hindu who does not opt for a life of a *Sanyasi* (hermit). Child marriage had been practised from time immemorial. There was a dearth of grooms among the Brahmans of Bengal, as a result of which polygamy was in vogue. Marriage did not necessarily mean consummation. The death of an old man sometimes left a large number of young women as widows. This was the case, especially with the Kulin Brahmans, who married solely for money and with no intention to fulfil any of the duties

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which marriage involves. "The women who are thus nominally married, without the hope of ever enjoying the happiness which marriage is calculated to confer," said Maharajah Mahatabchand of Burdwan, "either pine away for want of objects on which to place the affections which spontaneously arise in the heart or are betrayed by the violence of their passions and their defective education into immorality".

Vidyasagar himself was aware of the pathetic condition of some of the young widows. Thanks to Lord William Bentinck, Governor-General of India, Regulation XVII of 1829 was passed, which prohibited *sati*. This facilitated the work of Vidyasagar. Western education at the Hindu (now Presidency) College, the Sanskrit College etc., produced enlightenment among Hindus.

During one of the college vacations, Iswarchandra visited his home at Birsingha, 52 miles west of Calcutta, in the district of Midnapur. To his great grief, he found his playmate girl had become a widow. He was very fond of her. She had been married at a tender age just before Iswarchandra proceeded to Calcutta for education. She lost her husband within a short time and when Iswarchandra called on her, tears rolled down from his eyes. Then and there he resolved that he would give his life to relieve the sufferings of widows. He was hardly 14 at that time.

On another occasion he was touched by the sight of an infant throttled to death by its young widowed mother, who conceived after illicit connection with her paramour, who had not the courage to accept parenthood. This touched the chord of Vidyasagar's heart.

Sambhu Chandra Vachaspati, Iswarchandra's Professor of Vedanta Philosophy at the Sanskrit College, had a great liking for his young disciple. This grey-haired gentleman, a widower, was pining to embrace a young damsel in matrimony. Iswarchandra tried his utmost to dissuade his Professor from the match, but Sambhu Chandra marrried a winsome girl, only to die shortly after without ever getting a chance to enjoy the bliss of wedded life. The girl-widow pined for the rest of her life wasting her youth and beauty. This incident made a profound impression upon the young mind of Iswarchandra.

Iswarchandra was convinced that unless something was done immediately, the plight of widows would become intolerable. He planned a systematic drive against the prejudice of widow re-marriage. He wrote a number of articles and pamphlets and distributed them widely. After preparing the ground, he was ready to disarm the legal pandits by producing *shastraic* evidence in his support. This was necessary to convince the orthodox Hindus who were under the spell of the pandits. He culled out a passage from the *Parasara Samhita* in support of re-marriage of women in certain contingencies. He was over-joyed to find the following passage in the *Parasara Samhita*: *"Nashte Mrite Pravrajite Klebe cha Patite Patou; Panchaswapatsu patiranyo vidhiyate"*—On receiving no tidings of a husband, on his demise, on his turing an ascetic, on his being

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found impotent, or on his degradation under any one of these calamities, it is canonical for women, to take to another husband. Parasara, Vidyasagar declared, had prescribed re-marriage of women in such misfortunes as insanity, death, lunacy, asceticism, impotence and outcasting. As *Sati* had been declared illegal by the Government since 1829, Vidyasagar argued, the only other choice left before a Hindu widow was re-marriage.

Armed with such *shastraic* weapons, Vidyasagar published a pamphlet entitled *Widow Marriage,* after his mother had blessed it by saying: "I have no objection to it (widow marriage). The widows are passing all their days in misfortune and affliction. You are going to relieve them from their miseries, and make them happy. I acquiesce in it with all my heart". The publication of the pamphlet caused a sensation in the dovecotes of orthodoxy; but as many as 15,000 copies of the pamphlet were sold out in a day or two! All progressive elements rallied under the banner of Vidyasagar. Poets sang in praise of widow re-marriage; novelists and song-writers took it up as a theme. Artisans made widow re-marriage as their motifs in designs. "Vidyasagar Saris" (woven by the weavers of Santipur and which still command considerable popularity among the middle class Bengalis) flooded the Calcutta market with borders printed with words in his praise.

The publication of the pamphlet and the subsequent campaigns divided the Hindu society into three sections: (1) orthodox people, guided by *shastraic* pandits; (2) English-educated old class who supported Vidyasagar, but who had no courage to advocate the cause openly; and (3) young English-educated men of progressive outlook. The orthodox pandits of Nadia and other places tried to outwit Vidyasagar by giving a different interpretation to Parasara's text. The journals and newspapers of the day campaigned for and against widow marriage. The *Bangadarshan,* edited by no less than the enlightened novelist Bankim Chandra Chatterjee, opposed widow re-marriage! Vidyasagar remained undaunted. Vile taunts were hurled at him in streets; he was abused in the filthiest language and even threatened with murder. Nothing, however, could deter him from pursuing his mission. He did not consider his life worth living unless he fulfilled his mission. One day, he heard that a wealthy orthodox Hindu wanted to murder him. Vidyasagar presented himself before the rich man at his residence. He was engaged in hatching a plan with his flatterers and servants to chastise the "wicked Pandit". The unannounced appearance of Vidyasagar surprised them. He said: "I hear, you have engaged men to beat me. To spare them from this trouble, I thought it better to present myself before you. You may now carry out your wishes". The rich man tendered his unqualified apology and repented for his wicked intentions.

As the initial storm subsided, Vidyasagar wrote another pamphlet of 22 pages in Bengali. Raja Radhakanta Deb, who was a protagonist of women's education, opposed the measure and organised a counter-petition

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signed by 36,763 people.

But Vidyasagar had the support of such luminaries as Maharshi Debendranath Tagore, Akshaya Kumar Dutta, Justice Dwarknath Mitra, and Dr. Mahendralal Sarkar. He also commanded the highest respect among the Europeans. In fact, he was the only person permitted to call on the Governor-General and Lieutenant-Governor without any previous appointment with his native *Panjabi-dhoti* dress and chappals.

He submitted a copy of his first pamphlet to the "Honourable Legislative Council of India" on 4th October 1855, praying for a law on the subject. The petition was signed by 100 "Hindoo inhabitants of the Province of Bengal" and stated, *inter alia*:

(1) That by long established custom the marriage of widows among Hindoos is prohibited;

(2) That in the opinion and firm belief of your petitioners, the custom, cruel and unnatural in itself, is highly prejudicial to the interests of morality, and is otherwise fraught with the most mischievous consequences to the society;

(3) this custom is not in accordance with the Shastras, or with a true interpretation of Hindoo Law...

A draft bill to declare the remarriage of Hindu widows lawful was annexed to the petition. On November 17, 1855, the draft Bill of an 'Act to remove all legal obstacles to the marriage of Hindoo widows' was introduced into the Legislative Council of the Government of India by the Hon'ble Mr. J. P. Grant.

In moving the Bill, Mr. Grant observed: "It is said that this custom (restriction of Hindu widow remarriage), cruel and unnatural in itself, is highly injurious to morals and is otherwise most mischievous to society". He read from Ward's description of the manners and customs of Hindus and added: "These young widows being forbidden to marry, almost without exception, become prostitutes". He also referred to vices such as illicit connections, infanticides and abortion. Mr. Grant concluded: "Under this law, Hindoo gentlemen who, from their rank and their education, may stand forward as the leaders of their nation, have it on their power to register their names in history as the names of those who shall have effected the greatest social reform ever effected in their country".

The Bill was read for a second time on 19th January 1856. Then it was referred to a Select Committee which submitted its report on 31st May 1856. On 12th July the Council resolved itself into a Committee upon the Bill. Forty petitions were submitted against the Bill signed by 50,000 to 60,000 persons. Raja Radhakanta Deb and other Hindus in a mass petition quoted chapter and verse from Hindu scriptures, *smritikaras* and commentators. Another petition quoted texts of Ratnakar Smriti, Mahabharata, Aditya Purana, Manu, Nirnaya Sindhu, Himadri, Madan Parijal and other *smrithikaras* opposing widow re-marriage. There were upwards of 25 petitions in favour of widow re-marriage, signed by more than 5,000 persons.

Mr. Grant rejected all the counter-

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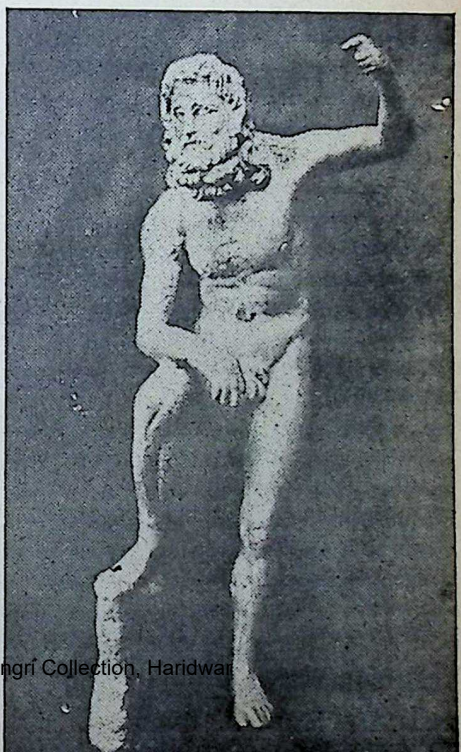
matt red exterior, usually decorated with simple geometric paintings in black, the Jorwe-Nevasa pottery once seen and handled can never be missed or forgotten. At times, the potter-artist chose to depict a running dog or deer or a *Swastika* round the rim of a bowl or within it, and has thus incidentally given us the earliest realistic painting of an animal in India and the earliest Swastika in the Deccan. While every family had its own dinner set, its number varying with the wealth and the size of the family, for grinding wheat and other grains and for polishing stone axes, there was a fairly large, sometimes huge, boat-shaped stone slab with a planoconvex pebble serving as muller. Such slabs called saddle querns (*Pata-varvanta*) were shared by two or more families, and normally placed between two huts. Until the invention of the *Jata* (rotary quern or mill) in the first century B.C., these were the normal means of grinding grain all over India. Curiously, the children as well as adults were buried inside these huts, whose dimension varied between 3 and 5 metres (9 to 14 ft.), the children in two or more pots, the adults laid in a pit normally north-south. Depending upon the status or wealth of the family, the dead were provided with pots and pans, and in two cases at Nevasa and Chandoli a copper bead necklace, strung with silk and cotton or flax was found round the neck of the child. This would be certainly regarded as luxury, for copper was indeed scarce, whereas silk—even if wild—is attested for the first time in India. Charred grains recovered from the excavations at Sonegaon on the Nira and Inamgaon conclusively prove that the inhabitants of these one-room structures ate wheat, rice, lentil and even Jawari (the earliest so far known in India) besides bacon, beef, river fish, tortoise and snails. Hunting thus formed a small part in their life. In fact, these are our first farmers and breeders of domesticated cattle, and perhaps the pig and poultry.

The pattern of life (for the first time brought to light so fully at Inamgaon)—a small agricultural village consisting of 100 or so one-room huts, with the total population of five hundred souls, each family producing its own food, and manufacturing its stone tools and weapons, and a village potter supplying their essential needs—

Roman Sea-God
From Kolhapur (Excavations)



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has not changed, though the introduction of iron in about 500 B.C. did make some difference, replacing as it did the copper and stone tools and weapons. Along with iron had come the horse, though this was primarily used in the war and not for transport. Both these are attested to for the first time by several sites near Nagpur, of which Junapani and Takalghat are so far excavated. Later this iron technology gave birth to the first large kingdoms and empires of which that of the Satavahanas with their capital at Pratisthana (Paithan), and important cities at Nasik and Junnar, Ter and Nevasa, and sea ports at Kalyan, Thana and Sopara, and the inland port town of Kolhapur are the most famous. However, until a hundred years ago when the impact of modern technology began to be felt and the village began to be dependent on distant towns, these early agricultural villages had managed to survive through foreign raids and conquests and through internal strifes and dynastic wars.

Throughout the three or four Stone Ages, spanning a period of a lakh and a half years or so, the man in Maharashtra was culturally neither superior nor inferior to its near and distant neighbours. For the same skill and adaptability in the production of stone tools and weapons are witnessed here as elsewhere. Even the much maligned trap or basalt, the only raw material available in the Early Stone Age, has been fashioned into very beautiful tools. The mastery over a difficult medium is apparent.

If by 1500 B.C., a distant regional individuality was being achieved, it was because similar forces—cultural, linguistic and ethnic—were working all over India. And even while achieving this individuality the cultural contacts with Mysore, Gujarat and Madhya Pradesh were continuously maintained, so that each region borrowed what it liked and needed from its neighbours.

In our present knowledge, the use of wheat and lentil as man's staple diet had gradually spread from north to south and the prehistoric inhabitants of Inamgaon probably got these from Malwa through Khandesh. Likewise the essential carpenter's tools such as the polished stone chisel and the adze and the larger polished axe, as well as the practice of burying the dead in the house seem to have been derived from Mysore. Thus no people or culture in India (or for that matter anywhere else) has developed or formed by itself without outside influences. This is also suggested by human skeletons found at Nevasa (1959-60) and Chandoli (1963). The physical type is not much different from or is akin to some of the adivasis (Bhils etc.), while the material culture is comparatively more advanced than their present culture and in its elements variously derived. Any linguistic or cultural region is a sum total of varied cultural influences, some distant, some near and some truly indigenous. All these influences combining with the natural or geographic factors and the ethos have lent a distinct individuality to a region, what we now call Maharashtra, Gujarat or Mysore. □ □ □

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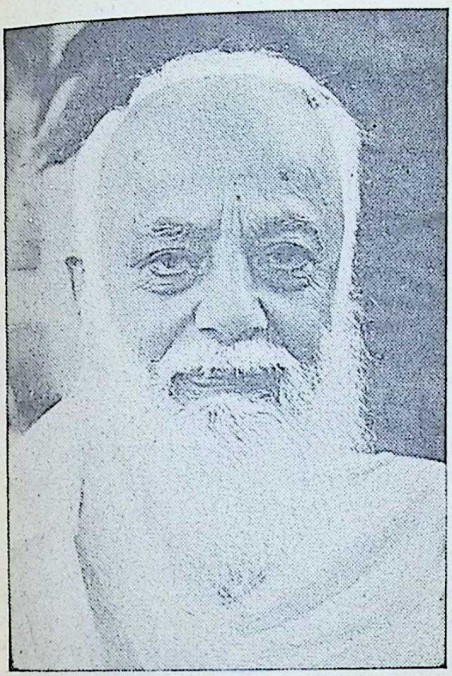

Saint Gurudayal—2

DILIP KUMAR ROY

Gurudayalji's verdict was on all fours with Ramdasji's. (I can still recapture, athrill, the scene when I saw the two saints in a close embrace in Bombay, two decades ago.) For here is his finding in his *Hound of The Heart*:

"Why art thou, moth, so madly
In love with the burning flame?"
"Because," the mad moth answered,
When I burn in the fire I claim
To be one with the flame and then I
Rejoice as I pay the price."
And so will a lover of God for
Men his all sacrifice."

With Saint Gurudayal this was not mere "words, words, words". Here is what one of his devotees, Sri Hiranand Karamchand, wrote in the editorial of *Hindusthan*, May 16, 1970 (he translated it from Sindhi into English at my request):

"He was drawn by two great souls —the poet Rabindranath and Mahatma Gandhi. He was a teacher at the Poet's Shantiniketan for 22 years. Afterwards, following the lead of Gandhiji, he went all out to serve the Harijans, staying for months at a stretch in the Harijan Ashram, Ahmedabad."

When he visited Bombay, he stayed either at Sri Setalvad's house, or with his niece on Mount Pleasant Road. Last year, when he was in Bombay, the Harijans appealed to him to come and he complied. Directly afterwards, the Ahmedabad riots flared up which proved, alas, to be the last straw. He wrote a letter to me in which he hinted at the agony he was going through. Nerve-racked and sleepless, his sensitive soul found it unbearable—which was, in fact, the beginning of the end. He fell ill and

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came to Bombay where his loyal friends nursed him devotedly to the last. He never complained nor took any medicine knowing (as he said, on April 12) that he would pass on to the Beyond on the 14th. Incidentally, I am reminded of a great Yogi, a Bengali Vaishnav, who died sitting in *samadhi* at Dakshineshwar, near Calcutta, who also refused to have any medicine. I had once asked him whether, when ill, he ever prayed to the Lord to be healed. He had smiled and said: "Why should I? Doesn't He know when I am ill? And so I never take any medicines either. I just pray: 'Give only that I may love you ever more and more'."

Nevertheless, Gurudayalji never faltered in his faith in God and aspired all along to be of service to all, seeing his best-beloved in suffering humanity—brave humanity which struggled ever on, stumbled again and again and yet rose everytime like the fabulous Phoenix out of its ashes. It was this sustaining faith and aspiration that had prompted him (as early as 1914, when he was barely 19) to write to the Poet asking him to admit him in Shantiniketan, the seat of the latter's *Vishvabharati*. He had been, from the first, attracted powerfully to the Poet's ideal of service to Man, transcending all caste, creed, race and colour—the Universal Man whom the Poet had termed *Vishvamanav*. The Poet wrote back enjoining him to finish his studies first. So, after graduating, he went, in due course, to Shantiniketan where he taught English.

After the passing of the Poet in 1941, he was called to serve the Harijans under the leadership of Gandhiji. During this phase of his life, he crossed the seas thrice—twice to Europe and once to America—at the invitation of his Quaker friends who loved him so much that they defrayed all his expenses, for he was an authentic *akinchan*, which means a destitute who depends utterly on the Divine. That is why he vowed never to accept any monetary offerings. One of his friends, Dr. B. D. Gurubaxani, writes:

"Once a young lady offered Rs. 8,000 at his feet. 'Keep it with you', he said, 'I'll write to you if and when I need it.' This was not an isolated instance: many another followed suit, but when they insisted he gave all away to the needy and poor, as he believed in the *mantra* of voluntary poverty in which he was, presumably, initiated by Gandhiji.

We met him occasionally here and there till, when our temple-home was built at Poona, he came to stay with us now and again. But although he grew to love us tenderly, he could never manage to stay with us for long. I was wont to tell him: "Your visits, Your Holiness, are like the angel's visits, short and bright, mortality is too weak to bear them long," to which he laughed merrily, like a guileless child. For his soul was that of a child—simple, guileless and pure. Yes, purity hovered round him like an aureole. A true *brahmachari*, he breathed purity, and we all imbibed it gratefully.

But it was not the purity of an anchorite who, stern and aloof, brands the common man as too impure to sit beside him. (Did he not love

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and serve the Harijans?) Nor was he born with the kink of self-superiority. He came down to the level of all and sundry, which was one of the reasons why many who even when they esteemed him did not venerate him for the saint he was. No wonder, for was he not extremely reluctant to accept the *pranams* even of his juniors whom he put at their ease with his serene cheerfulness and *bonhomie*? He loved best the role of a fellow-pilgrim as against that of a teacher or guru, even though many an aspirant, like Ekalavya, insisted on worshipping him on his heart's altar. For even though he disclaimed it, he did have the authority to shed light on the path of many a spiritual seeker by virtue of the deep psychic experiences which had entitled him to the status of an authentic mystic. But unfortunately for us, alas, he has not left any definite autobiographical record of more than three mystic experiences which had revealed to him years ago the indubitable reality of the Supreme, the "Home and Country of all souls," the One-without-a-second (*Ekam evadvitiyam*) whom the immemorial Vedic Seers realised in their hearts and sang of in ecstasy: *Vedaham etam Purusham mahantam Adityavarnam tamasahparastat.*—

I have envisioned the Being Supreme,
The Infinite of the colour of sun,
Who, stationed beyond the Night of our soul,
Preside o'er His domination.

Compare this with our Saint's experience recorded in the Preface to his *Hound of the Heart*, published in 1948:

"Today, looking back over my present physical incarnation, I find I can

Love of the Divine and of all men was the line of Gurudayal Mallik's life's meditation. It was the thread on which were hung the beds of his simple, lovable ways, his quick interest in half-a-dozen literatures, his quiet work for uncounted philanthropic institutions and causes. Inwardly, it was the single string on which he seemed to play some inaudible hymn of devotion and surrender. He was a genuine mystic, and for all the altruism and saintly simplicity of his visible life, his real life was within some intent awareness that was never placed on view.

Any account of a human life is difficult. An account of such a mystic's life even more so; for his real life is far beneath the surface, and yet the real source and explanation of his actions. Still, in his love, "Dada," Shri Dilip Kumar Roy, has found a clue, and been able to reveal something of Mallikji's true self.

We are grateful to "Dada" for this portrait of one who endeared himself to all who came in contact with him and whose lives became richer and sweeter through his friendship. Such will find in these pages the fragrance of a pure and virtuous life dedicated to the loving service of his fellow beings. The others—who did not have the privilege of meeting him—will catch an echo of his voice. May it inspire us all to greater efforts in the eternal quest!

Smt. Sophia Wadia

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locate the several milestones on the path of my spiritual unfoldment.

"When I was about twenty-seven, I had a vision, which made me conscious, in a categorical and conclusive manner, of a Presence and a Power, other than ourselves. I sat all alone one day at noon in a secluded spot, not far from a forest hermitage, when suddenly I 'saw' a Being, whose stature stretched from the sod to the sky. He looked like a veritable pillar of light, and from him radiated forth a perfume, the strength and the sweetness of which were surcharged with the electricity of ecstasy. The vision lasted just for the twinkling of an eye. And no sooner had it departed than I burst forth into a song. (This was the first time in my present life that a song, complete with text and tune, came out of my heart and lips.) Just for a while, in the beginning, I seemed to hear 'unstruck music' being sounded in either and then, as it were I recollected it and sang it with the spontaneity of the Shelleyan skylark. The words were in Hindi: translated into English they would run.

I slept in the shadow of the wall of my house
When thou, O lord of my life, camest to my door.
Woe betide me, I did not wake up
And so, finding the door closed, thou wentest back.
When, at last, I opened my eyes,
I heard the sound of the departing footsteps.
It was then that I realised, with a pang in my heart,
That thou had'st come to my door.

"I continued singing for hours the tune in tears of blissful pain, oblivious of the world around me as well as of my daily duties. And even after I had stopped singing at midnight, joy still tingled in my blood. The benediction of the Presence I had seen, however, sustained me through a number of bereavements, the loss by death of a very dear friend, the loss of the family's limited financial resources and other similar deprivations which followed in quick succession. I had all along a very strong feeling that the pool of my personality had opened itself out to an inlet and an influx from the Ocean of the Oversoul.

"The second *milestone* on the path of my spiritual unfoldment was gained nearly seven years afterwards. In the small hours of the morning, one day, I was walking along the sea-beach. Suddenly my heart began to beat in unison with the rhythm of the waves. I was filled with an ineffable joy. The spell was short-lived, but its memory has remained with me till this day, enshrined in a couple of songs:

Who came to my door at dawn?
The night had just ended when someone knocked at my door
And I asked: "Who is there?"
He answered: "It is I who have come as your Guest:
How will you entertain me?"
And I blushed for shame!

In the wake of this song came another:

The Beloved has come to my courtyard
Leaving his palace. He has pitched his tent in my courtyard.
He is a master musician:
He has come to listen to my song:
He is an exquisite artist:
He has come to look at my picture.

"The vital delight which surged up with the songs, I need hardly say, lifted me into a radiant region of my being, of which I had had a vision, or of which I had heard rumours, occasionally. And even later on when I returned to the workaday world, with its dust and din, I felt like the pilgrim who has just had a bath in the Ganges and is still experiencing the purity and the profound peace of the sacred river."

□□□

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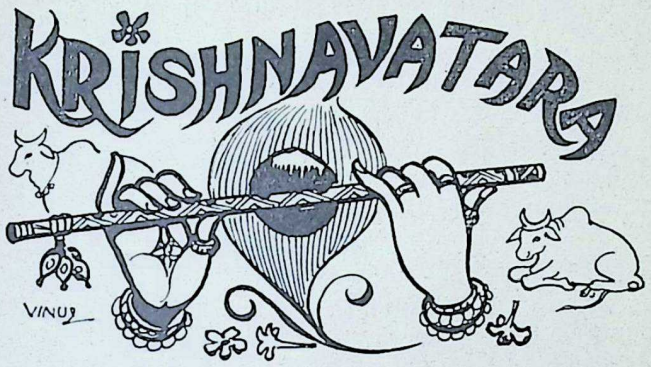
Dr. K. M. MUNSHI



PART VIII : THE BOOK OF KURUKSHETRA

3. The New Shape of Dwaraka

ON leaving Indraprastha for Dwaraka, Krishna sent messengers to all friendly powers to join him in fighting Shalva.

The WORD had gone forth. The destruction of Shalva was ordained by *Dharma*.

Krishna now wore the crown *Dharma-Gopta*. The message of Sri Krishna declaring a holy war against Shalva had been answered. For the first time, Arya youth was united in arms. It was marching in the full flush of its young strength pledged to their battle cry of *dharma*-"यतो धर्मस्ततो जय: Where there is Dharma, there is Victory."

The pounding hooves of chariot-horses were heard. Great Rajanyas in all the pomp and pageantry, shabby Rajanyas each followed by a ragged handful of retainers, and srotriyas went about and brought the tidings to outlying villages.

Women were there too. Simple peasant women, worn and weary with their toil-ridden lives, tramped sturdily behind their men who had answered Krishna's summons. From every corner of Aryavarta they came.

Krishna's miraculous achievements in killing the dread Kamsa, Shishupal and Jaraasandha had created a great upheaval of creative vitality, like a

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tidal wave, sending its swell to end in ripples in the unbroken forests.

Many Rajanyas, though pledged to *kshaatra-dharma,* could not defend the *ashrams* within their own territory. They cared for their own existence first and were glad that someone like Krishna, who had no ambition to establish an empire of his own, was there to protect them.

Even Krishna at first did not envisage the full implications of Agrapuja that was offered to him in the Hall of Sacrifice. In fact, no one could guess what Muni Dvaipaayana's intentions were, and as the Venerable Muni moved towards him, there was profound silence in the Hall.

The Muni, for years, had given strength to the *ashrams* and consolidated the Aryas. The *Sruti,* the divine *Vedas,* had become their living divinity. The *ashrams,* by and large, had maintained the code of strict self-discipline—*tapas*—which the Muni had imposed on the Srotriyas.

The *Vedas,* a living divinity, so thought the Muni, were as broad as the three worlds; life, however, was as narrow as the individual. To broaden the individual outlook, it was necessary that the Sacred Fire accompanied by appropriate *mantras* should be worshipped.

The *ashrams* soon came to radiate moral and spiritual influence, where the inmates invoked the God of Fire and chanted the Vedic *mantras.* They also tamed the ferocity of Rajanyas by converting them into instruments of peace.

From time to time, the Rakshasas also emerged from the forests to destroy the ashrams, foul the sacred Fire and tear off the *yagnopaveet* of the srotriyas.

The events which happened at the Rajasuya created a wave of enthusiasm in every *ashram.* Whoever heard about Krishna's exploits was awe-struck; in fact, his achievements themselves came to be worshipped as divinities.

When Agrapuja was accorded to Krishna unexpectedly, even he felt the burden of far-reaching responsibilities. *Dharma-gopta,* the guardian of dharma, was more than a Chakravarti.

His empire of *Dharma* which had come to him was invisible but he felt he was more powerful because it was founded on willing hearts not merely of Yadavas, but all Aryas, Nagas, the Rakshasas and even the Nishadas and Danavas, the age-long perennial enemies of Yadavas.

* * *

It was a ghastly scene which met Krishna's eyes on his return to Dwaraka. Houses had been burnt down; charred remains of men, cattle and horses lay everywhere.

Taking advantage of the absence of Krishna and the leading *maharathis,* Shalva, King of Saubha, had descended upon Dwaraka, with fire and sword. After destroying it, he had returned to his homeland.

Krishna blew his conch, announcing his arrival. So did the other *maharathis,* to challenge the enemy. However, there was no enemy left to take up the challenge.

At the news of Krishna's arrival, the Yadavas who had valiantly tried to defend Dwaraka but were forced

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to take refuge in the dense forest, came out. Some of them ran back to the forest and fetched Pradyumna, a son of Krishna, who arrived with some warriors, and prostrated themselves before his father, Krishna.

The contingent camped along the sea-shore and began setting up huts and all that was necessary for the refugees.

After Krishna and the *maharathis* had their food, Pradyumna described how Shalva, leading his camel-warriors, crossed the river Lavanika and overran the whole of Saurashtra.

'Our warriors bravely resisted Shalva's forces', continued Pradyumna. 'Uncle Uddhava immediately sent two *maharathis* to bring you back to Dwaraka. He also arranged for the wounded to be removed to the citadel. All the able-bodied Yadava chiefs and their followers hid themselves in the jungle harassing Shalva's men'.

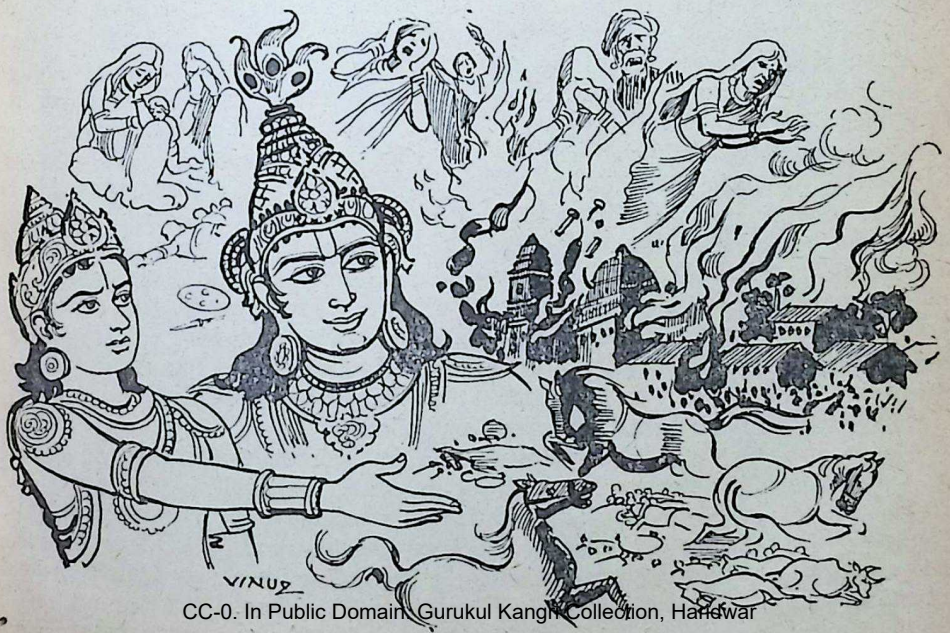
'Some Yadavas went in advance to reconnoitre', continued Pradyumna. 'While they were crossing the river Lavanika, a group of Saubha warriors captured them. Among them was venerable grandfather Vasudeva'.

'Why did you allow Father to be taken away?' queried Krishna.

'We tried to follow the way they had taken', added Pradyumna. 'However it was not possible for us to pursue Saubha warriors'.

'We did our best', continued Pradyumna. 'However, without camels, we could not follow them further in the desert'.

'Don't worry, if Father was still alive, a few days' delay will not matter. If he were killed by Shalva, he



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will have to pay a terrible price for it', said Krishna.

'What about Saatyaki?' asked Krishna.

'Uncle Saatyaki went back to warn you of the dangers to which you would be exposed on the way', replied Pradyumna. 'Five days have elapsed since Uncle left and we have no news about him. Perhaps he has also been captured by Shalva'.

For a moment, he pondered over the situation and said: 'It is difficult to resist Shalva when he invades our lands. Now we will have to fight him on his own ground, protected as it is by the river Lavanika and the long stretch of desert beyond. We can't destroy Shalva by running away from him. We shall have to deal with him in the way he deserves. Are there any Saubha warriors left in Saurashtra?'

'I do not think that you will find a single Saubha warrior operating to the South of Lavanika', said Pradyumna.

'How many Yadavas have been left in Saurashtra?' asked Krishna.

'There are many. They have been bringing back their horses and cattle —whatever is left of them. Just now they are living on fruits and roots, which, by the grace of Goddess Annapoorna, are in plenty', said Pradyumna.

'Now that you are here, I may go in search of noble Grandfather Vasudeva', continued Pradyumna.

'Don't be hasty or impetuous', said Krishna.

'You need not worry about my impetuosity, Father. You always call me hasty and end by accepting whatever I did', said Pradyumna with a laugh, his eyes reflecting the love and respect in which he held his father.

'That is why the women love you so much,' said Krishna slapping on his cheek. 'Your mind runs a hundred *yojanas* ahead of ours,' Krishna smiled mischievously.

It was a heart-breaking task to remove the debris collected where once Dwaraka's mansions stood.

There was need for hundreds of hutments but building material was scarce.

The clamour for food was piteous. They did not even have one quarter of what was needed. Babies were crying for milk but there was no milk available.

There were horses but not one under control; without ropes, they were roaming about as they liked.

Women, young and old, sat in distress, crying and sniffing with their hands on their heads in despair. The loss of a father or a husband or a brother or a son weighed heavily upon them.

Shalva's raiding contingent had set fire to the houses but could not stay long because there was not enough food required to feed their camels.

Krishna became the life and soul of the activity with his heartening talk and winning smile. His presence radiated good cheer. His enthusiasm was infectious.

'What about the shrine of Lord Somanath?' asked Krishna.

'The raiders have destroyed it,' replied Pradyumna.

'We shall raise a new temple in silver,' said Krishna.

Dwaraka rose to a new shape. □ □

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KENNETH KAUNDA

Symbol of Zambia's Nationalism

KENNETH KAUNDA, only 46 years of age, is a symbol alike of Zambia's nationalism and the hopes and aspirations of many an African State. He shares the vagueness and uncertainty of outlook that cloud the vision of States that have emerged into nationhood in recent years, as also those that realised their freedom from colonialism quite a long while ago. Till the other day they were dazzled by the threatening postures of the two Super-Powers, not knowing whom to side—if any at all; but now they are puzzled at the growing evidence of *detente* between the mighty Powers, wondering where their own self-interest lies. Such is the background of the summit meeting at Lusaka, which Zambia and Kaunda hosted about a fortnight ago.

Non-alignment means many things to many countries, and Zambia is no exception. For example, to Yugoslavia, which is ruled by the Communist Party, it is a matter of State policy, a pragmatic instrument to preserve its independence from Soviet domination. To India it means abhorrence of atom-toting, a desire to develop peacefully and a willingness, nay eagerness, to receive help from anywhere, even if sometimes it means leaning heavily on one bloc. Egypt's non-alignment has not stood in the way of her accepting and benefitting from massive military aid from Moscow. If the three originators of non-alignment find themselves at sea, little wonder that smaller and newer States grope in the dark.

Six-year-old Zambia wants to be non-aligned notwithstanding considerable substan-

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tial help it has received from Communist China, including the prestigious Tan-Zam railway. It is no surprise, therefore, that Kaunda pleaded at Lusaka for the inclusion of China in the U.N.O. On many another thorny issue the host country and the leaders among the 60 odd participating nations avoided raw spots and strove for unanimity. The only point of importance on which they were all agreed was the struggle against colonialism and white racism—and opposition to the supply of arms to South Africa, committed to apartheid. To crown his platitudinous call for "meaningful collective action to create a better tomorrow for the poorer two-thirds of the world's population in the developing countries", Kaunda suggested a permanent machinery to give practical shape to what he himself confessed were their vague aspirations. One can be sure that he must have been the least surprised when no such machinery was evolved at Lusaka. To Zambia, the Lusaka conference has been a source of prestige and a morale-booster, since it is surrounded on East, South and West by hostiles—the Portuguese colonies of Mozambique and Angola and the white racist Southern Rhodesia.

At first the big Powers' attitude to non-alignment, especially that of the U.S.A., was one of hostility and derision; but latterly it has changed to benign and amused tolerance and indifference. Likewise, the concept of non-alignment itself has undergone a transformation. Nehru's thesis that non-aligned countries must be non-aligned among themselves has given place to an effort, though, inchoate, to get together. But to what purpose? Ineffective generalisations which take no-one anywhere, side by side with acceptance of help from either, and in some cases both, of the big Powers. In the early stages of the cold war, some non-aligned countries tried to play off one big Power against the other. But this has now been reversed; as Kaunda declared at Lusaka "the big blocs are trying to destroy our unity and subvert us internally."

Thus it is that Zambia's leader finds himself as confused as any other so-called non-aligned country. No one is to blame for this; it is the inexorable consequence of history. Kaunda and Zambia seem content with the good and the lack of it that flow from the twists and turns of historical events and tendencies.

Kenneth Kaunda is himself the product of the wind of change that was blown over Africa during the past four decades. Called "Buchiza", because he was unexpected—the only longed-for son of David Kaunda—Kenneth was an intelligent, hard-working and serious minded boy. He used to clean his father's books and fetch firewood for the family. Orphaned at a young age, he had difficulty in prosecuting his studies. He had talent in study and in music. Fond of history and civics, he was good at debate. Strong of physique, he played David against a Goliath of a neighbouring tribe in North Rhodesia. At school he wore his hair long and brushed down over his right eye, so his mates called him "Hitler". He started his life as a teacher, then became a successful farmer and ended

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up as a politician.

In his salad days, Kenneth was a "moderate". He used to say that blacks and whites should not hate each other but live in peace. As he grew older he was disillusioned when he found that the blacks were treated as second class citizens in their own land. Addressing a Self Help Club, which he founded, he said: "All over the world there is a fight for human rights. We believe that all men are equal in God's right. Whatever the colour of a man's skin, he has a right to be treated as a human being." The iron had entered his soul.

As an orator he practised the direct and simple approach. In what was perhaps his first political speech he said: "This is what I mean by politics. Are you people really treated like human beings? Or are you treated like oxen pulling somebody else's plough, driven with whips?" He then narrated the tale of woe of those who joined the war against Hitler. At the end of the war a black man was given a lift in an open waggon. He was drenched by rain, but no one cared. The master's dog got food, but not he. The story went home. The uneducated black audience understood "politics".

Kaunda was the moving spirit behind the African National Congress and organised thousands of meetings at which he exhorted the people to fight for freedom. When there was danger of Northern Rhodesia being drawn into a Federation with Southern Rhodesia, in which the blacks would have no voice, he founded the Zambia National Congress. He was arrested and imprisoned in 1959. In jail he worked for European, Asian and Eurafrican prisoners, even emptied the lavatory bucket. The "hygiene man" is even more important than the doctor, he said.

After release he continued to fight for the break-up of the Federation and the constitution of Northern Rhodesia into a separate unit. It did not take him long to realise the perfidy of Great Britain. "My trust in the British Government is finished", he said: "the Colonial Secretary has betrayed our people to Welensky. We must now act with more discipline. We must show the Government we are sincere but non-violent." But the people became violent. The struggle became intensified.

In 1961, the British Government agreed to give equality between blacks and whites. Although Kaunda insisted on one-man-one-vote, his United National Independence Party decided to co-operate. Before the General Elections of 1962, Kaunda declared: "We will build the nation of Zambia. We will fight for our independence so that we can help in freeing the whole of Africa from fear, poverty and ignorance." In 1963, Northern Rhodesia gained a constitution and on the following year Kaunda became its Prime Minister. Zambia became independent.

Addressing a community camp, he said: "Africa has something which the Western World and the Communist States have lost. It is peace and happiness and respect for each other. A man's tribe or the colour of his skin is not important if human beings respect one another."

□□□

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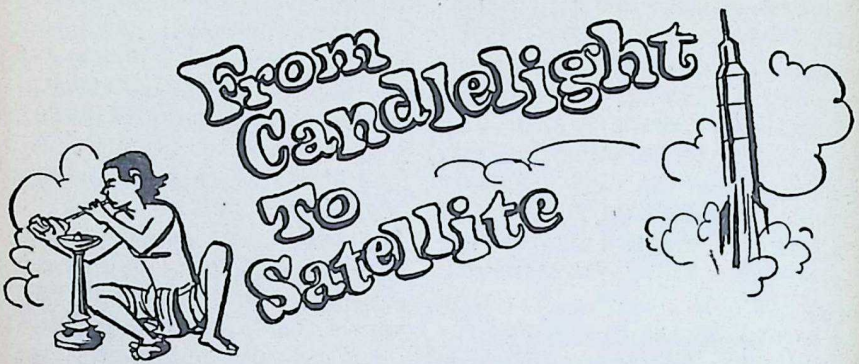

4. GALILEO GALILEI (1564—1642)

DANA LEE & HENRY THOMAS

A YOUNG medical student at Pisa was kneeling in the Cathedral. There was silence over the vast auditory save for the annoying rattle of a chain. A sacristan had just filled a hanging oil lamp and had carelessly left it swinging in the air. The tick-tack of the swinging chain interrupted the student's prayer and started him upon a train of thought that was far removed from his devotions.

Suddenly he jumped to his feet, to the amazement of the other worshippers. A flash of light had descended upon him in the rhythm of the swinging lamp. It seemed to him that this rhythm was regular, and that the pendulum of the rattling chain was taking exactly the same time in each of its oscillations although the distance of these oscillations was constantly becoming less and less.

Was this evidence of his senses correct? If so, he had hit upon a miracle. He must rush home and find out immediately whether he had suffered an illusion or discovered one of the great truths of nature.

When he arrived home, he hunted up two threads of the same length and attached them to two pieces of lead of the same weight. He then tied the other ends of the threads to separate nails and was ready for his experiment. He asked his godfather, Muzio Tedaldi, to help him in this experiment. "I want you to count the motions of one of the threads while

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I count the motions of the other."

The old man shrugged his shoulders. "Another of Galileo's crazy ideas," he mumbled to himself. But he agreed to help.

Galileo took the two pendulums, drew one of them to a distance of four hands' breadth and the other to a distance of two hands' breadth from the perpendicular, and then let them go simultaneously. The two men counted the oscillations of the two threads, and then compared notes. The total was exactly the same—one hundred counts in each case. The two threads, in spite of the great difference in their starting points, had arrived at the same point at the same time.

And thus, in the swinging motion of a cathedral oil lamp, Galileo had discovered the rhythmic principle of nature which today is applied in the counting of the human pulse, the measurement of time on the clock, the eclipses of the sun and the movement of the stars.

II

Galileo was always experimenting. Even as a child he refused to rely upon the authority of others. He submitted everything to the scrutiny of his own senses and his own mind. The son of a music master, he showed almost from infancy an interest in "the music of the spheres." His father referred to him as an absent-minded little stargazer who saw strange visions and heard uncanny sounds. At school, when the teacher was trying to explain the importance of the Latin preposition or of the Italian verb, young Galileo's mind was floating amongst the clouds in the wake of the toy balloon which his father had bought him as a birthday present. In his playtime, he constructed all sorts of crude little instruments resembling carts and mills and boats—anything that his unusually keen senses had observed in his daily walks.

At the age of twelve he was sent to the monastery school at Vallombrosa, that "shady vale where pilgrims leave their soul in a kiss." Here, under the influence of the Benedictine monks, Galileo flirted for a time with the thought of entering the religious order. But his father discouraged him from this thought and removed him from Vallombrosa. He had other designs for Galileo—he wanted him to be a cloth merchant.

Galileo, however, had ideas of his own. He now insisted upon a scientific career for himself. He was eager to specialize in mathematics—a field which in those unscientific days meant a lifetime of obscure poverty. Finally the father and the son came to a compromise. Galileo entered the University of Pisa to study medicine.

And to plunge, secretly and heartily, into the study of mathematics. Under his medical textbooks of Hippocrates and Galen he concealed the works of Euclid and of Archimedes. And in his spare moments he conducted experiments with instruments of his own construction.

His professors soon got wind of his studies and his experiments. And they disapproved of them. For it was nothing short of heresy for a student to think for himself. All the scientific problems the professors declared, had been finally and conclusively settled

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by Aristotle. Whenever a student dared to raise an objection to a dogmatic pronouncement, the professor would settle the argument with a citation from Aristotle: *Magister dixit,* the Master has spoken. And that was that. But here was a young student foolhardy enough to check the dogmas of his professors with his own observations. His recklessness must be curbed, for the good name of the university, for the good of his own soul. They wrote to Galileo's father about it, and the old musician warned his son to mind his professors and to stop meddling with the unknown.

But Galileo disregarded the warning. He had made a profound discovery—the fact that "the science of mathematics is the language of nature." And to the study of this language he was now ready to dedicate his life.

III

Galileo's professors refused to give him his doctor's diploma. And so he left the University of Pisa—a reputed failure in medicine and a "crack-brained juggler of useless figures." But his skill in the juggling of figures had won for him a brilliant reputation among some of the leading mathematicians of Italy—Giuseppe Moletti, Father Cristoforo Clavio and Guidubaldo del Monte—men to whom he communicated some of his scientific observations and who honoured him with the title of "the Archimedes of his day."

But the Archimedes of his day found mathematics a poor substitute for medicine. For at that period many were sick, but few were curious. Gali-

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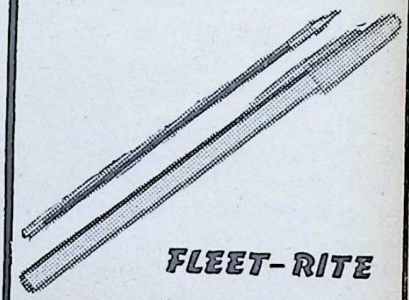

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leo tried to get a number of pupils among the nobility, only to discover that hardly anybody cared to exchange abstract figures for concrete loaves of bread and butter. Fortunately, however, the chair of mathematics had become vacant at the University of Pisa and Galileo was able to secure the position—largely because of the fact that nobody else cared for it. For the salary was only 60 scudi (about $65) a year.

In order to increase his income beyond the starvation point, he began to practise medicine in his leisure moments. But his leisure moments were few. It was his purpose, he said, to re-examine the scientific doctrines of Aristotle instead of accepting them as gospel truth. The way to arrive at a scientific truth, he maintained, was not to memorize the books of Aristotle, but to study the Book of Nature.

The students listened to his lectures with ill-concealed smiles, and the professors hurled anathemas upon his head. What did this insolent young upstart mean by removing from their shelves the sacred tomes of Aristotle and by replacing them with those ridiculous contraptions of pieces of string and lumps of lead and levers and circles and angles and planes? Why, these were toys for children and not tools for the serious study of the mysteries of the world. "Let him stop this nonsense," they threatened, or they would teach him a lesson he would never forget.

But he refused to stop his experiments, and therefore they decided to put their threat into execution. Contrary to the teachings of Aristotle, Galileo had asserted that two different weights released simultaneously from the same height would fall to the ground at the same time. This assertion, insisted the professors, was sheer nonsense. "Nobody but a fool can believe that a feather and a cannon ball will travel downward through space at the same speed." Now was the time to expose this absurdity, to the eternal disgrace of Galileo. They would compel him, in the presence of the entire faculty and student body of the university, to make a public exhibition of himself and his stupid theories.

(*To be continued*)

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JAISUKHLAL HATHI, M. P

A Nawab's Love for Education

THE great child-like curiosity of a certain Nawab Saheb would not let him pursue any one hobby for any length of time. His mind would settle bee-like on one hobby photography for a while and then he would run to another, music. Sometimes when his marshal instincts rose to the surface he would take to riding or hunting and at other moments when soft Lydian airs lulled him he would think of painting.

In these shiftings from one hobby to the other the Nawab chanced to take an interest in education. It all happened this way. The ruler of a neighbouring state had started a college and since there were no colleges in the neighbouring states most students went there. Earlier they were obliged to move to Bombay and study at the colleges which were to say the least, very expensive and hence not within the reach of many. Once this college came up it was possible for many to join it.

The Nawab came to know of this and summoning the Dewan asked him why his state lagged behind in not opening a college. He was politely informed that it was a matter of policy and the Nawab Saheb had not issued orders and given directions to the effect. So no college had been opened.

"Well then," said the Nawab, "make all necessary arrangements for the opening of a college."

The Dewan Saheb detailed some of the difficulties; getting a suitable building, obtaining a highly qualified and competent principal and staff. The Nawab knew from his experience that money could accomplish all these tasks. So he told the Dewan that he need not stint in the expenditure of money for the purpose but should proceed forthwith to make the most suitable arrangements.

The Foundation-laying ceremony was done and the builders put up a fine building for the college in a short time. A competent man from Bombay was obtained and on his recom-

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mendation and advice suitable professors for the various subjects were appointed. The Nawab was satisfied with the whole arrangement and said as one last word in well-meant advice:

"Principal Saheb, I would like you to devote the best of your attention to our children here in this college. I don't mind the expenses, you are free to expend amounts for the best results. But I should like to see my students coming off in flying colours at the examination."

The Principal assured him that two years of hard work was necessary and that he and his staff would take all the care to see that the students did creditably at the examination.

The appointed time for the examinations came and the boys who numbered some thirty had to make a journey to Bombay for the purpose. The Nawab saw them and spoke words of encouragement and inquired about the mode of transport and board and lodge for them at Bombay. He specially told the Principal that the boys should be looked after very well so that they put forth their best efforts at the examination.

The Principal accompanied the boys and supervised every little thing. He even went to the examination hall and until the boys got into the hall helped them with last minute hints, suggestions and encouragement. After the day's ordeal was over the boys were interrogated and answers verified and further instructions given to them for the next day. In this manner the Principal supervised the work of the boys, looked after their needs as a kind father would and brought them safely back to the native place.

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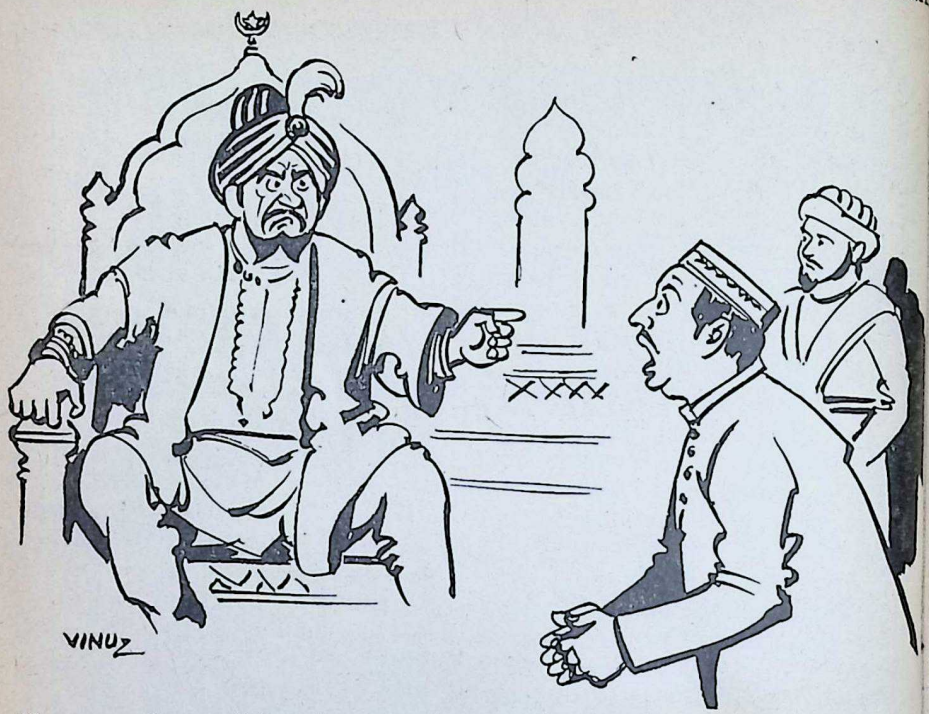

He was quite confident that out of the 30 boys at least some 25 or more would come out in first division and he knew that the efforts would not be in vain. However he did not inform the Nawab anything but just told him that he was waiting for the results.

The results were not long to appear. When they were published the boys were overjoyed and so was the Principal and the Dewan Saheb. The Dewan Saheb with the Principal called on the Nawab and wished to pass the good news to him.

"Your Highness," said the Dewan, "our Principal is happy to inform you that our boys have done well. Out of the thirty students that proceeded to Bombay, 27 have *come* in First class, two in Second Class and one in the Third Class."

The Dewan and the Principal hop to see the countenance of the Naw brighten but on the contrary his ey brows knitted up in evident anger.

"What?" he shouted, "Did I n permit you to spend as much as yo want on the boys? Why did yo bring the three boys in second an third classes. We have our ow Railways and we could have requis tioned as many coaches as possible

The Principal left bowing to th Nawab. It was too much for all th labour he had done. From Bomba came his resignation and it was irr vocable as the Nawab had been in formed too late of the meaning Classes in an examination and th they had nothing to do with the Rai way classes.

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English translation of
Bankim Chandra Chatterjee's
Bengali Novel
by
AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

11

In the Inn

..."Who is this fickle-minded woman?"
—*Uddhabduta.*

IF this woman were endowed with blameless beauty, then O Ye male reader, I would have said that she is as beautiful as the mistress of your house; and O Ye lady-reader, that she is as lovely as your image reflected in the mirror. If this were so, the description of beauty would have attained its highest point of perfection. But unfortunately, she was not an all-round-beauty. So I desist.

Three reasons can be assigned for not calling her a woman of blameless beauty. First, she was a little taller than a woman of medium height. Secondly, her lips were slightly depressed. Thirdly, her complexion was not really very bright.

Her figure was rather a little short, but she had a full-grown, well-developed body. In the fullness of youth, she looked fresh and glowing like a tree in green foliage in the rains. The abundance of youthfulness added a greater charm to her body, though it was small. Really fair complexion has two shades, one resembling the pale light of the moon and the other resembling the rosy hue of the dawn. As her complexion lacked these two qualities, I cannot call her really beautiful, but the complexion had a peculiar charm to enthrall. She was not dark in the sense that Goddess Kali or Lord Krishna is dark. Her complexion was yellow like shining gold. If the pale light of the moon or the rosy hue of the dewy dawn be the yardstick by which one can judge the complexion of fair women, then the complexion of this lady can be said to resemble the green of mango blossoms. There may be many among the readers who are experts on complexion. But if any of them is charmed by the magic of such complexion, it cannot be said that he has no sense of colour or complexion. Should such description cause an annoyance to any reader, let him think

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of masses of dark hair falling upon a bright yellow forehead which looked like a cluster of new mango blossoms surrounded by a swarm of bees or let him think of a pair of eyebrows touching the sinous curls of hair painted on a forehead resembling the crescent moon or let him think of rosy cheeks like ripe mangoes with deep red lips. If one can think of a combination of beauties like these, then one can feel that this unknown lady of remarkable beauty was really one of the most beautiful women of the world. Her two eyes were not very large but they were decked with beautiful eyelids and exceedingly bright. Her glances were steady and yet piercing. Then again, these piercing glances changed their expressions in a moment. Her eyes were moistened with dews of tender affection. Now they expressed a languor, brought about by excessive enjoyment of pleasures as though they were the beds for the love-dreams of Cupid, now they glistened with passionate desire of amorous love. Then again, the outer corners of her eyes concealed oblique fitful glances flashing like lightning hidden in a cloud. Her lovely face revealed two delightful expressions—a flash of all-reaching intellect and a dash of self-conceit. It is this self-conceit that gave her an air of queen-like dignity when she used to stand up among other women with her swan-like neck.

She was seven and twenty, full of youth and beauty to the brim like a river in the rains. Ripples of youth and beauty played about her body as the tremulous water in a river. The charm of [illegible] was more in the world.

captivating than either the beauty of eyes or the brightness of complexion. The abundance made her slightly restless as a river in autumn unruffled by the wind and such restlessness manifested itself in new forms of beauty every moment. Nabakumar's eyes were feasting upon these beauties without a wink.

When the fair lady saw that Nabakumar was looking at her with winkless eyes, she murmured, "What are you looking at—my beauty?"

A gentleman as he was, Nabakumar was nonplussed and bent down his face. Seeing him speechless, the unknown lady remarked with a smile, "Haven't you ever seen a woman? Do you consider me to be a very beautiful woman?"

If these words were spoken in a natural tone of voice, one might have taken them as words of reproach but the way in which she smiled while speaking them, proved that it was nothing but a bit of sarcasm. Finding her to be an outspoken woman, Nabakumar thought it proper to retort. "I have seen women," said Nabakumar, "but I never came across such a beauty."

"Not even one?" the woman said proudly. Nabakumar was then dreaming of Kapalakundala's beauty and so he answered proudly, "Of that, I am not sure."

The woman said, "That is something. Is she your wife?"

Nabakumar: Why do you take her to be my wife?

The woman: Bengalees consider their wives to be the most beautiful

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Nabakumar: I am a Bengalee and you too, I see, are talking like a Bengalee. Where do you hail from?

The young lady looked at her dress and replied, "Unfortunately, this poor woman is not a Bengalee but an up-country Muslim." Nabakumar observed that she was really dressed like an up-country Muslim but spoke the Bengali language just like a Bengalee.

A little later, the young lady said, "Sir! You have come to know a lot about me in course of conversation. Now, please do tell me something about yourself. May I know the place you come from, I mean the house in which that matchless beauty is the supreme mistress?"

Nabakumar replied, "Saptagram."

The stranger lady made no reply. All of a sudden, she bent down her face and hastened to brighten the flame of the lamp.

A little later, with her head hung down, she said. "My name is Moti. May I know your name?"

Nabakumar: Nabakumar Sharma.

The lamp went out.

12

The meeting with Beauty Queen

"Assume, O Goddess, thy beautiful form
And command me; And I will deck
thy beautiful body with diverse adornments."

—*Meghnadhbadha*

NABAKUMAR sent for the innkeeper and asked him to bring another lamp. Before the lamp was brought in, he heard the sound of a sigh. A little later, a Muslim, dressed like a servant, appeared on the scene. Seeing him, the stranger lady asked, "What's the matter! Why are you so late! Where are they?" "The bearers are all drunk," replied the servant, "we laggged behind the palanquin in order to collect them. When we came across the broken, empty palanquin, we lost our heads completely. Some are there, others have gone out in search of you. I have happened to come to this side while in search of you."

"Bring them here," said Moti. The servant made a bow and left the place. The stranger lady then sat down with her hands on her forehead.

When Nabakumar wanted to take leave of her, she stood up like one awakening from a dream and enquired in the same tone as before, "Where will you stay?"

Nabakumar: In the next room.

Moti: I saw a palanquin near that room. Did anybody come with you?

Nabakumar: My wife is with me.

Motibibi again got a chance of throwing a sarcastic remark and asked, "Is she the famous beauty?"

Nabakumar: You will know when you see her.

Motibibi: Could I see her?

Nabakumar: (Reflecting) What is the harm?

Motibi: Please do me a favour. I feel a great curiosity to have a look at that peerless beauty so that I may speak about it at Agra. But I don't want to see her at the moment; you may come now. I will send for you in a few minutes.

Nabakumar went away. A little later, the bearers arrived with a troop of servants and maid-servants carrying sheets and boxes. A palanquin with a maid-servant inside it was also brought in. Within a short time,

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Nabakumar had a call from Motibibi.

Nabakumar again met Motibibi. He saw that she was now a changed woman altogether. She no longer had on her person the garment she had put on before; she had now changed it for a richly embroidered one decked with gold and pearls. Her body, which bore no ornaments before, was now shining with a rich variety of jewels. She had fastened ornaments to as many parts as possible of her body, such as hair, forehead, eye, ear, arms and breasts. From the diamonds and pearls set in gold ornaments radiated glittering rays which dazzled the eyes of Nabakumar. Her body was like a sky, studded with myriads of stars. Profusion of ornaments went well with the symmetery and beauty of form and enhanced her loveliness all the more.

"Well, Sir," said Motibibi, "come and introduce me to your wife."

"There was no need for putting on so many ornaments. My wife has no ornaments at all," Nabakumar said.

Moti: Supposing I have worn these to show off. Women love to display their ornaments when they have them. Let us proceed now.

Nabakumar stepped out, accompanying Motibibi and the maid-servant who had come in the palanquin. This maid was called Pesman.

Kapalakundala was seated alone on the wet floor of a shop. A light was dimly burning. Masses of dishevelled hair darkened her back. When Motibibi saw her first, a faint smile played over the lips and the corners of her eyes. To have a better look she held the lamp before her face when Moti's smiling countenance changed into one of gravity. She looked on without a wink. Both remained speechless—Moti was charmed and Kapalakundala was surprised a trifle.

After a little while, she took off all her ornaments and put them on the person of Kapalakundala one by one. Kapalakundala made no objection. "What is all this?" Nabakumar queried. No answer came from Moti.

After adorning her body with ornaments, Moti spoke to Nabakumar. "You were perfectly right; such a flower is not to be found even in a royal garden. It is a pity that I have not had the opportunity of exhibiting such a beauty in the capital of India. Ornaments like these befit such a beautiful body and that is why I have put these on her person. Would you please do this from time to time and remember this outspoken stranger?"

Nabakumar was charmed and cried, "What is all this you are doing? These are all valuable ornaments. Why should I accept these presents?"

Moti: Thanks to God, I have more of these. I won't be without ornaments if I part with them. Why should you deprive me of the pleasure of adorning her?

Thus said, Moti left the place along with the maid. When she was alone Pesmon asked, "Who is this gentleman, madam?"

"He is my husband, "replied the Muslim girl.

(To be continued)

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of the month.

Paryushana is a period of continued religious activity. Many householders who have been leading a life of responsibility and feverish activity during the year take time to lead a quieter *Paushad* sort of life; meaning thereby leading, for a short while, the life of ascetics. They go to *upashrayas* and listen to discourses and undertake some of the strenuous disciplines of the ascetics.

The great book *Kalpasutra* which has 1200 verses and which is therefore called *Barsa Vanchan* is studied during this period. This book exists in Jain *Bhandars* in beautifully illustrated manuscript forms and often on the third day this manuscript is ceremonially carried in procession also. The book deals with the first and the last *Thirthankaras, Mahavira* and other *Ganadharas*. The monks give discourses to the people on these.

Fasting is one of the most important *vratas* during this period. Fasts are enjoined on the first, third, fourth, sixth, seventh and eighth days and everyone invariably fasts on the last day. Some people keep more fast days and some less depending upon their capacities and state of religious fervour.

The last day is known as the *Samvatsari* and this day is the special day of expiation. It is on this day everyone begs pardon of others, elders, relatives, friends and acquaintances for their trespasses. This type of expiation is one of the five types enjoined in Jainism. *Devasi* is expiation for sins committed during the day and this is one in the evening; *rai* is expiation

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for sins committed during the night and this is done in the morning. *Pakkhi* is fortnightly and *Chomasi* is four-monthly expiation. *Samvatsari* is the annual one.

Five important observances are there during this period. One of the most important among them is *Ahimsa or amari*; non-killing and non-injury. In ancient times we have the examples of Samprati Raja and Kumarapal of Gujarat who proclaimed *ahimsa* in their kingdom. *Harivijay Suri,* a great ascetic, was once specially summoned by Emperor Akbar and the emperor learnt from the ascetic the significance of this *parva.* He was so impressed that he issued an order by which, during this *Paryushana* he forbade all kinds of slaughter of animals. He released prisoners and captive birds also. One other important thing that the Jains do during this period is the *Chaitya-paripati* or the visit to all the Jain temples. The fifth day of *Paryushana* is celebrated formally as Mahavir birthday, although the actual bir day is much earlier, *chaitra shud* 13th day.

Of course every religion has own set of disciplines and observanc The Catholics have their Annual treat during which period they something similar to this. So do other religionists—the Hindus, Muslims and the Parsees. In these cases the idea is that man sho review his life periodically and whether he is making any progress all and what steps he has to take order to progress.

Let us all say: मिच्छा मि दुक्क for whether we are Jains or Buddhi Hindus or Christians or Muslims Parsees we do wittingly or unwittin commit sins and therefore it is o right that we should ask pardon our elders, our relatives and frien

Yours affectionat
MAMA

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As announced in our earlier issues, the first of these competitions will be co ducted very soon. The questions relating to Kumarasambhavam, **which wi form the subject matter for the competition, will be printed in the next issue** Bhavan's Journal **dated 4th October 1970.**

This is one more reminder for our Chiranjeevis to get prepared for the comp tition by making a detailed and thorough study of the Kumarasambhavam **Canto V.**

Mama is hopeful that more and more chiranjeevis will participate in this co petition as they did in the six earlier ones.

By the by, I hope your prizes for Problems No. 4 and 5 must have reache you. Congratulations to all these prize-winners.

MAMA

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...Without Comment

WOMEN of India should get 50 per cent representation in the Central and State cabinets, since the country's destiny depended largely on its women.

—*V. V. Giri,* President of India.

I AM young at 92, while the country seems to be old for its age.

—*C. Rajagopalachari.*

A GENERAL who uses tactics which are completely inconsistent with strategy ultimately gets lost. —*Y. B. Chavan,* Union Finance Minister.

The politicians have become indifferent to the welfare of anything other than themselves. —*Gen. P. P. Kumaramangalam.* Former Chief of Army Staff.

THE institution of "Maharana" had a fourteen century history behind it, a history admittedly glorious and unsullied. I am merely its trustee and servant.... It is not my private possession; it belongs to the people.

—*Maharana of Udaipur.*

EVEN a child in the country is today carrying on its head a debt burden of Rs. 600, including Rs. 100 in dollars, as the national debt.

—*N. Dandekar,* M.P.

THOSE who militate against the English language display their stupidity, when the language is compulsory even in Scandinavian countries.

—*Prof. A.A.A. Fyzee,* Former Indian Ambassador to the United Arab Republic.

THE Union Government's policy of distributing steel plants to States is like distributing lollipops to children. —*Mrs. Tarakeshwari Sinha,* M.P.

INDISCIPLINE is not as yet a general characteristic of our student community. The grosser acts of indiscipline were committed by only a miroscopic section, because of encouragement from the older generation.

—*Dr. K. N. Raj,* Vice-Chancellor, Delhi University.

THE boxes of tennis balls despatched from Calcutta for the inter-zone Davis Cup Final between India and West Germany contained bricks and tiles instead of balls.

—*Bhakt Darshan,* Union Minister of State for Education and Youth Services.

VINOBAJI should now give a call for "sattadan"—giving up of power by those who are holding on to it for a long period.

—*S. R. Kulkarni,* Labour Leader.

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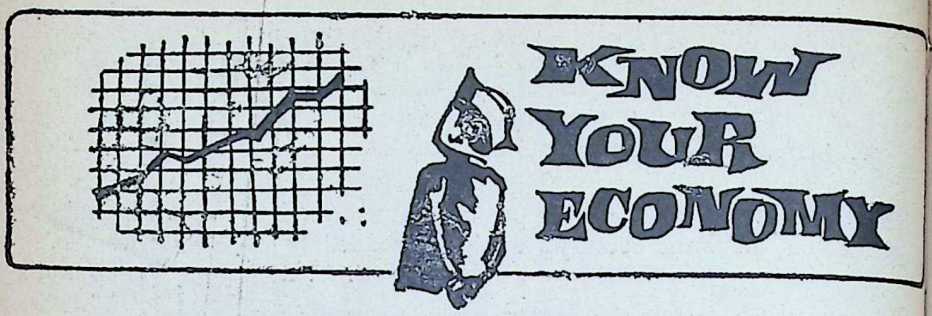

RISING PRICES

PROF. (SMT.) C. K. DALAYA
Ruia College, Bombay

THE level of prices has been rising in India continuously for the past few years. The index nos. of wholesale prices has risen as follows:—

(1961-62 (base)=100)

1965-66	— 137	Food-prices	1965-66	—	15
1970 April	176	Food-prices	1970 April		20

This trend of increasing prices can be described as inflation and is largely due to the increasing expenditures in the private and the public sectors. The current and investment expenditure of the Central and State Governments has been rising under the plans and the economic growth has raised the current and capital spending in the private sector. The spending has been also encouraged by the deficits in the budgets of the Government and expansion of money supply in the economy.

Deficit in the budget of the Central Government:—

1965-66	—	Rs. 587 crores.
1969-70	—	Rs. 266 crores.
1970-71	—	Rs. 350 crores (estimate).

Expansion in money supply with the public:—

Money supply:—

1960-61	Rs. 2,869 crores.
1969-70	Rs. 6,380 crores.

Rising prices have the tendency to create a vicious circle, that is, inflation leads to a rise in money incomes of different groups and increases the cost of production which, in their turn, increase the prices and money supply in the economy.

An increase in public and private expenditure is desirable if this helps the development of the economy by increasing the investment and production in the various sectors, agriculture, industry etc. But when the spending goes

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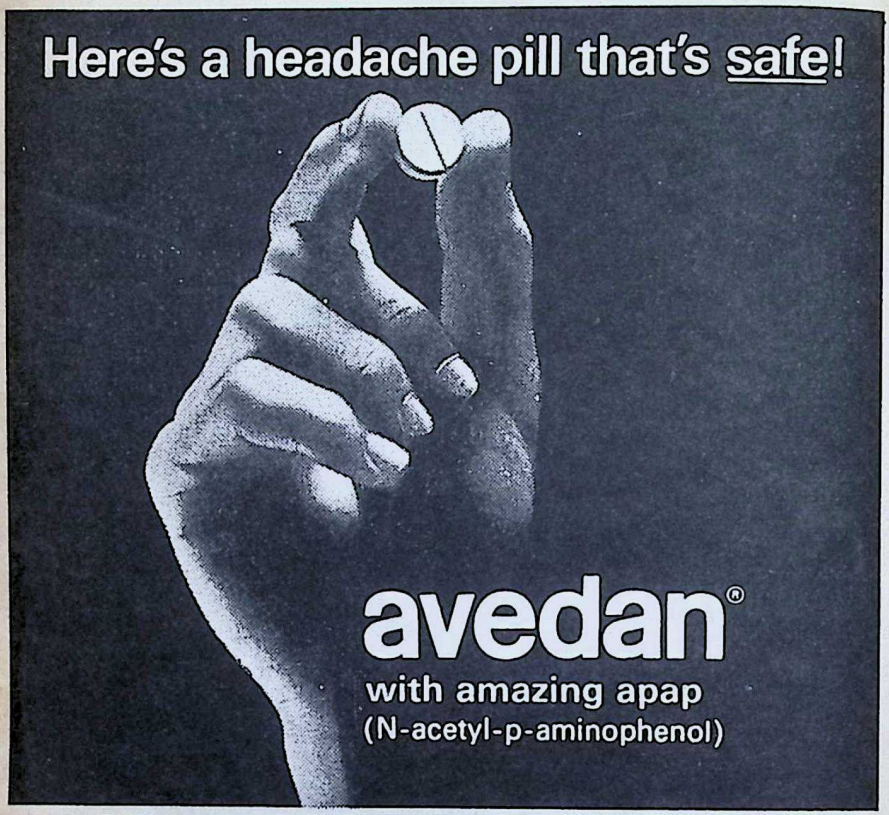

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beyond the resources and the supply of commodities and services available in the country, it leads to inflationary rise in prices.

Such an increase in price is undesirable because of certain consequences. The rising money incomes are unequally distributed and accentuate the inequalities, with its adverse social and political effects. The increase in the cost of living leads to the conflicts between the employers and the workers and reduces the saving capacity of a large number of wage earners. Rising costs of production affect adversely the future investment in different units and reduce the competing ability of the exports. The value of the currency declines in the country as well as on the international market and the confidence of the community in its future progress is jolted.

Therefore the rise in prices has to be restrained in the interest of stability and growth of the economy. There are two basic ways of achieving this —firstly, restraining the spending both in the public and the private sectors, especially the non-essential expenditure and secondly, increasing the production of various commodities and services which are in scarce supply in relation to demand. The need at present in all sectors is for restrained spending, that is economy, and hard and efficient work.

□ □ □

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Notes & News

BHAVAN'S ANDHRA PRADESH KENDRA:

SRI Khandubhai Desai, Governor of Andhra Pradesh, was the guest of honour at a musical concert given at Hyderabad by *Padmabhushan* Smt. M.S. Subbulakshmi in aid of the building fund of the Bhavan's Andhra Pradesh Kendra, Hyderabad.

Among those present at the concert were Chief Minister Sri K. Brahmananda Reddi, Chairman of Bhavan's Andhra Pradesh Kendra, several State Ministers, Sri O. Pulla Reddi, Vice-Chancellor of the A.P. Agricultural University, and Sri Thakur V. Hariprasad, Honorary Secretary of the A.P. Welfare Fund.

The Governor appealed to the people of the State to make the Bharatiya Vidya Bhavan's Andhra Pradesh Kendra a model in the country. He said: "I have found to my pleasant surprise during my brief stay here that Andhra Pradesh is an abode of our ancient culture. It has kept up the pristine glory of India. Hyderabad is the most integrated and cosmopolitan city, along with the whole of the State." Paying a handsome tribute to Kulapati Munshi, he said that the Bhavan was not merely an institution but a sacred mission and made a special appeal to the people to swell the building fund of the Bhavan's Andhra Pradesh Kendra.

The Chief Minister presented mementoes to Smt. Subbulakshmi and the other artistes and also to Sri Sadasivam.

Sri P. V. Narasimha Rao, Vice-Chairman of the Bhavan's Kendra, in his welcome address, recalled the inauguration of the Andhra Pradesh Kendra of the Bhavan by Dr. S. Radhakrishnan in June 1965. "Since then, the Kendra has been taking up such programmes of cultural importance as running Sanskrit classes, lectures and discussions. The first Chairman of the Kendra, the late Dr. B. Ramakrishna Rao, tried his best to organise the Kendra on sound foundations. But unfortunately he expired and the mantle of Chairmanship fell on Sri K. Brahmananda Reddi, the present Chief Minister," he said.

Sri Narasimha Rao stressed the need for the Kendra to have a building of its own, and said that the Andhra Pradesh Housing Board had agreed to give a site in Red Hills, Hyderabad, on a nominal rent, for the construction of the building. He added that Smt. Subbulakshmi is a favourite member of the Bhavan's family and had enriched the Bhavan by the sublimity of her music, which had raised large funds for the Bhavan.

"We are planning to collect Rs. 5 to 6 lakhs for the proposed building of the Bhavan. The Kendra is bringing out the Bhavan's literature in Telegu with particular emphasis on inexpensive books meant for students and the youth", he said.

JOURNALISM COURSE IN BHAVAN'S MADRAS KENDRA:

THE Journalism Unit of Bhavan's Rajendra Prasad College of Mass Communication was inaugurated in the Bhavan's Madras Kendra by Sardar Ujjal Singh, Governor of Tamil Nadu, on August 3, 1970, before a distinguished audience comprising the city's leading journalists and public men.

After the chanting of the Bhavan's prayer Dr. A. Lakshmanaswamy Mudaliar, Chairman of the Kendra, in his welcome address referred to the growth of the Bhavan, its achievements in the field of our country's cultural renais-

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sance under Kulapati Dr. Munshi's leadership and his own association with the Madras Kendra ever since it was started. Turning to the subject of journalism, he said education was now becoming more and more tied to the chariot wheels of political parties. In such a situation, the only recourse was to supplement whatever effort one could make by public opinion, to guide the maintenance of proper standards. The Press was a dominant factor in moulding public opinion and in giving a correct attitude towards the problems of society. A course in Journalism, like the one started by the Bhavan, was certainly a necessity because of the opportunity it affords for the study of the various aspects of journalism. He expressed satisfaction that the efforts of the Bhavan towards educating the people had been rewarded.

Prof. P. Sankaranarayanan, Hon. Director of the Kendra, presented a report about the growth of the parent body of the Bhavan and of its Madras Kendra, and observed that the Journalism course was being started in response to public demand. Sri S.A. Govindarajan, formerly Assistant Editor of the Hindu and, later, Principal and Head of the College of Journalism in the Osmania University, had kindly agreed to be Honorary Principal. The academic staff consisted of eminent persons who were either presently serving in the leading local newspaper offices or had recently retired.

Governor Sardar Ujjal Singh unveiled, as a symbol of the inauguration, a picture of Sri Ganesha, the patron deity of the Bharatiya Vidya Bhavan, and expressed his great pleasure in participating in a function connected with the names of Dr. Rajendra Prasad and Munshiji. Pleading strongly for a sober and free press, he said that individuals might have their own views and news. They should take care that nothing was done to impair the country's stability and unity. Observing that the Diploma Course in Journalism offered by the Bhavan covered a wide range of subjects in keeping with modern requirements, he said that journalism as a profession had a bright future in the democratic set-up of the country. He said that journalists would have to face difficult and delicate situations and would be required to exercise the greatest amount of tact and discretion. In all circumstances, adherence to truth without fear or favour should be their motto.

Speaking after the Governor, Sri K. Santhanam said that journalists in India had to function at least in two languages—the regional language and English. Even more important than politics, journalists must know the elements of modern economics.

Sri A G. Venkatachari said that the journalism course conducted by the Bhavan would be supplementary to the Madras University course and a distinguishing feature of this course would be the study of Indian culture.

Sri S. Narayanaswamy, Secretary of the Kendra, proposed a vote of thanks.

BHAVAN'S MADRAS KENDRA:

A Language Convocation for the distribution of certificates and prizes to the successful candidates in the Bhavan's examinations in Sanskrit, German, French and Devotional Music was held in the Madras Kendra of the Bhavan on August 1, 1970, under the chairmanship of Sri Justice N. Krishnaswami Reddiar, Judge, Tamil Nadu High Court. After *bhajan* by the students of the Bhavan's C.P. Sita Devotional Music School and chanting of the Bhavan's prayer, Sri K. Balasubramanya Aiyar, Vice-Chairman of the Kendra, welcomed the learned Judge, referring to his ardent love for our ancient culture, his religious temperament and his attachment to Sanskrit.

In his presidential address, Sri Justice Reddiar said that the Bhavan had acquired a national status as a great protagonist of Sanskrit. He made the reading of at least one chapter of the *Gita* as part of his daily religious routine, learning the script for the purpose. He refused to endorse the statement that Sanskrit is a "dead" language. He was emphatic that Sanskrit was the most ancient language of the world and that all the regional

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languages of India were derived from it. Speaking with special reference to Tamil, he said that, ancient as it doubtless was, it had borrowed heavily from Sanskrit both in the form of its language and in the substance of its literature. He expressed his pleasure over so many persons taking to the study of Sanskrit, German and French.

SRI S. SUBRAHMANYA SASTRI:

PANDITARAJA Sastraratnakara Sri S. Subrahmanya Sastri was the recipient of the President's Certificate of Honour, awarded to Sanskrit scholars of eminence in the Independence Day awards.

Sastriji was Reader in Sanskrit in the University of Madras till 1966 and later served as Principal of Bhavan's Mumbai Sanskrit Mahavidyalaya from 1966 to 1968. He is presently engaged in carrying out research in the Sanskrit Vishva Vidyalaya, Varanasi, under a Government of India grant. He is also teaching Vedanta at the Sanskrit University.

We offer our congratulations to Sri Subrahmanya Sastri on this well-merited distinction in recognition of his scholarship in Sanskrit.

DR. A. S. GOPANI:

THE University Grants Commission award, under the scheme of utilisation of the services of retired teachers, has been granted to Dr. A. S. Gopani, M.A., Ph.D., who was the Head of the Department of Ardhamagadhi of the Bhavan's Hazarimal Somani College.

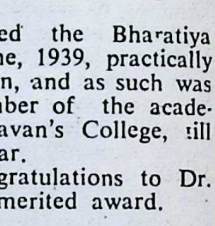
The award carries an honorarium of Rs. 600/- per annum and a contingent grant of Rs. 1000/-.

Under the terms of the award, Dr. Gopani will carry out research on the assignment of a comprehensive study and critical appreciation of Gunapala's *Jambuchariyam*.

Dr. Gopani joined the Bharatiya Vidya Bhavan in June, 1939, practically from its very inception, and as such was the seniormost member of the academic staff of the Bhavan's College, till his retirement this year.

We offer our congratulations to Dr. Gopani on this well-merited award.

SRI V. R. ANTANI:



We regret to record the death in Delhi, on August 16, 1970, of Sri V. R. Antani, I.A.S. He was 62.

Born on May 31, 1908, Sri Antani received his early education at Rajkot. Later he shifted to Agra and joined St John's College, where his uncle Prof. Antani was a Professor. As a student, he took a leading part in all extra-curricular activities of the College and was elected as a president of the College Union. From his college days, he showed abilities of a popular leader who could enthuse students to constructive

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activities. After getting his M.A. degree in History and Political Science, he served as Professor of History in Udaipur College, and later joined Jhalawar State service. He went on a study tour to Europe at a time when Hitler was preparing to change the map of the continent forcibly and returned to India before World War II broke out. In 1944, he joined the Chamba State Service as Personal Adviser to the Ruler of Chamba. During the transition period when States were being merged, he played an important role in solving many of the knotty problems of the Chamba State and his work was highly appreciated by Sardar Patel.

With the integration of the States and formation of Himachal Pradesh, he served the Union Territory in various capacities and was then transferred to Delhi where he served in the Government of India as Deputy Secretary, Ministry of Labour, Commissioner of Enquiry in the Home Ministry, Director of State Trading Corporation and of the Mines and Minerals Trading Corporation.

While in service he continued to take active interest in literary, social and educational activities. He was connected with the Gujarat Education Society, of which he was a Founder Member, with the Sardar Patel Vidyalaya, Delhi, and the Saurashtra High School, Rajkot. All these institutions have been rendered poorer by his loss.

In the demise of Antani, the Bhavan has lost a sincere friend, well wisher and sympathiser, and Bhavan's Delhi Kendra an active member of its Governing Body. Sri Antani had been connected with Bhavan's Delhi Kendra for nearly a decade and took very keen interest in all its activities.

PROF. D. S. SHARMA:

WE regret to record the death on September 5, 1970, at Hyderabad, of Prof. D.S. Sharma, scholar and educationist. He was 87.

Prof. Sharma who had a distinguished academic career in Government service as Professor and Principal for

nearly three decades, retired in 1938. Even after retirement, he served for another decade as Principal of two private colleges in Madras——Pachaiyappa's College and Vivekananda College till 1949.

He was the author of numerous popular books on Hinduism and Philosophy. Notable among them are *The Tales and Teachings of Hinduism, A Primer of Hinduism, What is Hinduism?, Hinduism Through the Ages,* and *The Hindu Standpoint.* His English translation of the *Bhagavad Gita* has gone into seven editions, and his *Lectures and Essays on the Gita* into four. Most of these books have been published by the Bharatiya Vidya Bhavan.

RAJASTHAN'S FIRST WOMAN PILOT:

MORE and more women are entering domains which were formerly considered the close preserve of men. To help achieve this revolution, few institutions are doing as exclusive a job as the Banasthali Vidyapith Gliding and Flying Club, the only institution of its kind associated with an educational institution.

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Not many weeks ago, the first woman pilot of Rajasthan was granted a licence. It is not surprising, for Indian women have a noble tradition of having broken many an age-old taboo smilingly and without foregoing their womanly grace. The credit of being the first woman pilot of Rajasthan was achieved by Kumari Yashwant Kaur, member of the Banasthali Vidyapith Gliding and Flying Club.

Founded in 1961, the Club, being exclusively for women, had its own share of frustration, often bitter and gloomy. Soon the Club found its roots in the minds of a tiny group of forward-looking and enterprising Banasthali workers. Today, the Club hums with the daring activities of busy young ladies, thanks to the indomitable spirit of its workers and to the generous encouragement of the Government of India.

So far, nine students have had their solo flights. Many more are expected shortly to follow Kum. Kaur's lead. Learning to fly has not been the sole occupation of the members of the Banasthali Club. They take to it as part of their co-curricular activities, which they must do as regular students preparing for University examinations.

Kum. Yashwant Kaur was born in 1947 in Assam. As her father was a railway engineer, she had her schooling at various places. In 1964, she joined the Pre-University class at the Banasthali Vidyapith and continued her educational career there, winding it up with a creditable M.A. degree. She obtained first class in M.A. (History) this year. Last month, she reaped the earliest harvest of her academic endeavours when she got a lecturer's job at the same College after a stiff competition.

The versatile Kum. Kaur intends to continue her flying training and soon join the ranks of commercial piloting.

PORTABLE PLANETARIUM:

RAJYARATNA Prataprai G. Mehta, 112, IVth Cross Gandhinagar, Bangalore-9, has designed a portable planetarium, a kind of star projector combined with a celestial globe. It is an interesting educational aid. The apparatus, which is relatively cheap and portable, projects stars in a dome. It was recently presented by the designer to the Mysore University at a function presided over by the Governor, Sri Dharma Vira.

Sitting under a small hemispherical dome, spectators in a dark room could have a realistic view of the star-studded sky as if sitting out in the open with the twinkling stars over-head.

It is claimed that it is easy to prepare a cheap dome in a room with bamboos mounted with cloth.

In order to make the design of the planetarium popular in the villages, the projector and the celestial globe were made of earthen pots, with holes to represent the stars according to their magnitude. The light and other fitting arrangements in the pot globe were also very simple. It can be worked with electric power or dry cells.

OCTOGENARIAN FELICITATED BY OCTOGENARIANS:

MAHAMAHOPADHYAYA Datto Vaman Potdar, former Vice-Chancellor of Poona University, was felicitated on August 21, 1970, on the completion of his 80th year. A centenarian and seven persons above the age of 80 gathered to bless the latest addition to the rank of octogenarians. The occasion was observed with the traditional *Sahasra-Chandra Shanti-Yagna.*

Among those who blessed Mahamahopadhyaya Potdar were 101-year-old A. B. Sethna (an auditor), Dr. D. D. Kapadia, 97 (former Professor of the Deccan College) Mr. J. D. Jenkins, 90 (a British born free lance journalist), Dr. Haribhau Divekar, 85 (a Sanskrit research scholar), Sardar Abasaheb Muzumdar, 85 (a patron of classical music), Yogiraj Gulavani Maharaj, 85 (a teacher), Sri B. G. Jagtap, 83 (ex-Mayor of Poona and veteran educationist) and Sri Nizampurkar, 83 (a calligraphist).

Mahamahopadhyaya Potdar offered sandalwood garlands, bouquets and coconuts to each of the elders. □ □ □

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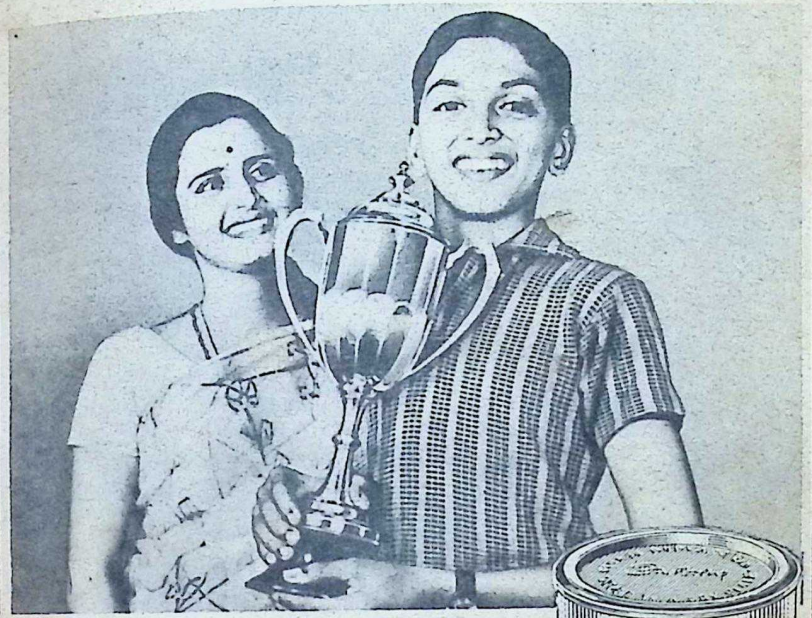

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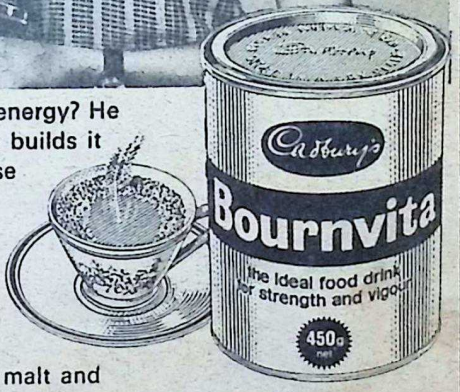

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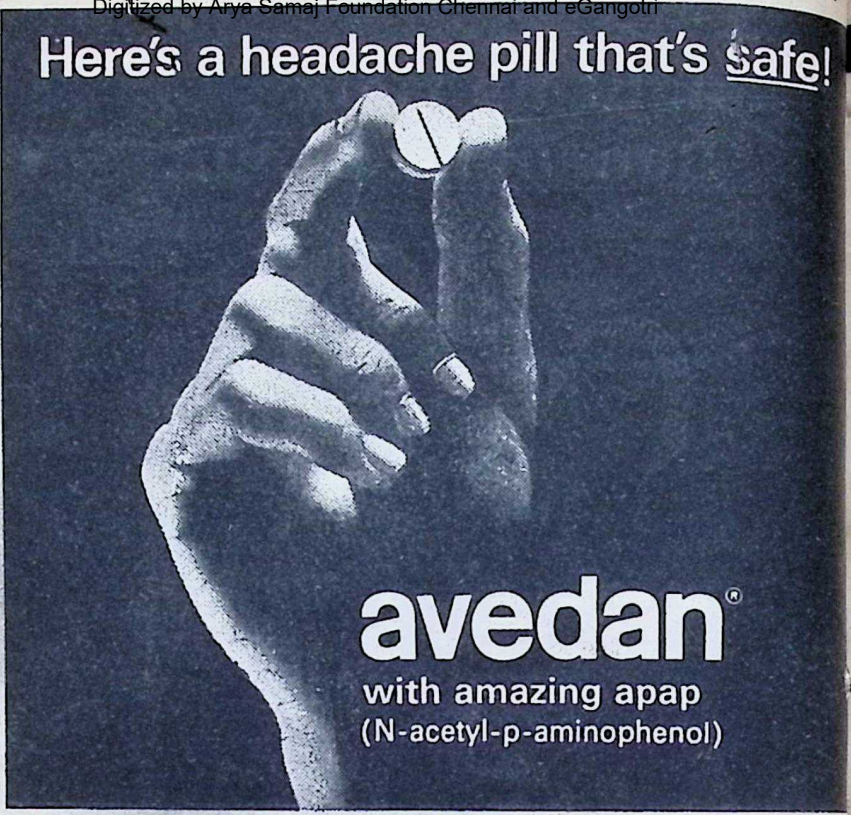

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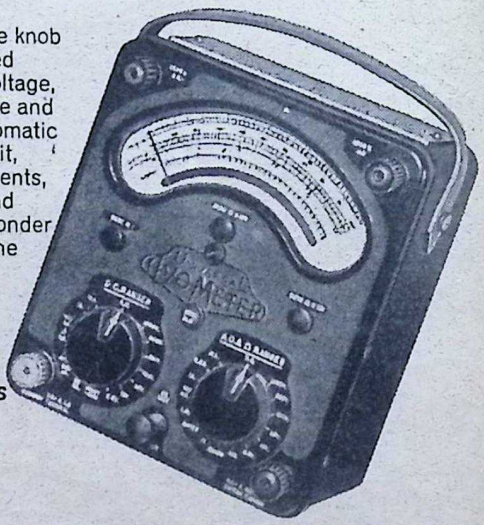

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda I-89-I.

Prayer to Sharadamba

माला सुधाकुम्भ विबोधमुद्रा
विद्याविराजत्करवारिजाताम् ।
अपारकारुण्य सुधाम्बुराशिं
श्रीशारदाम्बां प्रणतोऽस्मि नित्यम् ।।

Prostrations for ever and ever to Sharadaambaa,
The ocean of grace abundant,

Her lotus hands decked with the rosary, the jar of nectar and the mudra of Enlightenment and of knowledge.

Vol. XVII, No. 5

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ADHYAYANA BHAGA—13

TEXT

ऊहः खल्वपि । न सर्वैर्लिङ्गैर्न च सर्वाभिर्विभक्तिभिर्वेदे मन्त्राः निगदिताः ।
ते चावश्यं यज्ञगतेन पुरुषेण यथायथं विपरिणमयितव्याः ।
तान्नावैय्याकरणः शक्नोति यथायथं विपरिणमयितुम् ।
तस्मादध्येयं व्याकरणम् ॥

WORD-FOR-WORD MEANING

uhah=guessing (right forms) *khalu*=indeed, *api*=also, *na*=not, *sarvaih*=in all *lingaih*=genders, *na*=not, *cha*=and, *sarvaabhih*=in all, *vibhaktibhih*=case-forms, *vede*=in the veda, *mantraah*=the mantras, *nigaditaah*=have been uttered. *te*=they, *cha*=too, *avashyam*=necessarily, *yajnagatena*=participating in the Yajna, *purushena*=by the person, *yathaayatham*=in suitable manner, *viparinamayitavyaah*=have to be transformed. *taan*=those, *na*=not, *avaiyyakaranah*=one who is ignorant of the Science of Words, *shaknoti*=becomes able, *yathaayatham*=in a suitable manner, *viparinamayitum*=to transform. *tasmaad*=therefore, *adhyeyam*=must be studied, *vyaakaranam*=the science of words.

TRANSLATION

Indeed for the guessing of right forms also. Not in all genders nor in all the case-forms do we find the mantras uttered in the Vedas. They have to be transformed suitably of necessity by the person who is undertaking Yajna. Such a transformation cannot be suitably done by one who is ignorant of grammar. Therefore the Science of Grammar or Words should be studied.

ANALYSIS

In the previous Adhyayana Bhaga we referred to the first of the uses of grammar : *rakshaa* or preservation. The sentence ran as follows : *rakshaartham vedaanaam adhyeyam vyaakaranam.* Here Patanjali varies the structure by using a slightly different sentence for the second use : *uhah khalvapi.* From the context the other completing words have to be guessed; the

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whole sentence would read : *uhah khalvapi shabdaanushaasanasya prayojanam.* Changing patterns of sentences in a piece of writing overcomes monotony. The sentence : *na sarvaih lingaih na cha sarvaabhih vibhaktibhih vede mantraah nigaditaah*—is a compound sentence which can be split into two sentences as follows : *na sarvaih lingaih vede mantraah nigaditaah na sarvaabhih vibhaktibhih vede mantraah nigaditaah.*

LANGUAGE WORK

Study the two expressions : *sarvaih lingaih and sarvaabhih vibhaktibhih.* The Sanskrit equivalent for all is *sarva* but it is used differently in these two expressions. *Sarva* here functions like an adjective qualifying the words that follow. In Sanskrit the rule is that the adjective should be in the same number, gender and case as the qualifying substantive or noun that follows. *linga* being a neuter noun has *lingaih* for the Instrumental plural. *Refer* to Chart given under *Adhyayayana Bhaga*-12. *Sarva* also therefore becomes *Sarvaih. Vibhakti* is feminine and so the forms change to *sarvaabhih* and *vibhaktibhih.* Notice another example of this type in this *bhaga* : *yajnagatena purushena. Purushena*=by the person, *yajanagatena*=one who is participating in a Sacrifice. *yajnagata* is the word and since *purushena* is in Instrumental singular we must also have *yajnagatena purushena.*

Notice one more thing also : purushena (पुरुषेण) is the form of Instrumental singular. The presence of 'r' and 'sha' in a word generally has the effect of changing dental 'n' into retroflex 'n' (न to ण)

In the Chart given last time you will have to remember this. In the Instrumental case and the Genitive you get this problem. When you add *ena* in some cases we have to make it ena एण and so also when we add *anaam* in the *shashthi* plural we have to make it—*anaam* आणाम्. One example is *purushena, purushaanaam,* another is *raamena* and *raamaanaam.*

ASSIGNMENTS

1. Using the chart given under Adhyayana Bhaga-12 write down the forms of a) uhah b) linga (neuter) c) purusha.

2. Translate the following sentences into Sanskrit.
   a) Who is that person who is participating in the Sacrifice or Yajna ?
   b) In all cases words have been mentioned in the book.
   c) In all genders words have not been mentioned in this book.
   d) What are the uses of studying Vedas ?

(Note : In the Adhyayana Bhagas so far studied you have sentences very similar to the above. Use them and make the necessary substitutions.)

3. Write down all the 'a' ending nouns in this Adhyayana Bhaga Text. Give the reasons that enabled you to make such a classification. □□□

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No. 4 OCTOBER

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Kali and Durga

BHARATIYA VIDYA BHAVAN,
BOMBAY.
OCTOBER 4, 1970.

MY DEAR YOUNG FRIEND,

A FRIEND of mine has brought to my notice a letter received by him complaining against the worship of Goddess Kali and Durga. The writer—I have used that word for the gentleman who has written to my friend—seeks help to organise a crusade to stop certain practices which he believes are involved in such worship.

To quote the relevant passages of the letter addressed to my friend:

> "I do not know how far it is true but it is said that at the Kumbh Mela which takes place every 12 years at the Sangam of Ganga and Yamuna at Allahabad, among its most repulsive or attractive sights (from the orthodox Hindu or non-Hindu standpoint) is the procession of "Naga Bawas"—the Naked Bawas, which apart from its obvious obscenity, has a most sinister and bloody aspect. They are regarded as "Holy men", armed with sharp spears. The hold of orthodox, obsolete Hinduism upon the ignorant and superstitious masses is so great that at this Mela thousands, if not millions, congregate and hundreds of lives are lost in the crowd and the crush. These Naga Bawas are believed to be the exponents of the cruel cult of Durga Pooja or Kali worship.
>
> "Hundreds of ignorant, superstiti women in order to propitiate K Mata, are said to sacrifice their he less little infants of a month or t months by offering them as "Bh to the Naga Bawas, who catch little innocents on their spears kill them.
>
> "This cruel cult of Kali worship the blackest and bloodiest blot on t fair name of Hinduism—the Sanata Dharma, which, at one end has t hideous infernal rite, and at the ot the glory of the Song Celestial *Bhagavad Gita,* and the sublir monism of the *Upanishads.*"

The writer admits that he does n know how far the allegations are tru yet he does not hesitate to vilify ancient institution.

As it happened in 1954, I was i Prayag at the Kumbh Mela when was the Governor of U.P. and sa the Nagas with their harmless spear broken swords, marching in an orde ly procession.

One may object to their nudity, b as they usually avoid contact with ou side world, no harm is done to publ morality compared to the much gre ter threat of sexy films, novels and th cult of nudism.

Anyway, these Naga sadhus are n

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the exclusive worshippers of Durga or Kali, and the charge that they kill infants as part of the Pooja is absolutely fictitious.

It is true that millions of people inspired by faith come from all parts of the country and from all strata of society, primarily because bathing at Sangam at the appointed time is one of the important rituals of Hinduism.

Infanticide is a common phenomenon even in the so-called civilised countries.

Evidently, the writer who made the charge against Durga Puja and Kali worship is carried away by his bias against Hinduism. If the learned writer is so interested in Kali and Durga worship, he should have taken the trouble to read *Shakti and Shakta* by Sir John Woodroff, a former Judge of the Calcutta High Court.

The Naga Bawas are a military wing of the *Dasnami* Sampradaya. It came into existence in the Middle Ages when temples were being destroyed by Turks and Afghans.

There were about 50 or more camps of *sadhus* where religious discourses on *Sanatana dharma* were held. The Camp of Naga Bawas was away from the congregational camp.

It is however possible that a large number of people are being misled by false propaganda about the real implications of Kali-Puja or Durga-Puja.

It is true that in certain forms of worship, goats are sacrificed. This practice is mainly confined to West Bengal. The reason is that the Bengalis are meat-eaters and do not see any incongruity in offering their favourite food to their beloved deity. In mediaeval times, this practice was more widespread, and even in Gujarat the kings used to offer goats to propitiate the Mother Goddess, till Emperor Kumarapala stopped it under the influence of Jain sadhu and polymath Hemachandracharya (1092-1172).

In mediaeval times, meat-eating was not considered as sin but was considered as a bad habit born of human appetite. Manu has said:

न मांसभक्षणे दोषो न मद्ये न च मैथुने ।
प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥

It was of course considered meritorious if bad habits such as meat-eating, drinking and adultery are given up. Similarly, Jews and the Muslims offer animals to their deities.

For myself, I am a strict vegetarian and as the sight of blood upsets me, I would keep away from such religious rites which involve animal slaughter, without meaning any disrespect either to the religion or to its devotees. But for those who are meat-eaters to decry the practice of those who have a different mental make-up, appears to me to be an exhibition of prejudice, if not intolerance.

This brings me to a few facts about the basic tenets of modern Hinduism about which the writer feels so concerned.

Every religion is an attempt by man to establish through worship a relation between himself and a conceptual transcendental subject.

In the Semitic religions, the object of worship is conceived as totally different in kind, that is qualitatively. The worshipper has to approach Him through an intermediary, namely, the

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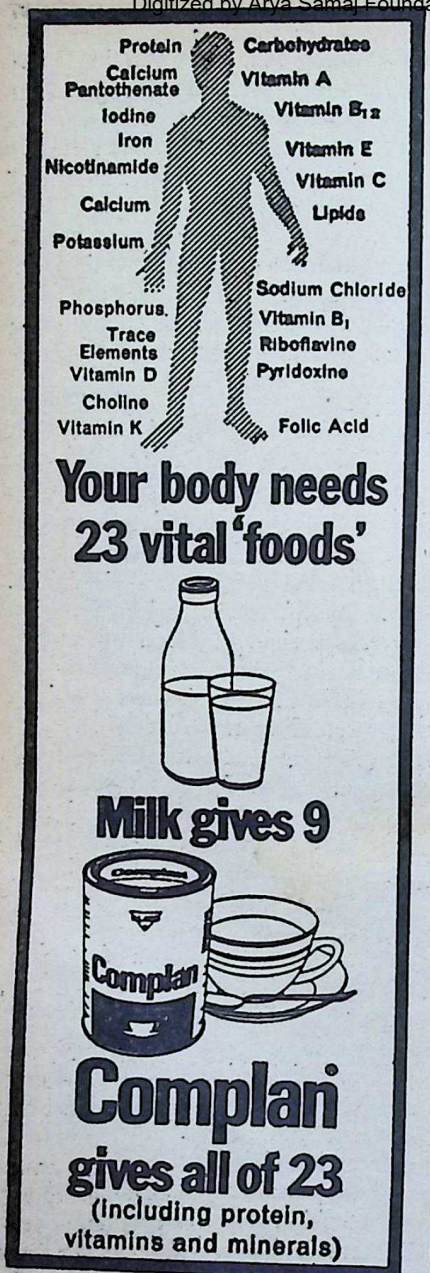

Redeemer as in the case of Chr and the Prophet of Islam.

Hindu conception is different. W us the Absolute cannot be predica nor mentally apprehended, hence object of worship is not the absol Brahman but His manifestation some form—*avatar*—who differs fr the worshipper not essentially in qu lities but in the magnitude of the qu lities. In order to establish a relatio the two relates must have comm characteristics.

Thus, a Deity is supposed to ha appetite and relish food. In the *Gi* Krishna says that He is happy if t devotee offers Him a leaf, or a flow or even a little water. But, meag offerings cannot satisfy a devotee. must offer Him the best availat food for his own mental satisfactio Hence the elaborate meals offered Sri Nathji at Nathdwara or to Bal raama at Puri.

The devotees are of course pe fectly justified in offering the be food they can procure. For the sam reason, as I have said above, th Bengalis offer goat to Durga and Ka (just as the Vedic Aryans offere animals to propitiate the Vedic gods though the practice is now becomin increasingly rare. For, contrary t popular belief, Kali and Durga ca be worshipped without sacrificin animals as is done in Gujarat.

Worship of Kali and Durga bring us to another aspect of Hinduism namely, the worship of *Sakti* o energy. The conception of *Sakti* o the *Saktis* are of God himself and no a separate creative principle. Thi idea developed later and various *Saktis* began to be worshipped a

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principal deities and objects of adora-
tion; the most important among them
were Durga and Kali, the *Saktis* of
Siva, in His benign and terrible as-
pects, that is Samkara and Mahakali.

It is not possible to say as to when the worship of Durga or Kali began. Uma, the daughter of Himavat, is mentioned in the *Kenopanishad* (III, 12) and it has been suggested that a prototype of Durga was indicated. Similarly, Kali-Karali is mentioned in the *Mundakopanishad*:

Kali karali cha Manojava cha
Sulohita ya cha Sudhumravarna
Sphulingini Visvaruchi cha Devi
Lelayamana iti sapta jihvah

The black, and the Terrible, The Swift-as-Thought,
The Very-red, and the Very-smoky-coloured,
The Scintillating, and the All-gleaming, divine one,
Are the seven so-called flickering tongues of flame.

Hindus have always associated every phenomenon with divinity. Nothing can happen without Divine Will. He is Time, which destroys everything, as Krishna says in the *Gita*: *'Kalah kalayatam aham'* (among those who measures, I am Time). However, to Siva in the form of Kala or Mahakala is usually ascribed the role of destroyer and in this aspect His Sakti or energy is called Kali. We propitiate Her to save us from annihilation.

During the centuries, a large number of devoted Sakti-worshippers transformed the Concept of Kali, the Karali or terrible, into a benign Mother-goddess who sustains and pro-

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tects Her children, the *Kshemankari*. She was the chosen deity of Ramakrishna Paramahamsa, who induced Vivekananda to seek enlightenment at Her feet. And through Vivekananda the Mother became the guardian angel of our national resurgence to whom one dedicated one's mortal self in order to gain immortality.

Almost at the same time, Bankim identified Mother Durga with Mother India in his famous song *Vande Mataram*, which inspired generations of our freedom fighters. Bankim was right, for, according to our scriptures, Durga can be worshipped by any person of any sex, caste or creed. As the *Bhavishya-purana* says: 'Devi (Durga) should be worshipped (in her shrine) on Vindhya mountain, all places, cities, houses, villages forests by *brahmanas, kshatriy kings, vaisyas, sudras,* who are full devotion, who have taken a bath are cheerful and jolly, by *mlechc* and other men and by women'.

Durga-puja is a national festival honour of the Mother lasting nine days.

Yours sincere

K. M. Munshi

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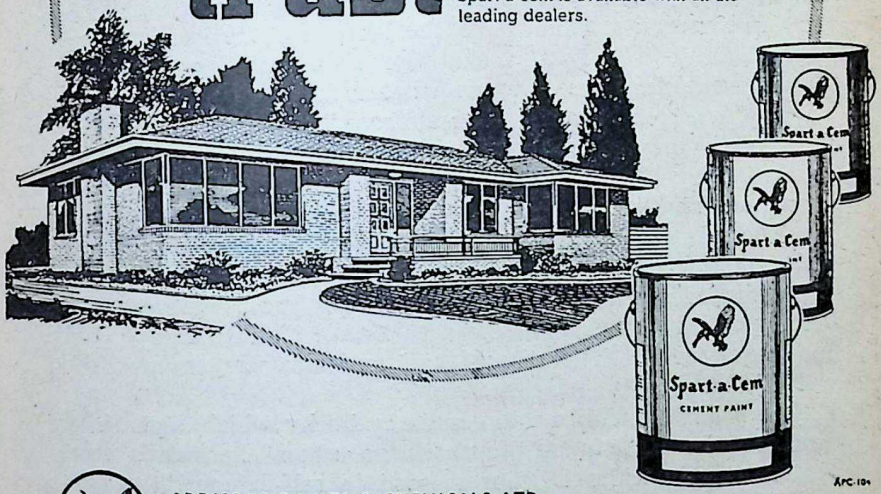

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S. Ramakrishnan

Gandhi Centenary In Retrospect

THIS is the first Gandhi Jayanti after the Centenary Year. Many have attempted an assessment and evaluation of the personality of Mahatma Gandhi. Probably the most satisfying assessment—satisfying because it helps us catch a glimpse of that hidden force that made the Mahatma what he was—is to be found in C.E.M. Joad's analysis, expounded in his essay *The Gandhian Way*.

Answering a question which he raises at the beginning: "In what consists the most characteristic quality of our species?", Joad says that the answer given by Aristotle, that reason is the most characteristic quality, is not quite right, because it is but part of the truth. Instead, he suggests the answer: Detachment—*Anasakti*, in the language of the *Gita*. Explaining this further, he says: "The characteristic virtue of humanity lies in the extension to the self, its passions, temptations, hopes and desires, of that attitude of objective detachment which the man of reason applies to the subject matter which occupies the attention of his intellect. To combine non-attachment to the self with the passionate apprehension of certain truths and the disinterested attachment to certain principles is to generate what I take to be the most distinctive virtue of humanity—moral force."

It is in the possession of the virtue of detachment from self, I submit, lay the source of India's great Weaponless Warrior's supreme authority.

That Gandhiji was able to apply the attitude of objective detachment to the self, its passions, temptations, hopes and desires, is amply borne out by his autobiographical book, which he significantly called *My Experiments with Truth*. To him every activity and action in his life, personal and national, was an experiment with Truth.

How did Gandhiji acquire such authority which, again in the words of Joad, "caused thousands to allow themselves to be beaten to pulp without lifting a hand in self-defence?"

The solution must be sought in the answer that the Mahatma himself once gave to the queries of H.G. Wells. H.G. Wells, the great litterateur, historian and thinker who appeared to be the Prophet of the Age of Science and Technology but was its Voice of Conscience, wished to know from Gandhiji what he considered were the Rights of Man. In reply, Gandhiji confessed that he did not have any rights, not even over his wife and children, and this was his sad discovery when he began asserting his rights.

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But when he took to doing his duties by them, he got back the rights, and in this sense, he added, he might be regarded as one possessing considerable rights in India.

What Gandhiji laid stress on was this: that man has no rights except those that he can secure by a loving service to his family members, friends, co-workers and the public at large. This "right" given ungrudgingly to the voluntary servant by those whom he serves is the only real "claim" he has.

The hidden truth is: In discharging our duties and obligations depends our rights. Harold Laski, the great socialist theoretician and political *guru* of some of our influential present-day leaders, had laid down: "I ought to have what I enjoy only as the result of the services I perform....The rights I have are given to me because I am performing some given duties."

The Gandhi Centenary Year has come to a close. Whether we celebrated it fittingly or not is to be judged, not by the measurement of externally visible activities but by an inner search by each one of us to find out how much of Gandhiji has really become part of us.

A growing language assimilates words from neighbouring sister languages; so does a growing tree receive materials from the earth. In human life too, ideas given by someone else should be digested and totally absorbed into one's own being. It is this test that we have to apply when we try to make a survey of the Gandhi Centenary Year and draw up its balance-sheet.

Lao-tze, the great philosopher of China, who lived in the 6th Century before Christ, said: "Those who have virtue attend to their obligations; those who have no virtue attend to their claims."

Instead of talking of Fundamental Rights, we should lay stress on Fundamental Duties and Obligations. We easily forget that Duties and Rights are complementary.

Applying this yard-stick to our lives and actions, can we say without contradiction that we have, even in some small measure, *lived up* to this ideal preached and practised by Gandhiji? A cursory perusal of any newspaper will easily reveal to us that we have not so much been attending to our duties and obligations as to asserting our so-called claims and rights. People burn midnight oil to prepare a list of the men or groups that have been deprived of their "claims". Grievances are invented and vigorously publicised with the result that it generates in the mind of the common man a false sense of values which produces the self-consuming poison of hate in him.

Almost all people—political bosses, ministers, administrators,

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industrialists, shopkeepers, clerks, labour etc. loosely talk about neglect and grievances. Very few people realise the incalculable national harm they are doing by whipping up and trading on such a psychology of discontent.

Such an attitude is harmful alike to the public and the individual. If one's mind has been vitiated by the morbid desire, to look for the mote in the other's eye, every instrument will be used for that purpose. Statistics will be used not for good ends, but to pile up chart after chart for the ventilation of grievances and the demonstration of claims. Language and logic will be used for the same end. When all these fail, brute human force parades itself and violence erupts. We have seen all this happening throughout the year.

While we have any number of "leaders" engaged in building up an "image" of themselves by sponsoring "progressive legislation," there is hardly anyone with honesty and guts to move a Bill prescribing corresponding minimal duties.

The whetstone on which we can evaluate our achievements and shortcomings, then, is: Have we discharged our duties? Have we fulfilled our obligations? If each one of us minds this and this only, the rights that are due to us will assuredly ensue as day follows night. And rights so secured will certainly be inalienable, because no other will or can cast a greedy eye on them and snatch them away. On the contrary, the other person will, in love and affection, compel us to enjoy such rights and will be glad to do all that he can to ensure that we retain them.

In sum, Gandhiji's philosophy of life and work was: "The true source of rights is duty. If we all discharge our duties, rights will not be far to seek. If, leaving duties unperformed, we run atfer rights, they will escape us like the will-o-the-wisp. The more we pursue them, the farther will they fly."

This simple truth which Gandhiji, one of the truest symbols of India's ageless heritage, nurtured by the teachings of the *Vedas, Upanishads,* the *Ramayana* and *Mahabharata,* so truly and well demonstrated, not merely in his speeches and writings but in his life, has been forgotten by many of us. Hence all our miseries and frustrations.

All said and done, all rights are sought after and fought for as a means to happiness. "What is happiness" is one of the 120 significant questions asked of Yudhisthira in the *Yakshaprasna* of the *Mahabharata.* Declared the peerless Eldest of the Pandavas: "Happiness is the result of duties truly and well discharged."

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HYMN TO DURGA

SRI AUROBINDO

MOTHER DURGA! Rider on the lion, given of all strength, Mother, beloved of Siva! We, born from thy parts of Power, we the youth of India, are seated here in thy temple. *Listen, O Mother, descend upon earth, make thyself manifest in this land of India.*

Mother Durga! From age to age, in life after life, we come down into the human body, do thy work and return to the Home of Delight. Now too we are born, dedicated to thy work. *Listen, O Mother, descend upon earth, come to our help.*

Mother Durga! Rider on the lion, trident in hand, thy body of beauty armour-clad, Mother, giver of victory, India awaits thee, eager to see the gracious form of thine. *Listen, O Mother, descend upon earth, make thyself manifest in this land of India.*

Mother Durga! Giver of force and love and knowledge, terrible art thou in thy own self of might, Mother beautiful and fierce. In the battle of life, in India's battle, we are warriors commissioned by thee; Mother, give to our heart and mind a titan's strength, a titan's energy, to our soul and intelligence a god's character and knowledge.

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Mother Durga! India, world's noblest race, lay whelmed in darkness. Mother, thou risest on the eastern horizon, the dawn comes with the glow of thy divine limbs scattering the darkness. Spread thy light, Mother, destroy the darkness.

Mother Durga! We are thy children, through thy grace, by thy influence may we become fit for the great work, for the great Ideal. Mother, destroy our smallness, our selfishness, our fear.

Mother Durga! Thou art Kali, naked, garlanded with human heads, sword in hand, thou slayest the Asura. Goddess, do thou slay with thy pitiless cry the enemies who dwell within us, may none remain alive there, not one. May we become pure and spotless, this is our prayer, O Mother, make thyself manifest.

Mother Durga! India lies low in selfishness and fearfulness and littleness. Make us great, make our efforts great, our hearts vast, make us true to our resolve. May we no longer desire the small, void of energy, given to laziness, stricken with fear.

Mother Durga! Extend wide the power of Yoga. We are thy Aryan children, develop in us again the lost teaching, character, strength of intelligence, faith and devotion, force of austerity, power of chastity and true knowledge, bestow all that upon the world. To help mankind, appear, O Mother of the world, dispel all ills.

Mother Durga! Slay the enemy within, then root out all obstacles outside. May the noble heroic mighty Indian race, supreme in love and unity, truth and strength, arts and letters, force and knowledge ever dwell in its holy woodlands, its fertile fields, under its sky-scraping hills, along the banks of its pure-streaming rivers. This is our prayer at the feet of the Mother. Make thyself manifest.

Mother Durga! Enter our bodies in thy Yogic strength. We shall become thy instruments, thy sword slaying all evil, thy lamp dispelling all ignorance. Fulfil this yearning of thy young children, O Mother. Be the master and drive thy instrument, wield thy sword and slay the evil, hold up the lamp and spread the light of knowledge. Make thyself manifest.

Mother Durga! When we possess thee, we shall no longer cast thee away; we shall bind thee to us with the tie of love and devotion. Come, Mother, manifest thyself in our mind and life and body.

Come, Revealer of the hero-path. We shall no longer cast thee away. May our entire life become a ceaseless worship of the Mother, all our acts a continuous service to the Mother, full of love, full of energy. This is our prayer, *O Mother, descend upon earth, make thyself manifest in this land of India.* □□□

A righteous man is like a sandal tree, which affords scent even to the axe that cuts it.

—Tulsidas

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On September 6, 1970, I halted at Madras for a few hours en route *to Ernakulam in connection with the inauguration of the Kerala Kendra of the Bhavan by Sri G. S. Pathak, Vice-President of India, on September 9, 1970.*

My good friend, Sri A. K. R. Prabhu, Assistant Commissioner of Income-tax, Sri K. K. Varma, Dr. Padmanabhan and Sri T. V. Kamalaswamy, former M.P., were also with me, when I called on Sri-La-Sri Pandrimalai Swamigal about 9-30 p.m. on the 6th September.

Poojya Swamiji received us with his usual warmth and affection and bade us sit down. He then started expounding the secret of Panchakosha Viveka. *I had heard of the doctrine of* Panchakosha, *which the* Taittiriya Upanishad *deals with extensively. However, I had not the good fortune of studying the subject in depth and fully understanding what it meant.*

Bhrigu learnt Panchakosha Viveka *from his father Varuna thus*:

Varuna had sent his son on a voyage of discovery, and the son, after some tapas, *came back with partial answers, but was sent back again to search out the complete truth. It was at the end of a long and arduous* tapas *with the grace of Varuna that the son Bhrigu learnt that the Brahman lay transcending these* Koshas.

It was a great privilege to listen to a remarkably simple and lucid exposition of this abstruse doctrine in Tamil by Swamiji. We were thrilled by the direct and effortless narration.

The upadesha *was so good and instructive that we thought that the benefit of it should also be shared with the readers of the* Bhavan's Journal. *So we requested Swamiji to bless us with an article on this subject. Ever-obliging, kind and considerate, Swamiji chanted a hymn invoking Lord Subramanya and soon flew into my palms this article in four neatly typed sheets and with an illustration.*

—S. Ramakrishnan

PANCHA KOSHA VIVEKA

SRI-LA-SRI
PANDRIMALAI SWAMIGAL

IN the last article on *Atma Vidya,* the need to realise the Atman was stressed and the Atman was described as the eternal knowledge by knowing which man attains everlasting peace in this very birth. The knower of Atman becomes the Jivan Mukta. The knowledge of Atman leading to bliss consciousness is dealt in the present article, which covers an enquiry into the five Koshas or sheaths in which the Atman appears to be encased in the body.

The life period of a man may be broadly divided into five stages.

(i) *Child-hood*:—(1-10 years): The period is prominent in physical growth. There is a great desire for food.

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(ii) *Boy-hood*:—(10 to 20 years). The period covers physical activity and exercise that demands attention.

(iii) *Youth*:—(20 to 40 years). The period is covered with full play of mental activity and the mind desires to entertain likes and dislikes.

(iv) *Middle Age*:—(40 years to 60 years). Yoga or desire to know God comes generally at this age. The intellect desires to know the truth during middle age.

(v) *Old age*:—(60 years to 80 years). The old age is said to begin when the body, mind and intellect seek rest and peace.

The five different periods of life indicate the five predominant characteristics of the period, viz., food, prana, desire, knowledge and peace.

However, the five characteristics exist in all the five stages of life though each one finds its accentuate expression in a particular stage. Thu the human personality can be co sidered as being clothed in five coa ings of these individual predomina characteristics which are present every human being. These coatin are known as Koshas or sheaths attributes. (*See figure*).

They are:—

(1) *Annamaya* or the Food sheat

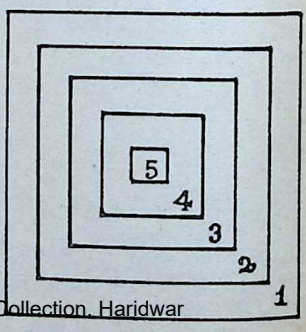
(2) *Pranamaya* or Vital sheath.

(3) *Manomaya* or the ment sheath.

(4) *Vignanamaya* or the kno ledge sheath.

(5) *Anandamaya* or Bliss sheath

The five sheaths are experienced one and all. The five sheaths are full play during waking state. Th sheaths from *Pranamaya* to *Anand maya* are active in dream state an the *Anandamaya* sheath alone is acti in dreamless sleep. The *Annamay Kosha* is less subtle than the *Pran maya* and the *Anandamaya kosha* the subtlest of all koshas and the i termediate koshas are located in th order of subtlety.



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There is a spring of perennial joy in the heart of every living being and is called self or Atman. The joy seeks expression in two ways. The expression of joy that is expressed or manifested through the five koshas is called the relative good and the expression of joy transcending the five sheaths is called the absolute good. The relative good experienced in the *Annamaya* sheath is known as health, in the *Pranamaya* sheath as strength, in the *manomaya* sheath as comfort, in the *vignanamaya* sheath as knowledge and in the *anandamaya* sheath as peace. The joy experienced in Samadhi is beyond all understanding and is the joy of the Atman which is the absolute good. The joy of Brahman gets various names in world experience due to the various attributes, just as the atmospheric air becomes breeze, wind, whirlpool, storm, tornado etc. by virtue of limiting boundaries and particular movements which define them for the time being.

It is therefore seen that each one of the limited joys admits of an infinite variety of joy and that each variety of joy admits of an infinite grade and intensity of that joy. Those who seek the relative good have to perform Kamya Karmas or desireful activities. The Vedas are full of such activities for all types of people seeking relative good. But the Vedanta deals with the absolute Good for the attainment of unlimited joy.

Man has to return to his Master, the Absolute, from whom he has come and with whom he can find life everlasting. The realisation of the Absolute good can be accomplished only with perfected attributes or sheaths and the perfection of the sheaths is feasible only on this earth, for which repeated births are quite essential. The five attributes beginning from *Annamaya Kosha* upto *Anandamaya Kosha* are to be purified by practising *Shama, Dama, Uparati, Titiksha* and *Shraddha* respectively.

The result of the Sadhana leads to Samadhana and Samadhi. The word Samadhi is used here for the separation of the soul from the five sheaths, that leads to the identification of the soul with Brahman.

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GANDHI

INEVITABLY, leaders appear in violent modern world, leaders s appointed or chosen. With the n for leadership, a leader always pears, and in his person he epitomi the struggle of his people. He comes a symbol, and by the power his influence he shapes the strug into revolution, violent or nonviole He could not become a leader, did the people ask for leadership. Y conversely, were he not a born lead the need of the people could not ma him one. A strange powerful instin works between leader and people. have seen this happen again and ag in my own lifetime, living as I through decades of revolution China—leadership on a local scale on a national scale. There was strange relationship, an instincti one, between leader and people. T people need him and they find h and they shape him to their dema He responds, and in turn shapes the to his demand. Once found, the p ple follow their leader blindly as she and sometimes to their mutual d truction, as in the case of Hitler, a others before him and after him. they follow to their success a triumph, as in the case of Gand What makes the Hitler, leading people to destruction? What mak

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...It took years of relentless integrity before Gandhi was trusted completely by his own people and finally by the world. He won this trust not only by his complete honesty in thought and action, but also by a unique frankness...

PEARL S. BUCK

THE LEADER

the Gandhi, leading his people to triumph? The answer lies in the quality of leadership, and the quality of leadership depends upon the quality of the leader. The people are not always wise. They can and often do choose the wrong leader, a man with magnetism, perhaps, but without the principles upon which true leadership depends. It is these principles which propose to explore here.

And what are the principles of leadership? I venture to say that, first of all, every potential leader is and of necessity must be a dreamer, one who dreams of what should be and could be, if—

A world that could be better, if—
A life that could be fuller, if—
A people who could be happier, if—

Most people do not dream big dreams. They hope, they wish, they have fragments of dreams, a better house, a big car—or a smart small one these days—clothes, food, prestige, business success, travel—these are all good little dreams that have no significance beyond themselves, enough perhaps to induce little dreamers to work harder, earn more, enjoy their individual lives. All good, but these are not the dreams I mean, the big dream, the universal dream of mankind for mankind. The person who can envision the big dream must have the conceptual mind, the synthesizing mind, the creatively thinking mind. Essentially, of course, this is the mind of the artist, living in the eternal search for meaning, for beauty, for order, for understanding, for universal happiness. Essentially, this mind expresses the very nature of the artist, the capacity to feel, the energy to pursue the vision.

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Instinctively the people, in search of a leader, are drawn to one who is superior to them they think, one who sees beyond what they can see, one who is willing to work for the dream and so for them. He is, above all, able to express the dream in terms which they can understand, a dream of enough to eat, a steady job, freedom from oppression, freedom to think, to speak, to write—just to be free. He puts into words what people want and in terms simple enough so that they can grasp it and they come to believe that he knows how to make the dream come true. He promises, and they follow.

This capacity for dreaming is an essential part of the leader's nature; it is imagination, it becomes a longing, which grows acute in him when he sees the needs of those who surround him and their dependence upon him, their hope in him. He is under obligation to them to prove himself. He is compelled by his belief in himself and in his dream, and in the power of his own promises. He believes that he can make the dream come true. He is now the chosen one. Will he fulfil the promise and deserve the faith? Let us see; let us proceed.

The next principle I think is that of genius, abetted by talent. It is very easy to dream. In one way or another, as I have said, each of us has his dream. Whether we can fulfil the dream, the extent to which we can fulfil it, determines the quality of leadership. I do not hesitate to attach the word *genius* to this quality. The flair, the vision, the conceptual thought, all are part of genius. You will notice that I also attach the word talent. Genius and talent are t different attributes. Genius is t quality, the principle; talent is t ability to express the genius and make the application. I think in t regard particularly of Sun-Yat-Sen China whose lifetime was partly n lifetime. There is a man who ce tainly was a dreamer and certain had the quality of genius in a stran sort of way but had no talent wha ever so that he had no means, n technique, to make the dreams com true. He had no ability to work o in practical terms his own hopes. might say then that genius is art an talent is craft. The difference be ween art and craft, and the relatio ship between art and craft is the diff rence, the relationship, between geni and talent. The potential leader ma have genius, but unless he has th talent for its practical expression, h will fail as a leader, and when h fails the people, those whom he ha led will either follow other leadersh or they become quite ruthless toward the leader who failed. They will no only reject him, they will put him t death because they cannot forgiv him. He has betrayed them, not b intention, but by lack of talent. H has been able to conceive, but not t organize. He has promised but h has not produced. One has only t study the history of revolutions i this world to understand the necessit of talent in leadership as well a genius. Rarely if ever has the fir revolutionary leader remained fre and alive. Others of little genius b more talent take over.

Mahatma Gandhi, in contrast, think, to Sun Yat-Sen had the sam

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genius but he had also a remarkable talent for its practical application. He was a politician and social craftsman as well as a genius. His dreams were solid, anchored firmly to the needs of his people. His concepts were not only of a Utopia, but also of how to achieve it. He knew his people. He knew what they were able to understand and what they were able to do, and he led them only as fast as they could go—but as fast and in ways that they understood. How much laughter there was in high places when he talked of salt and of the spinning wheel and of non-violence! But these were the ideas which his people, the simplest of them, could grasp. Salt was a daily need, the spinning wheel gave them a symbolic freedom from the machines of empire and non-violence was part of their ancient religion. Gandhi would have failed completely had he not used such means. The people understood what to do when he told them, and therefore they could take their part in bringing the dream to reality. Through action suited to their understanding they were able to see the dream more clearly. The dream itself would have faded had Gandhi been less skilled as a craftsman in his leadership. Had he talked only of the dream without telling people what to do about it, he would have failed as their leader. He did not fail. He never failed his people, for what he asked of them he first did himself. He practised what he told them to practise. And all the time he maintained the dream. He knew what he was working for. He never lost that vision, the end to which all else was the means.

Genius and talent, in the simplest terms that I have tried to express them—and this brings me to the next principle, integrity. There is a difference, you know, between honesty and integrity. People can be quite honest but not have integrity. Honesty is being honest, and telling the truth to the best of your ability, being fair and so on, but integrity is being honest when no one can know about it. Integrity is honesty carried through the fibers of the being and the whole mind, into thought as well as into action so that the person is complete in honesty. That kind of integrity I put above all else as an essential of leadership. There are, as you know, good and honest persons of the utmost integrity who nevertheless cannot be leaders because they have not the qualities of conceptual thought, which I call vision, and who possess no genius and talent. But genius and talent without integrity are not enough. Integrity is the soul of leadership.

I cannot, however, put one quality above another in this matter of the principles of leadership. They are equally important. Without each the whole cannot be achieved and all must be found in the same person before we have the potential leadership which we need.

What is integrity again? It is loyalty in triplicate—loyalty to the dream, loyalty to one's best self and the best one knows, and loyalty to the people one serves. A clear and simple example of integrity might be Gandhi's visit to England at the

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height of his career, before his success was assured. He was already successful in his own country but whether his leadership would be recognized abroad was as yet unknown. You will remember that notable visit, how he arrived in London wearing his costume of homespun cotton, and although the weather was grey and chill, his only wrap was his handwoven woollen shawl. He fed on goat's milk, and he slept on a mat. Among the dignified and amply dressed Englishmen he seemed an odd figure and there was much laughter and many cartoons blossomed on the pages of magazines and newspapers. But Gandhi was unmoved by laughter and criticism. He knew what he was doing. I do not doubt that he had thought out carefully every step of his way, how he would dress, how he would behave. His talent was at work. Of course, he could have worn English formal dress with the best of them, but had he done so, his people would have doubted him. They would have feared that he was yielding to the British in some secret way of which perhaps he might scarcely be aware. He had to identify himself with those whom he served. He would eat no better food, wear no better or different garments from those he and his followers had worn in India. He dramatized millions of Indian peasants in his own small rather insignificant person but he did this not only for the sake of drama. Drama alone would not have served. But I am sure that had he gone to England dressed otherwise we would not have seen the India that he wanted us to see. He did it first I believe for integrity's sake. Thi I, he said in effect, and in this whom you behold, you see millions other men, my people, of whom I only one. When the people of In studied his photograph in their ne papers they did not laugh or m fun. You may be sure their de tion swelled to greater heights t ever before. This man was th man, he had given himself to th He did not betray them when he w to rich foreign countries. He wa ed the handsome streets of Lon looking exactly as he did on the du roads of the Indian countryside. T recognized him as theirs, though was thousands of miles away. was always the same. They trus him.

"Truth"', Gandhi once said, "is merely a matter of words. It is re ly a matter of living the truth."

This trust did not come about an hour or a year. It took years relentless integrity before Gandhi trusted completely by his own peo and finally by the world. He this trust not only by his comp honesty in thought and action, also by a unique frankness. He ba his private life to his people. He cribed his own struggle with tem tation. He told of his own failur and how when he failed he began again, refusing to be discouraged. was weak as other men are weak he fought his weakness. His fra ness at times was embarrassing. So called it exhibitionism, but it was He was stripping himself naked, that his people could see him as was, and seeing him, recognize the selves. And because he had c

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quered himself, he gave them hope for themselves.

For Gandhi, this integrity meant a self-revelation where there could be nothing secret or hidden in his life and thought. All that he did was open and before the eyes of others. Even the simple rites of eating and sleeping, the habits of work and communication, were there for all to see. Everybody knew everything about him except, perhaps, in his weekly days of silence, when for one day he shut himself away into himself to commune again with his own dream and renew his own vision. On that day he wanted to hear no human voice, not even his own. For the rest, he belonged to the people and they belonged to him.

There were times, of course, when this complete identification, the result of complete integrity, became somewhat irritating. Gandhi could be so identified with people, especially those closest to him, that he took part in their most private affairs and gave advice where it was not always wanted or—let us say—appreciated. His people had to become accustomed to his directions—or advice—in personal matters of marriage, or health habits, or politics, or anything. But I think they forgave him everything because it was love and interest that prompted this help. Nothing was sacred to Gandhi—or rather, everything was sacred, and therefore open to his inspection and participation. When his advice was not followed, or when he was opposed he had the annoying habit of immediately punishing himself instead of the other person. There is, of course, no more subtle revenge

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than the direction of Jesus when he advised his followers to turn the other cheek when struck—a concept, by the way, to be found in Hindu scripture, in a poem which says, "To give a drink of water in return for a drink of water is nothing. To do something one must return good for evil."

Any act more disconcerting to the enemy could scarcely be devised than the turning of the cheek. Just what does one do when the other cheek is offered? The most callous conscience must be pricked or at least confused, or even angered by such a retort. Come on, the saint says gently, hit me again if you are wicked enough. To hit again is to acknowledge the wickedness and extend it proof beyond dispute. Also—what the use of hitting someone who as to be hit? Gandhi applied the tech nique by going on fast and such wa his will power that time and again h continued almost until death. Perhap he was so completely one with hi people that he knew nothing coul terrify them more than the loss of him their leader, and, always the recalci trant one, in triumph he sipped hi fruit juice and returned to life. There was a great deal of humour in Gandh and at times a child-like mischief which his people perfectly understoo and enjoyed. It was Sarojini Naidu I believe, that woman of wit and in

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telligence, who loved Gandhi with utter devotion, who said one day something to the effect that it cost the people a great deal to maintain Gandhi in his simple poverty. This, I was told, was her comment upon a visit by Gandhi to one of his millionnaire friends—and he was not proud for he made friends among millionnaires as well as among untouchables —when he insisted upon having the furniture and carpets and decorations removed from a handsome room in the mansion and caused a great deal of trouble so that he could live in his usual poverty and simplicity.

Whatever the humour and the drama of his life, and that is a part of a good leader which he frankly enjoyed, the people enjoyed it, too. They laughed at him, they revered him, they trusted him. And in return he never asked them to do what he knew they could not do, if they were inspired—and he could inspire them. He never asked them to do anything ignoble or dishonest or unworthy of the high cause for which he gave his life. And, I repeat, whatever he asked them to do he did first. When he bade them give up untouchability he adopted as his own daughter a girl belonging to the untouchables. When he gave the name of Harijan, or "God's Own", to the untouchables, he led his people gently towards the green pastures and the still waters of non-segregation. He did not force them beyond their power to perform, but he led them. This is integrity. This is loyalty to the vision. This is loyalty to the highest self. This is loyalty to the highest in people. His own integrity roused in response the integrity of those whom he led. And I assure you this never fails.

Mahatma Gandhi was a leader who succeeded in bringing about his dream. He fulfilled his vision. Genius and talent combined in him and when he died his revolution was not taken over by lesser men. And there is very important lesson to be learned from that. It is when the leader fails that lesser men take over, but if the leader does not fail, the revolution is not lost. Instead, men like Prime Minister Nehru, who were his followers, took up the challenge of his leadership. Theirs has been a different leadership in method, perhaps, and even in talent, but the genius has been the same. They have not departed personally from the principles that Gandhi established. India, therefore, has not suffered the waste and loss that most countries suffer after revolution. Her progress has been steady. And the greatest tribute of all, perhaps, to the suceess of that leadership is the fact that the British themselves have acknowledged its quality and now all over the world people are beginning to understand the quality of the leadership that has followed Mahatma Gandhi. Gandhi would not allow in himself the luxury of personal enmities. He rebelled steadfastly, of course, against colonialism and lived and died for the freedom of his people. Yet he was warmly friendly towards the individuals who administered that which he wished to put away. Lord and Lady Mountbatten were his personal friends and admirers and the dignity and mutual respect which attended the granting of independence to India was unique in human history. We

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must attribute this primarily to the noble leadership of Mahatma Gandhi and the manner in which he conducted the long struggle.

Among these basic principles of leadership which I have tried to describe to you, I considered adding one more, that of fearlessness. Then I decided against it. For fearlessness is the inevitable fruit of the capacity for the dream, accompanied by genius and practical talent, infused and empowered by integrity. Such a person by consequent nature is inevitably fearless. Certainly Gandhi was fearless, of jail, of ridicule, of poverty, of death itself.

It was strangely fitting that Gandhi should have died suddenly one day at the hand of one of his own people. I am sure we often think of the great drama of that death. It usually happens that a man of such stature approaches heights intolerable to certain lost souls. Christ always has his Judas. The dualism of our universe manifests itself in many ways. Gandhi died while he was triumphant in leadership. He did not sicken and weaken as lesser men might do. He simply was sent on his way to what beyond we do not know. How can one imagine 'immortality? When I think of the word, immortality, I am reminded of the simple explanation I once heard an American mother give to her child. We cannot know what happens to people after thy die, she told the child, because we aren't breathing the same air any more. See that dragon fly yonder, on the lake's edge? Once it was a water creature, living under water. Then one day it felt the necessity of going to the surface of the water. I didn't know why it had to go, but it just seemed time to do it. So up it went and, there on the surface, suddenly it found itself changed. It had wings, and it could fly. But it was never able to return again under the water or find the other creatures there, who had not wings yet, and who had to live under the water. And those creatures, I suppose, said to one another, in their way, I wonder where he went, and why we don't see him any more.... They think he is lost, the mother said to the child, but he isn't. He's flying on wings in another world.

So, perhaps, we may say of Mahatma Gandhi, in remembrance. He is flying on wings somewhere in another world. □□□

A leader with charisma, the capacity to win the votes and the ability to manipulate the levers of power is not a true leader. A true leader should be one who should be prepared to do what high principles demand, in defiance of every conceivable calculation of popularity and personal advantage.

A popular politician may continue in power, but forfeits the moral authority to govern when sacrificing standards of decency and integrity in public affairs.

—N. A. Palkhivala

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Rt. Hon. V. S. Srinivasa Sastri

R. P. AIYER

IN 1869 were born within weeks of each other three of the builders of modern India who were attracted by the political philosophy and picturesque personality of Gopal Krishna Gokhale. The first and the third joined the Servants of India Society and served it till their death. The third, too, was eager to become one of the noble band, but he withdrew his application at the last moment; he was Mohandas Karamchand Gandhi, born October 2. The other two were the Rt. Hon'ble V.S. Srinivasa Sastri, born September 22, and Amrital V. Thakkar (known to millions as Thakkar Bapa), born November 6.

I was reminded of this great trinity as the Government of India has issued a postage stamp on 22nd September, 1970, to commemorate the hundred-and-first birth anniversary of Sastriar. Of Sastriar's election as the successor of Gokhale, Gandhiji wrote in 1946: "I was to have the honour of being Gokhale's successor, but I found in Sastriar a worthy usurper to whom I made a willing surrender....I had and have no gifts which Gokhale had and Sastriar has in luxurious abundance." The tribute was a classic instance of greatness calling to greatness.

On the occasion of the 101st birthday of the late Rt. Hon. V. S. Srinivasa Sastri, on September 22, 1970, the Government of India released a special commemorative stamp in his honour. Prof. Sher Singh, Union Minister of State for Communications, releasing the stamp described Sastri as one of the greatest sons of India, an ardent patriot who set an example in true humility and sacrifice and enhanced the reputation of India abroad.—Ed.

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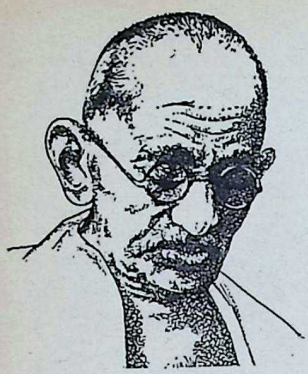

The Black Bill

In his autobiography, Gandhiji recalls how he attended the meeting of the Imperial Legislative Council when the Rowlatt Bill was on the tapes. Describing the impassioned speech of Sastriar, the Mahatma says: "The Viceroy seemed to be listening spell-bound, his eyes rivetted on Shastriji as the latter poured forth the hot stream of his eloquence. For the moment, it seemed to me as if the Viceroy could not but be deeply moved by it, it was so true and so full of feeling." It was in that speech that Sastriar asked: Bidden to bring the milk of a beast of prey, we have brought a jugful of milk of the tigress. Are you going to throw it aside and say, "Bring the milk of the male tiger?"

21st January 1924: Gandhiji was removed from the Yerrawada Central Prison to the Sassoon Hospital where he was to have an emergency operation for appendicitis performed by Col. Maddock. He was asked whether he would like to have any friends brought to see him. The friends he selected were Srinivasa Sastriar and Narasimha Chintamani (Tatya) Kelkar. After Gandhiji was shifted to the operation theatre, "I sat outside," confesses Sastriar, "marvelling at the exhibition I had witnessed of high-mindedness, forgiveness and love, transcending ordinary human nature," ...."a leader of such serene vision and sensitiveness to honour."

Sastriar's part in bringing about the Gandhi-Irwin Truce has not been duly acknowledged. But within minutes of signing the Truce, Lord Irwin wrote a personal letter late at night on March 4, 1931: "My dear Sastri: I must write one line of thanks to you for the part you have played in making this agreement with Mr. Gandhi possible. I can guess how great your part has been and, believe me, I am very grateful, Yours sincerely, IRWIN."

The Fast:

The scene shifts to the Yerrawada Central Jail again; on the morning of Tuesday, September 20, 1932, Gandhiji starts his historic fast against the infamous Communal Award. After writing to Gurudev Tagore, the second letter that the Weaponless Warrior pens is to Sastriar: "I do know that you are a blood brother to me. At this (may be) last crisis, you must not cease to strive with me. Send me your curses or your blessings." When Sastriar's reply came, Gandhiji wrote to him; "Your criticism soothes me. Your silence makes me nervous."

When Wavell was appointed to suc-

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ceed the phlegmatic and bovine Linlithgow, Sastriar wrote three open letters—to Amery, Wavell and Mahatma Gandhi. To Amery, he said: "Demand not of our revered leaders that they stand with tears in their eyes at the gates of the Viceroy's palace and strike penitential palms on aching cheeks." To the new Viceroy, he quipped: "Anxious eyes from every quarter are turned towards New Delhi to see that you Weigh-well and not merely Maxwell." To Bapu, he wrote: "I see you, Great Soul, in a vision of glory, go up the Mount of Expectancy of a weary waiting world, raise high the right hand of blessing and solemnly utter the word which is in all hearts and which comes full of hope and full of meaning from your inspired lips."

Sastriar's stream of mind was perpetual. Confessed he: "If I sat at the table of the mighty, I was content to eat what I needed. I did not shout for the viands and costly wines and gorge myself. To speak the truth, I was every moment weighed down by the feeling that I had strayed out of bounds."

Sir P. S. Sivaswami Aiyar once said: "There are other orators but Sastri is our only letter-writer." One should read his letter to Sir Mahomed Habibullah refusing the offer of a knighthood and his epistle to Lord Willingdon refusing the presidentship of the Council of State (carrying a salary of Rs. 5,000) to realise how a refusal can be made to sound more attractive than even an acceptance.

Benediction:

Sastriar never stood on moral stilts; but he worshipped Truth. That is why he asserted: "Let us not instruct the public out of the abundance of our ignorance." It is appropriate that his intimate friend and devoted biographer, P. Kodanda Rao, should have inscribed this aphorism at the top of his letterhead.

Sastriar derived endless solace from the parting benediction which Kausalya pronounced on her son when he left for the forest:

Yam paalayasi dharmam tyam dhrityaa cha niyamena cha

Sa vai Raaghava saardula dharma stvam abhirakshatu

The indestructible faith in the invincibility of dharma made Sastriar an embodiment of the true moral values of this *punyabhoomi.*

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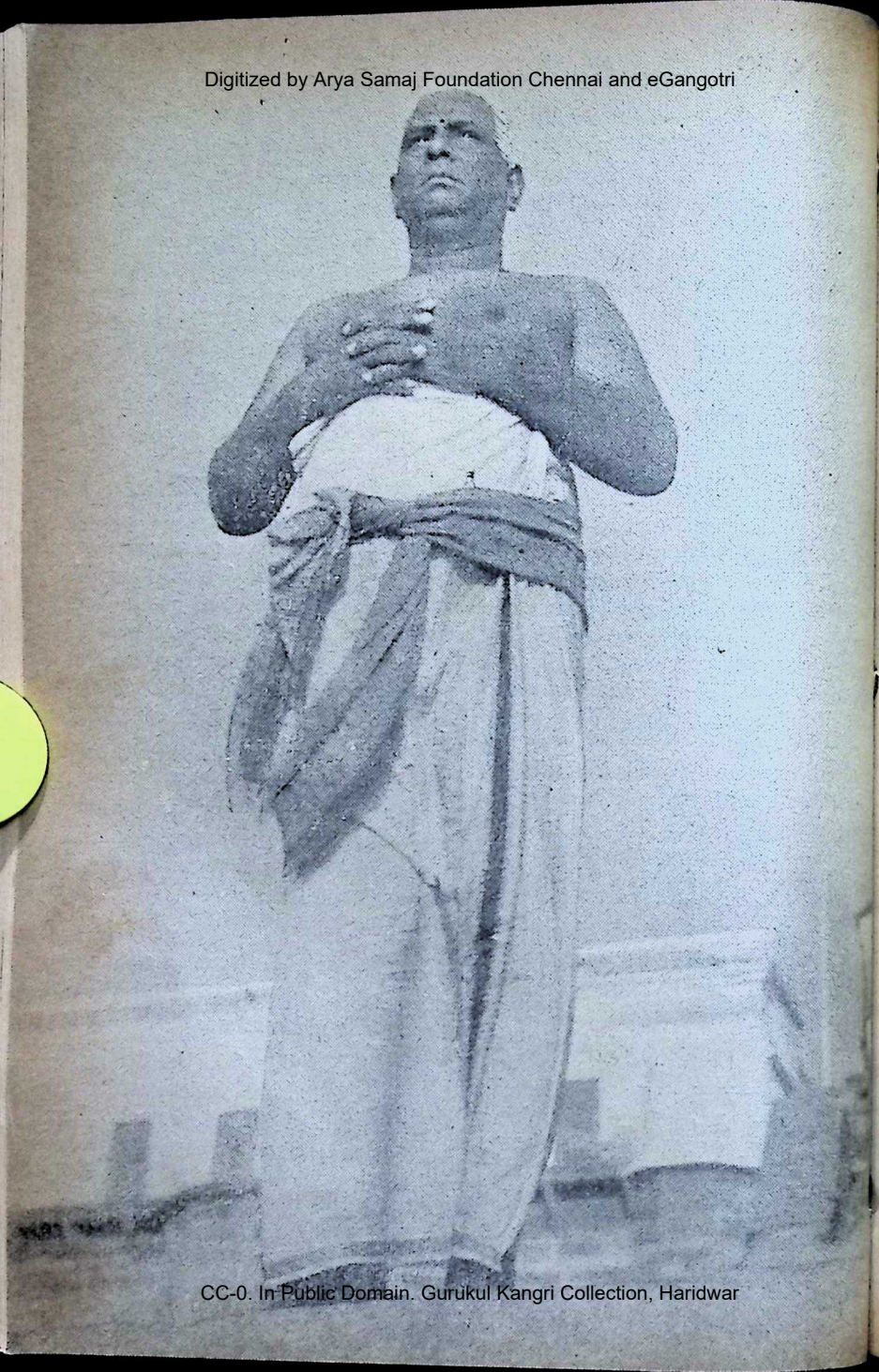

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The Sage of Pandrimalai

KAVI YOGI MAHARSHI SHUDDHANANDA BHARATIAR

I HAVE seen many Siddhas in my life, including Jnana Siddha of the Agastya Kundam, Purna Siddha, Sai Baba of Shirdi, Siddharuda of Hubli, Ramana Maharshi and Sri Aurobindo. Our Siddhas by a simple Siva Mantra or Rama Mantra released the cosmic force from the soul and taught people how to walk gracefully on this planet.

I had the fortune of meeting such a Siddha in Pandrimalai Swamigal. He hails from the sacred hill of Pandrimalai in the Palni range of hills and is hence known by that name. The Pandrimalai hill is a very venerated place, where Lord Siva Himself is reputed to have taken the shape of a pig and fed the young ones which had lost their mother. I call Pandrimalai Swamigal as Namasivaya Siddha, for *Om Namassivaya* is his puissant mantra. This mantra has released the perfect force of Divinity in him and all his acts are controlled by that divine force.

Swamiji's father, Sri Arumugam Pillai, was an ardent Saivite and a devout worshipper of Lord Muruga. His mother, Smt. Angammal, was a very pious soul.

Swamiji was born in the sacred month of Chaitra under the auspicious star of *Bharani*. When his mother was rich with child, a seer predicted that she would give birth to a son like Sri Rama in the month of Chaitra, one with divine attributes who would reign over the hearts of men. A Tamil saying goes that a child aspected by *Bharani* would rule *dharani* (the earth). Hence he was named Ramaswami.

I was struck by his extraordinary simplicity. He is simple and unostentatious. But he is a great soul who has achieved limitless Divine Grace. His affection for humanity is unbounded. His divine acts have stunned the world. But they are not any legerdemain, jugglery, or ghost-medium thaumaturgy. They are very convincing facts of divinity. They are solely meant to draw people Godward.

Swamiji calls us all 'Swami' and all the womenfolk as 'Amma' (mother). He moves with us sometimes like a child, sometimes like a friend, sometimes like a healer of our afflictions and sometimes like a serious guide or adviser against impending mishaps. But all his words and acts are always meant to kindle in us divine fervour

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The Author

and spiritual aspiration.

This indeed is Pandrimalai Siddhar, the simple man with ample divine potentialities. I see a divine light in his eyes and a divine grace in his smiling face. There is a shimmering charm of divinity in his body. He never demands anything but true bakti from his devotees and by divine grace continues to give and give all that they want.

I had heard about this Siddha Purusha long ago while I was touring Malaya. At that time he was also on a visit to that country. He was staying with the Hon. Minister Sri Sambandham who had been without a child for a long time and had been blessed with a sweet child by Swamiji's Divine Grace. A sceptic asked whether he could bring into being a living thing. From nowhere, Swamiji brought into being within the folded palms of a person, a small cooing bird.

He looks just an ordinary man like us. He does not wear ochre robes nor sport matted locks and beard., He lives the noble life of a Grahastha.

When I went to receive his blessings, he just held my hands and pressed a flower into them. As I opened my hands, I found them to be full with red Kumkum of my favourite deity, Goddess Meenakshi of Madurai.

Another day, he held my hands and lo! they were full of sacred ashes with a divine fragrance. I preserve the ashes even today and their divine fragrance still lingers.

He took me to Tirupathi one day along with his devotees. We all went to the temple and stood in the sanctum sanctorum of Padmavati Devi at Tiruchanoor. Swamiji just touched the ground with his hands and placed them on my palms. I was surprised to see a good quantity of rice and dhal in my hands.

Later we went up the Tirumalai Hills and offered worship before Lord Venkateswara. After darshan, Swamiji invoked the blessings of the Lord. Swamiji just held out his hands and filled the hands of Andhra's Chief Minister with the sacred *prasadam* consisting of cashewnut, raisin, sugar-candy, almond and *mantra akshatha* along with wet sandal paste and *Sripadam*.

Many a time, Swamiji poured into my hands and mouth sugar-candy, grapes and sweet nuts from nowhere. When he wills, his mere touch is

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enough to diffuse fragrance and his very word is enough to realise anything.

Once I sought Jnana Upadesa from Swamiji. He took a devotee's upper cloth and threw it down and a full cocoanut fell from it. Swamiji then asked me to hold a piece of paper in one of my hands and a pen in the other. A little later he asked me to unfold the paper and lo! a precious and powerful *Ganesa Mantra* was found written on it. Later, when I was chanting the Mantra and offering flowers to Lord Nataraja, a beautiful copper image of Vigneswara was found among the flowers. I keep it in my pooja even today. I had also the vision of Vigneswara and *vibhuthi* came into my hands from nowhere.

Swamiji had also given to Sri K.K. Varma of Travancore a beautiful crystal idol of Lord Vigneswara which was found to be breathing when held firmly in hand.

His divine wonders are devoid of 'I' and 'Mine' egoism; they turn our mind inward and give our heart a 'Godward elan'. He talks less and acts more. His voice is mellow; his gait is slow; but his Divine will is a fast flow of mercy to save devotees.

I was once speaking to him about Lord Muruga and the Vel (spear) that I worship. It is a big and beautiful Vel made of silver with psychic planes distinctly marked on it. Swamiji said, "Your Vel will come flying here, behold". He came out of his room. A huge gathering of devotees watched him. Swamiji prayed "Muruga, kindly bring that Vel ... Muruga ... Muruga ..." Lo! my silver Vel came flying into his hands adorned with chandanam (sandal paste) and kumkum. He handed it to me with his blessings and I take it with me wherever I go and I feel fully protected.

All the divine acts of Swamiji are by the grace of Lord Muruga. I once pleaded with Swamiji to grant the darshan of the holy foot-prints of Lord Bala Muruga. He came out of the room where he was sitting and sat in the hall. There was none in the room. He asked us to place an ordinary sheet of white paper and a plate of turmeric paste in the room. Standing outside the room, Swamiji offered prayers to Lord Muruga and began to sing a soul-thrilling song on Him. After completing prayers, Swamiji fervently called out to Lord Muruga to show his foot-prints. Many heard strange sounds in the room like the tinkling of silver anklets. A few devotees also saw the vision of a peacock in the room. Wonder of wonders, in a few seconds the sheet of paper kept in the room came forth flying into the hands of Swamiji. The paper was wet with the paste of turmeric and on it the holy foot-prints of Lord Bala Muruga were seen. When the wet paper dried, the holy foot prints with all their divine beauty were very clearly visible.

On another occasion, in answer to Swamiji's prayers, the holy foot-prints (with divine marks) of Bala Muruga were received on a piece of paper and also the finger-prints of Goddess Shakthi.

In the palms of Swamiji are seen line formations revealing the shapes of *Sangu* (Conch), *Chakram* (Wheel) *Shatkonam*, *Jahda* (Flag), *Vel*

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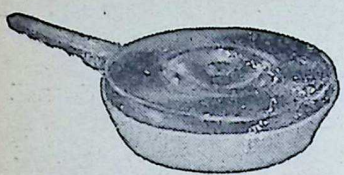

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(spear), *Sakthi Vel* and *Sevarkodi* of Lord Muruga and Trisul of Lord Siva. In the inner palms of his feet are seen *Vel, Sangu* and *Chakram*. On both his shoulders are seen the marks of *Sangu* and *Chakram*. Besides these, there are also rare marks of divinity on the person of Swamiji. He silently holds the *Chinmudra* of Lord *Dakshinamurthi*, denoting the unity of the Pure Soul with the Pure Divine, when the three stains of egoism, lust and illusion are removed from the mind. *Om Namassivaya* is the formula of his mystic power.

The very life of Swamiji with his consort was an embodiment of all the truths enunciated in the 'Thirukkural'. Like Valluvar's Vasuki, the consort of Swamiji lived a life of perfect womanhood and closely assisted him not only in the family life but also in spiritual life. She by herself had attained many *Siddhis*. In August 1965, when she was called to the Lotus Feet of the Lord, her bones and ashes were carried by the devotees for immersion in the various sacred rivers of the country. During the time of immersion of the remains in the holy river near Nasik, devotees found to their surprise that the remains had turned into kumkum (saffron). Similarly devotees, while immersing the remains in the holy waters of river Krishna, found them to be turned into kumkum and turmeric.

This is the Sage of Pandrimalai who leads humanity to realize Divinity. It is the lack of knowledge of the existence of such great Siddhas that has been responsible for the retarded progress of spiritual development in our country.

A Guru like him who never expects anything from his disciples and devotees but tirelessly gives and gives, day and night, all that is prayed for, has never been heard of before. The many accounts of his having cured by *mantras* and *vibhuthi* incurable diseases other than those due to *karma*, will fill many pages. He has indeed even granted eye-sight to persons who were born blind, the power of speech to those who were born dumb, and the power of hearing to those who were born deaf.

It is my earnest prayer that atheists doubting Thomases, and afflicted people should come in contact with this Great Sage of Pandrimalai and benefit by his teachings, guidance and grace.

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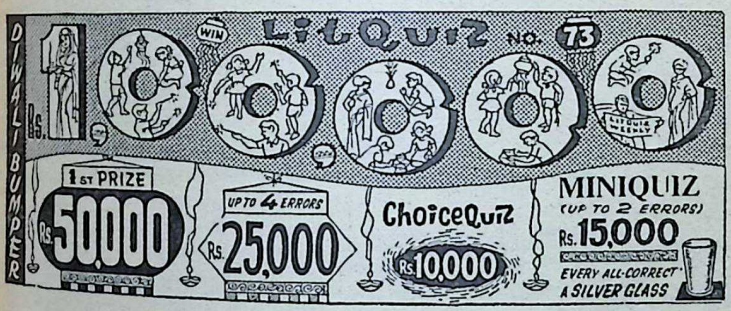

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18 CLUES

(1) Lip-service without **ACTION/APPRECIATION** is the order of the day.

(2) In Politics conviction leads to **ACTION/OPPOSITION.**

(3) Is it not characteristic of young children to dramatize their **AMBITIONS/IMAGINATIONS,** to create for themselves a world of excited delight ?

(4) There is no more an easy royal road to good cooking than there is to **CONTENTMENT/NOURISHMENT.**

(5) The practical results of today are the products of the fundamental **DISCOVERIES/DREAMS** of yesterday, brought to fruition by a long, arduous and often disappointing road.

(6) Children grow **EMOTIONALLY/MORALLY** in and through their relationships with other people.

(7) Economic strength, social justice and political **FLEXIBILITY/SANITY** are our defences against the evils and dangers that encompass us.

(8) Woman is more **IDEALISTIC/REALISTIC** and refined than man.

(9) Life moves slowly in tropical countries, economic and **INTELLECTUAL/SOCIAL** life at least.

(10) Everywhere there is a striving after **LIBERTY/LIFE.**

(11) The Bible is the torch of civilization and **LIBERTY/LOVE.**

(12) Life is far too austere for us to play with our **OPPORTUNITIES/RESPONSIBILITIES.**

(13) The present is never so beautiful but that it has a **PROMISE/VOICE** for the future.

(14) A joyous and happy home is the reward of **RECIPROCITY/REGULARITY.**

(15) A child who feels **RESPECTED/WANTED** feels that his interests and his feelings are understood.

(16) The **SATISFACTION/SELFISHNESS** lies not in the enjoyment but in the absorption in one's own enjoyment.

(17) Woman, in her innermost nature, is gentle, **SENSIBLE/SENSITIVE,** yielding, sympathetic and possessed of a mysterious depth of intuitive wisdom.

(18) It is possible to say that **VIOLENCE/WAR** is an inevitable result of "human nature".

NOTES : These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 25-10-70. Prize list in Litquiz Weekly. Advance—1-11-70. Complete—8-11-70. Abridged in Sunday Standard & Bharat Jyoti of 8-11-70. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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श्रद्धे श्रद्धापयेह नः

O Faith, instil in us faith !

—*Rig Veda*

In the *Shraddha Sukta* in the *Rig Veda*, the Sage who divined the Mantra prays to the Deity "Shraddha" that faith may be instilled in the minds of all. The tradition of such instilling of faith in our minds has not gone extinct. There are in our *Punyabhoomi*, several *Siddha Purushas*, some known and many unknown, who are accomplishing this task and reclaiming lost and scoffing humanity back to Faith.

Sri-La-Sri Pandrimalai Swamigal is one such great *Siddha Purusha*. Here is a brief account of a breath-taking incident :

On September 6, 1970, after the materialisation of the Panchakosha Viveka article (page 27) Sri T. V. Kamalaswami, former M. P. narrated an incident which occurred some time ago, when Sri-La-Sri Pandrimalai Swamigal and Sri K. Brahmananda Reddy, Chief Minister of Andhra Pradesh, were together in the *sanctum sanctorum* of the temple at Tirupati and Swamji offered invocation to Lord Venkateswara and instantaneously holy *prasad* descended on the palms of Sri Brahmananda Reddy.

As Sri Kamalaswami was proceeding with the narration, Swamiji suddenly stopped him and said that from the countenance of Dr. Padmanabhan, it appeared that he was sceptical — that in the *sanctum sanctorum* of Lord Venkateswara such "exhibitionist miracles" would just not work. Dr. Padmanabhan was startled, prostrated and confessed that Swamiji had correctly divined what passed through his mind.

Immediately, Swamiji took a small bottle and asked Dr. Padmanabhan to fill it with plain water. Trembling, he did so. Swamiji addressed a prayer in Tamil to Lord Venkateswara, invoking Him to transform the water into holy *teertha* given to devotees at Tirupati. Swamiji thereafter gave one spoonful of the *teertha* to all of us and it was exactly the same as is offered at Tirupati ! Swamiji then wrapped and tied the bottle which was then half empty, and gave it to me, with instructions to open it on my reaching Bombay, after prayers, when it would be full again with the holy *teertha* of Tirupati.

I returned to Bombay on September 16, after visiting Guruvayur, Ettumanur, Vaikom, Chottanikara, Coimbatore and Bangalore. To my thrill and joy, when opened, the bottle was completely full. As instructed by Swamji, I gave the bottle of holy *teertha* to Kulapati Munshiji and Smt. Lilavati Munshi.

S. Ramakrishnan.

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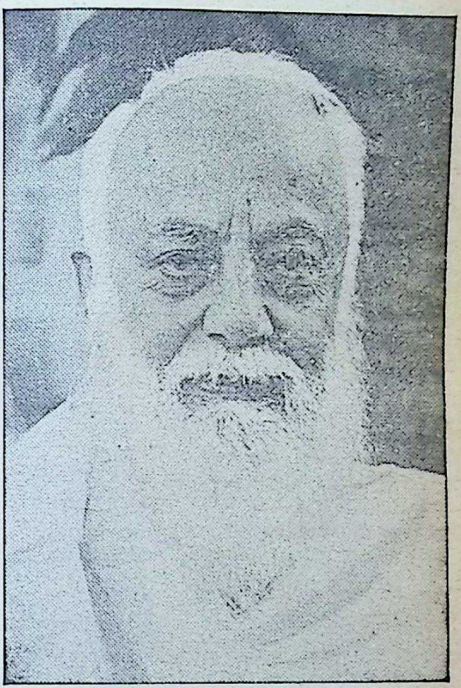
BUT it must be borne in mind that it is not everybody to whom such divine experiences of rapture, peace and purity are accorded. The Christ said in his Sermon on the Mount: "Blessed are the pure in heart for they shall see God." With most God-seekers, this purity comes after long years of ardent aspiration after purity. It is only a handful of blessed souls who are born pure and strong—who, even if and when they stumble, never fall into the pit, but *a la* Tennyson, "rise on stepping stones of their dead selves to higher things". Such a saint was Ramdasji, of whom I have made mention. That is why, even when leading the life of a householder, with a wife and daughter to support, he heard the Flute-call of Krishna and answered it at once by renouncing all he cherished to turn a mendicant in His Name. With Gurudayalji, the call of the Flute came in a different tune and so his answer, too, was different. He did not have to accept the mendicant's *gerua* (the symbolic ochre-coloured garb) to realise Krishna's Grace. The Flute called to him to extricate himself from the web of Siren Maya, Illusion, and walk with Him and Him alone. This call of his Beloved with his beautiful answer is best illustrated by another poem in his *Hound of the Heart*:

All my life, Krishna, I have barked
To this world's phantom call;
Now, at long last, I pray: "Oh, light
My way when shadows fall."

All my life I have spent, O Lord,
In weaving Illusion's web
And strive, alas, assiduously,
With men to walk in step.



Saint Gurudayal—3

DILIP KUMAR ROY

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Now, when the day is done, thou come,
Teach me to walk with thee:
Let only thy Name ring in my soul,
Thy feet my refuge be.

Such a song can be sung only by a born mystic who has ears to hear and so can say with conviction (even when he composes his songs):

"The song is not merely the text, nor is the song everything. *It is the singing which is all*, that is why the stars sing every night of:

The ancient ample moment, the divine,
The God-root within man.
For this, for this the lights innumerable
As symbols shine that we the true light win
For every star and every deep they fill
Are stars and deeps within."

This is a poem of A.E., the Irish minstrel, whose mystic revelations he loved, as I have already mentioned. For A.E., too, had heard the call of India and Krishna and so appeals powerfully to the Indian soul, notably those who have heard His Flute-call as Gurudayalji had—the call that had changed the course of his life and determined his destiny in his adolescence and drew him on to adore the *Sufi of Shantiniketan* (as he called Rabindranath) and Mahatma Gandhi, who worshipped Truth as the Ultimate Divine. Apropos, last year Gurudayalji gave a discourse at the Bharatiya Vidya Bhavan on Tagore and Gandhi on the occasion of the Gandhi Centenary celebrations. In this lecture he uttered a memorable epigram about his two idols. He said: "Man lives truly by love. Gandhiji embodied and expressed *Love of Truth* translated in action while Rabindranath embodied and expressed *Truth of Love*, revealed in beauty." Only a mystic appraiser like him could utter such a lovely aphorism.

Gurudayalji worshipped God as the fount of Truth, soul of Beauty and star of Love. So, in him there was a happy blending of three cardinal aspirations—for *jnana, saundarya*, and *bhakti*. Nevertheless, it seemed to me that his first love was God as Love, in whose wake followed Truth (Knowledge) and Beauty. No wonder he was deeply moved by the message of the Sufis who proclaimed Love as the ultimate essence of the Divine, repudiating all formalism, ritualism and book-learning. Thus he writes about Shah Latif, the greatest among the Sufis of Sindh:

"To him, the lover of the Beautiful, the highest form of worship was to feed oneself on the beauty of the face of the Beloved:

Fasts and prayers!—well
They have their value;
But there be yet another Light
Whereby to see the Beloved;
It is the Light of Love."

Many a highbrow votary of Truth —the *jnanamargi*—looks askance at Love (*bhakti*) as the guide and stay of the weaklings, the *nimna-adhikaris*. That is, only those who are not of the heroic build had better turn to Love as the Kingly Light to lead them on. But this erroneous notion derives from a misconception of the role of *bhakti*. For *bhakti*, alias Love, *is*, in the last analysis, a hard task-master. The Upanishads say rightly: *"Nayam atma balahinena labhyah"* (The Divine is not accessible to the weakling). But is true Love accessible to

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the weak? Does it not demand one-pointed adoration of the One to the exclusion of everything that is worldly and the abolition of the last traces of the ego which prove a bar to surrender? The Vaishnava poet has given a fine simile: Radha when she aspired for the ultimate union with Krishna found even a thin gold necklace an impediment. Can one with one throw of the dice stake all one cherishes, to wit, one's lesser loves for the Love Supreme? Was Haridas, a Muslim worshipper of Krishna, a weakling who, when threatened by the Muslim Judge with dire punishment for being an infidel, said:

Even if you tear me now limb from limb I'll go on singing my Lord Krishna's Name.

And last, though not least, can death be defied by a devotee who is a weakling? No Love at its loftiest is fortified by His Grace which alone can—as the Gita sings—deliver the devotee from fear (*trayate mahato bhayat*). To illustrate this, let me quote here a lovely song Gurudayalji sang when his life trembled in the balance:

Death is an invitation thou,
In Grace, Lord, sendst to me:
Wandering, aimless, through the world,
I had forgotten thee.

Thy loving heart would draw me still
To thy feet evermore
And so, thy messenger, death, comes
To knock now at my door.

Beloved mine! how then shall I
Shed tears now of distress,
When I'm to have the blessed thrill
Of gazing at thy Face?

My life-long hope will be appeased,
My soul's thirst quenched for aye:
Oh, death is an invitation thou,
In Grace, sendst me today!

This is the ideal attitude for an aspirant who, at once humble and robust, thirsts after intimacy with God, that is, one who, in his nostalgic yearning after God-realisation, walks in faith. Gurudayalji loved Rabindranath's songs in *Gitanjali*, which—in original Bengali—he read over and over again in rapture. He loved, in especial, a marvellous prayer voiced by the mystic in Rabindranath at his loftiest. The first four lines run thus:

Bipade more rakkha karo e nahe mor prarthana,
Bipade ami na jeno kori bhoy;
Dukkha-tape tapita chite nai be dile shantana
Dukkhe jeno korite pari joy.

which may be translated thus:

I pray not: "Saviour, thou deliver me
From all calamity."
Give only—I may never in fear quail.
If thou come not to wipe my tears of pain,
I will not, Lord, complain.
Grant only—I may the fates'
onslaughts repel.

Such a soul-stirring prayer can be voiced only by those who are armoured in invulnerable faith and crowned with the corona of Love Divine. Saint Gurudayal belonged to this Pleiad of the elect and so he sang ecstatically, vindicating the celestial power of Minstrel Love to create and sustain the phenomenal world:

Love is divinity
And, everlastingly.
Makes the galaxies in their orbits run.
Love fashions fire and makes the angels sing in unison,
A mystic sword that cuts the chains,
Forged by the ignorant self, and on earth reigns
Lastly, Love is a pillar on which rest the universe
And the kingdom of the stars.

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जीवनोपयोगी साहित्य

(हरिकिशनदास अग्रवाल, द्वारा लिखित)

	मूल्य
१. पीस आफ माइण्ड (अंग्रेजी में)	३–००
२. क्वायटर मोमेंटस (अंग्रेजी में)	२–००
३. आध्यात्मिक पिक्टोरियल (हिन्दी, अं.)	३–००
४. संसार का सार (हिन्दी में)	३–००
५. ज्ञान साधना	२–००
६. वेदान्त नवनीत	१–५०
७. विज्ञान से ज्ञान	१–००
८. वेदान्त का सरल बोध	१–००
९. मुमुक्षु (उपन्यास)	५–००
१०. मन की शान्ति (पद्य)	४–००
११. हमारी परम्परा	२–००
१२. आराम सुख शान्ति और आनन्द	०–५०
१३. अपनी और इशारा	१–००
१४. अध्यात्मिक डायरी	५–००
१५. व्यवहारिक जीवन और परमात्मा	१–००
	१–००
१६. श्मशान यात्रा	०–५०
१७. मेरे १०८ गुरु	३–००
१८. सजगता	१–००
१९. वेदान्त का वैज्ञानिक मनन	१–००
२०. अविरोध-निरोध और स्वबोध (प्रेस में)	१–००
२१. चिंता और निश्चितता (प्रेस में)	१–००

तुलसी मानस प्रकाशन
गुप्ता मिल्स स्टेट, रे रोड़
बम्बई-१०, टेलीफोन नं. ३७२१५१

This may sound to atheists and agnostics as mere rhetoric or rhapsody, but to our Saint, Love Divine was a beacon which guided him all through his life, as will be attested by all who, like us, saw in him the priest of purity always praying for Grace in the temple of bliss, a gardener of Beauty, who loved the Lord with the flowers of loveliness. And so, he loved flowers and offered his paean to them:

Flowers? they are the eyes of angels
innocent in their purity,
Rapt in perpetual prayer, like
the saints in mystic ecstasy.
Flowers? They are dreamers born to
dream
Of Beauty's inviolate Gleam,
Minstrels of Love who sing
Of the lovely King
Who talks through them to men,
In joy and pain,
A language understood by those alone
Who hark to their message of Love's
dominion.

This is what Gurudayalji meant when he sang of "Truth of Love revealed in Beauty," a message his beloved poet A.E., too, wished to convey when he sang:

Within that quivering shell, the ear,
Farborne, a myriad voices throng.
Be still and listen: you shall hear
The universe revealed in song.

(To be continued)

If you invite the Minister Bhoga, *you must be prepared for the visit along with him of his Private Secretary,* Roga.

—Sri Satya Sai Baba.

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Dr. K. M. MUNSHI

PART VIII: THE BOOK OF KURUKSHETRA

4. *Mayavati*

PRADYUMNA was twenty years of age. He was an anachronism. He alone knew his deep love and fellowship for the Yadavas. He had been a good leader, a fearless defender of *dharma*. He was loved as no other young Arya was.

During the last five years when he returned to Dwaraka, he had received intensive training in *kshaatra-dharma* under Krishna's supervision. To him it had been an unending struggle between the gods and demons. Everything that he was taught, had been directed towards making him a stout-hearted champion of *dharma*. His ardent nature and chivalrous instinct had made him ready to receive this training. He knew that, but for such intensive training, he would never be able to come up to the standard.

Pradyumna was full of enthusiasm. So far, he had performed deeds of valour only under the protective shadow of his father, Krishna, who, however, gave him the credit. In fact, Pradyumna could never have performed the deeds without the inspiration and help of his father.

Young Pradyumna never resented the rude behaviour of Purna, the *mull*, for he was placed in charge of Pradyumna when he returned to Dwaraka and a deep love subsisted between these two.

His mother, Rukmini, the proud Princess of Vidarbha, had fed him with the heroic deeds of the Arya heroes. She had encouraged him in his ambition to be the guardian of *kshaatra-dharma*.

Then came this unfortunate event. Pradyumna was stolen by Shambar,

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a chief the Danavas. Months passed by and years too, but no trace of the boy or the thief could be found. Rukmini became heartbroken.

Once in a skirmish, he destroyed Shambar and married his wife, Mayavati, though she was ten years older than him, and was more like a mother than a wife.

Many Yadavas were ashamed of this lapse. Rukmini, his mother, could never forgive him for this fall from *kshaatra-dharma*. She would not receive Mayavati, nor even Pradyumna; whenever she met him, she turned away in disgust. In spite of every effort made by Pradyumna, her attitude towards Mayavati did not change.

Krishna, however did not agree with Rukmini. The boy was there, very affectionate by nature, handsome as Kamadeva, the God of Love, and jovial too.

Some of the Yadava leaders who had met Mayavati in the deep forest would not permit her to be absorbed in the Yadava family. They reported that when they went into the jungle, they sighted a witch and whispered among themselves that Mayavati was not a human being and whenever they tried to trace her, her journey could be measured by the fires they discovered when they went to the forest again.

When they were alone, Krishna asked Pradyumna: 'Where is Mayavati?

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What is all this mystery about her?'

'You would never be able to find her', replied Pradyumna.

'Where is she then?' asked Krishna.

'She preferred to stay in the forest', replied Pradyumna.

'What is she doing in the forest?'

'She is holding herself in readiness to go with me to Shalva', said Pradyumna.

'Your choice of a wife was so unfortunate', said Krishna and added: 'Have you discussed your visit to Shalva with her?'

'She looks upon it as an act of expiation', replied Pradyumna.

'Are you so sure that she is still in the forest?' enquired Krishna.

'Yes. I have been living with her all these years'.

'Why did she not go and live with the other ladies of the family?' asked Krishna.

'Father, often have I suggested to you that you should adopt her as a daughter-in-law of noble Vaidehi. Better meet her. I cannot convey the significance of her attitude as much as she herself could', said Pradyumna.

'Can I meet her?' asked Krishna.

'You are the only person whom she may not object meeting—besides uncle Uddhava, whom she considers as her father?' replied Pradyumna.

Though Pradyumna did not like his father risking Mayavati's temper, he took him to her. They went through the forest on obscure trails and came to a hollow where Mayavati was preparing food.

Krishna was surprised to meet Mayavati. They had never met before. He had been looking forward to meet a beauteous witch which had embraced Pradyumna in her coils.

This Mayavati was quite different. She was like a forest girl. Her hair was bedraggled. She was well-developed. Her eyes were penetrating.

She saw Krishna coming. She coolly surveyed him from head to heel. Turning to Pradyumna she asked: 'Boy, why did you bring Vaasudeva here?'

'I wanted to meet you. So I requested Pradyumna to bring me here', replied Krishna.

She smiled and looked contemptuously at Krishna. 'People say that you are a god. You want others to do what you want'.

After a little pause, she continued: 'You want to take away my body from me. You would never be able to do that. If you try to do it, I do not know what I would do'.

Krishna asked her: 'Why did you not go to Girinagar with the other ladies of the family?' and flashed one of his magic smiles.

Mayavati replied: 'Do you expect me to live with those proud ladies of your family? They have not accepted me and I have rejected them.'

'But why did you not go with them?' Krishna repeated the question.

'I plan my own life the way I like', she said with a look of contempt.

'But how can you go with Pradyumna? He is going alone to face the most formidable enemy of the Aryas, Shalva. It will be dangerous to accompany him to Shalva's headquarters', said Krishna.

'It is no use discussing the matter. I have given my reply to Pradyumna the first day the question arose about

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his going to meet Shalva', said Mayavati.

'But how can you go with him? You would be an encumbrance to him when he goes to Shalva', interrupted Krishna.

'Encumbrance! But for me where would he have been? He was a helpless child when he was stolen. He did not know where he came from and who his parents were. I was his mother, father, brother, sister and lover. We were part of each other and but for me he would never have been alive. He looked upon me as a mother'.

After a little pause, she enquired: 'Do you want to hear how my boy came into my life?'

'Certainly, I shall be delighted to hear it', said Krishna.

'One night when the Danavas had gone out on their expedition, we went to sleep as usual. However, I woke up in the middle of the night. I was perturbed at the mood in which I was. I realised that Pradyumna was no longer a child, but a young man craving for partnership in life.

'I was half-awake. He put his hands on me softly, perhaps in sleep. However, I closed my eyes in ecstasy. Pradyumna was also transformed. He was trembling with excitement. Since that moment, we came to be partners in life.

'We had no feast to celebrate our wedding, no *strotriyas* to bless us. I lighted the fire and both of us went around the sacred fire seven times and the Gods made us one. Next day, my eyes were awakened at the risk we had taken.

'You do not know the part played by Pradyumna in my life since then. I decided that I will not leave Pradyumna at the mercy of the Danavas. Everyday I was walking on the edge of the sword.

'Uncle Uddhava had given us a small hut to live and a small entourage to protect us in case of danger.'

Mayavati continued: 'You have made him a front rank *maharathi*. He is very affectionate. I brought him to you because you alone can strengthen his dignity by according him the prestige and power which goes among the Rajanyas. I would also like him to achieve great deeds; he is impatient to do them.

'My life is bound up with Pradyumna's. Why are you asking me to repeat what I have told you again and again? Wherever he goes, I go with him. If he stays here, I will also stay with him.

'Do you know why he is courting death at the hands of Shalva. If he is killed by Shalva, as you fear, I shall jump into his funeral pyre. On the other hand, if he succeeds, everyone will hail him as a hero and accept me as his wife.

'I like to tell all this to you because you are the only person, other than uncle Uddhava, who could appreciate the beauty of our life.' □ □ □

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Who Are The People?

SMT. LILAVATI MUNSHI

Everything is done in the name of the people. All parties say that they are working for the people. But may I ask: who are these people? Are they the foot-path dwellers, the zopadpatti dwellers or Rikshawallas and coolies, or the middle classes of various levels? Are they widows and children who lost the earning member of their family? Are they the people who are ill, lying uncared for because they cannot earn their livelihood? We can go on counting many categories like this, but if we ask, hardly any one knows the correct answer.

These days, we see many processions with big banners of different parties representing different causes passing on the road every day. Many people become part of it, shouting *zindabad* or *murdabad*. When one such procession was passing through a street, a curious student asked one of them, "what are you shouting for? For whom are you doing it?" The reply was, "we do not know". The next question the student asked was, "then why are you shouting?"; the reply was, "we are going to get Rs. 5/- and a meal at the end of the procession. Brother, why don't you join us? You also will get it".

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TUNKU ABDUL RAHMAN

Ruler Who Put Down Communism in Malaysia

Y.T.M. Tunku Abdul Rahman Putra Al-Haj ibni Al-marhum Sultan Abdul Hamid Halim Shah, K.O.M.—that is the full name of the Malaysian Prime Minister who has decided to lay down his office after one of the longest tenures as head of Government in Asia, next only to that of Jawaharlal Nehru.

Of the many achievements for which he will be remembered, perhaps the greatest is his sustained and successful effort not only to contain but to root out Communism in Malaysia. Few other rulers and statesmen in the world could claim this distinction. Another feather in his cap is the firmness with which he suppressed the riots in interracial Malaysia.

Perhaps many will regret his decision to give to a community what was meant for mankind. He will soon become the Secretary-General of the world-wide Islamic organisation. None will grudge him the motive to help pan-Islamism, but most would have welcomed his continued service to his country and to the consolidation of his triumphs against Communism, which stalks all around Malaysia.

The Tunku is a friend of India and denounced the Chinese aggression in 1962.

A bold and courageous leader, he held together the Federation of Malaya against internal dissension and threatened aggression from Indo-

B. J. Profile

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nesia's late Sukarno. Though a traditionalist and a scion of Malaysian aristocracy, he has been highly popular among all sections of his people, except the Communist insurrectionists whom he put down with an iron hand.

Born in February 1903, the seventh son of the Ruler of Kedah, he went to Cambridge at the age of 16 and took his degree. Two years after the end of World War II, he again went to England and was called to the Bar. On his return, he entered politics and became President of the United Malay National Organisation.

The first Federal Elections in July 1955 swept the Tunku into office with an overwhelming majority. He became the Prime Minister and Minister of Home Affairs. Through his dynamic and popular leadership, the Federation of Malaya obtained independence in 1957, with the Tunku as the first Prime Minister of Free Malaya. He has deservedly been acclaimed "the Father of Merdeka" and "Bapa Malaysia".

Three years later, the Cambridge University conferred on him the honorary Doctorate of Laws. He has already been similarly honoured by the Universities of Malaya, Sydney, Araneta (Philippines), Saigon and Aligarh.

He visited India in 1962 and readily declaimed against Communist China for her aggression on Indian soil. He said the Chinese action was not only an infringement on the sovereignty of India but also a grave threat to other countries that believe in democracy.

The Tunku was elected the first Chancellor of the Malaya University. He travelled widely and was the recipient of many foreign awards, including the Philippines' Ramon Magsaysay Award for community leadership and the "Grand Gordon" of the Royal Order of Cambodia. But, curiously, the honour which he cherishes most is the Kedah Order of Merit.

Now 67 years of age, the Tunku is still active and energetic, a keen sportsman and a zealous believer in Islam. A year after his country attained independence, he made a thanks-giving pilgrimage to Mecca. It is to be hoped that his services to the cause of Islam will be inspired by the catholic and statesmanlike instincts and policies which he adopted in Malaysia for so many fruitful years.

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4. GALILEO GALILEI—(Contd.)

DANA LEE & HENRY THOMAS

Galileo was only too happy to accept the challenge. The place chosen for the "exhibition" was the Leaning Tower of Pisa. On the appointed day, the professors dressed themselves in their long velvet robes and marched to the Tower. The students and many of the townspeople had preceded them. It was a noisy and hilarious crowd of merrymakers, prepared to see the execution of a man's character. Curiously enough, it had never entered anybody's head to verify for himself the simple fact about falling bodies. *Magister dixit.* Aristotle had spoken, so why bother to exercise your own brain?

And so the audience peered on as Galileo climbed the steps of the Leaning Tower. In one hand he carried a ten-pound shot and in the other a one-pound shot. The moment came. Galileo released the two balls from the top of the tower. A shout of derision—and then a murmur of amazement. The unbelievable had actually happened! The two balls of iron had started together from the top of the tower, had dropped through the air together, and together had reached the ground.

Galileo had proved his theory. But some of the professors still maintained that he was wrong. In spite of the evidence of their eyes, they continued to advance the doctrines of Aristotle. And to persecute Galileo.

IV

Undismayed by his persecution, Galileo went on with his unconventional teaching—and his unconven-

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tional living. It was an academic rule at Pisa for professors to wear their robes not only in the classroom but on the streets as well. Galileo disobeyed this rule, since he looked upon it as utterly ridiculous. The robes, he insisted, interfered with his movements. Physically as well as mentally he wanted to be at all times free. "Conventional clothes, like conventional ideas, are the invention of the devil." Time and again he was compelled to pay a fine out of his meagre salary for his persistent infraction of the rule. Finally the authorities of the university became impatient with this young rebel who dared to defy the established thoughts and customs of the day. He was not, they concluded, the right sort of man to guide the young. They must find some sort of pretext to dismiss him from the university.

And this pretext was not long in forthcoming. Prince Don Giovanni de Medici, the bastard son of Cosimo I, had invented a dredging machine with which he proposed to clean the harbour of Leghorn. A model of this machine was sent to Galileo for his examination and report. Galileo's report—which subsequently proved to be correct—was unfavourable. The machine, he said, was extremely ingenious with the exception of one item —it couldn't work. Incensed at this "affront" to his dignity, Don Giovanni demanded the dismissal of Galileo from the university on the ground of incompetence. The authorities of the university were only too ready to accede to his demand. The students, egged on by their Aristotelian professors, joined in the general chorus of yelping, and Galileo was hounded out of the University of Pisa.

But he had his friends—Moletti, Clavio, Guidubaldo, other mathematicians and physicists who had followed his brilliant experiments and appraised them at their proper value. With the help of some of these friends he was able to secure another, and better, position at the University of Padua. His salary was now almost $ 200 a year—a fabulous sum to Galileo.

But even more gratifying than the increase in his pay was the advance in his freedom. At Padua he was allowed to have his say without the interruption of catcalls and hisses. When he stepped upon the platform to deliver his first lecture (December 7, 1592) he was greeted with an ovation. Pupils and professors alike predicted a great future for him at this seat of learning where men were free to think. For Padua, together with the entire Venetian Republic, had been banned by the Church and was therefore exempt from the restrictions of the Inquisition. The Venetian scholars—and this included the faculty at Padua—were true to their Faith, but they insisted upon the principle of the separation of their scientific studies from their religious devotions.

It was therefore with a clear conscience and an unfettered mind that Galileo was now able to continue with his experiments. And these experiments covered a wide range of theoretical and practical knowledge—from the courses of the stars to the manoeuvres of the battlefield. Although he had never served in the army, he had acquired a thorough knowledge of

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military architecture. And this knowledge enabled him to secure a number of private pupils—princes, nobles, soldiers—men who aspired to devote their lives either to ruling or to fighting. These private pupils, in accordance with the custom of the day, came to live with Galileo. Some of them brought their servants along with them. It was a merry and stimulating group that gathered around the table of this young professor of twenty-eight.

But it was also a noisy group. And at times, Galileo was glad to escape from it—into the arms of the Venetian courtesans. These "honoured ladies," like the famous courtesans of ancient Greece, were regarded not as a vulgar class of "gold-diggers" but as a charming group of female companions trained especially for the purpose of supplying mental as well as physical diversion to their distinguished clientele. They could discourse intelligently on music, literature and art. They were invited to the banquets and introduced to the wives of the nobles. Their clothes and their manners were "modest yet seductive." They taught many a great lady of Venice how to take better care of her body and her mind. In their bath water they used aromatic plants. They anointed their hair, polished their nails and their speech and devoted themselves exclusively to the fine art of stimulating the senses of their lovers.

And Galileo was a man of susceptible senses as well as of good sense. He found great pleasure in the company of the courtesans, especially of one of them—Marina Gamba. He never married—like Cicero he believ-

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ed that a man can't be both a good philosopher and a good husband—but he took Marina into his house as his mistress and he became the father of three of her children.

His paternal obligations, added to the costs of his social diversions and to the expenses of his scientific instruments, proved to be a bottomless sieve to his inadequate earnings. Although his salary kept constantly increasing, he was never out of debt. At one time he was obliged to ask the treasurer of the university for a two year's advance in his pay. The treasurer granted his request, though not without displeasure.

And his obligations kept mounting up. The harassed young teacher of Padua had now another source of worry to contend with. His relatives in Pisa, having heard of his academic success, had come to look upon him as the financial pillar of the family. Their demands upon his purse were inexhaustible. His brother, anxious to enter the service of a Polish nobleman, insisted that Galileo advance him the money for his trip to Poland This requisite sum was greater than Galileo's earnings for an entire year. Galileo borrowed the money and sent it to his brother. And then his sister, having fallen in love with a worthless young scamp, demanded that Galileo supply her with her dowry. Galileo borrowed one-third of the amount asked for, and promised to pay the balance at a later date. But right after the marriage his brother-in-law sued him for the unpaid balance. Another debt, another burden—and the demands from his family kept coming on and on.

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Yet in spite of his burdens and his worries, Galileo found time for his amusements—dinners and dances in Venice; private musicals which he attended frequently as an auditor and occasionally as a performer, for he was an expert player on the lute; popular recitations and serenades and carnivals and burlesques. He even composed several of the burlesques and probably acted in some of them —broad suggestive farces written with little delicacy and much wit. For Venice at that period was a city of free thinking, frank living and boisterous laughter.

But these were merely the surface activities of Galileo's life. From first to last, his mind was dedicated to the pursuit of science. He organized, in a palace situated near the bridge of Santa Sophia, an *Academy of Refugees*—a scientific and philosophical club consisting of men who had "escaped" to Venice from various parts of Italy in order that they might be free to continue their studies and express their thoughts. It was at this club that Galileo first disclosed the results of many of his observations and experiments. He acquainted the members with the mysteries of the *magnet* and the magnetic forces of the earth; he explained to them the intricacies of the *compass*, a new instrument he had just invented; he demonstrated to them another of his inventions, a machine designed to raise water and to irrigate the soil; he showed them how to measure the temperature of the air by still another of his invented instruments, the *thermometer*. And finally he aroused their admiration with the most amazing invention of them all—the *telescope*, "a gazer into the distant stars." *(To be continued)*

BHAVAN'S JOURNAL NEW SERIAL

UPANISHADS FOR THE LAY READER

by

Sri C. RAJAGOPALACHARI.

Commencing from the DIWALI NUMBER of *Bhavan's Journal*, dated November 1, 1970 Poojya Sri Rajaji's *Upanishads for the lay reader* will be serialised.

Upanishads for the lay reader is a slightly revised version of the author's book, first published by the *Hindustan Times*, New Delhi, in March 1939. The *Hindustan Times* issued a second, third and fourth editions, the last being in 1949. Thereafter, it was published as a Bhavan's Book University Publication (Rupee Series - No. 1) in November, 1963.

The *Upanishads* have a relevance to-day when there is a clash between conformism and bold freethought. This is what Rajaji says in his introduction :

"In the *Upanishads*, we have a scripture which, among all the holy scriptures of the world, displays the most scientific spirit in connection with spiritual enquiry. The sages, whose thoughts and teachings we read in the *Upanishads*, seem to be as much inspired by constructive doubt as the most modern men of science. Their questions and answers indicate that they lived in an age when, alongside of conformism and the rigid maintenance of old practices, men thirsted for Truth and the atmosphere was charged with the boldest free-thought : *Satyamevajayate nanrtam satyenapantha vitato devayanah.*"

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JAISUKHLAL HATHI, M

Convict As Judge

THE ruler of one of the States was puzzled. The Jailor came and informed him that the lawyer who had been recently convicted to undergo rigorous imprisonment could not be assigned hard manual labour, in keeping with the advice of the doctors. But work of some kind or the other he must be given; else what was the fun of convicting a person to undergo rigorous imprisonment. He thought of assigning him some copying work but that was not adequate.

In such a situation as this the post of the District Judge in the State fe vacant and the ruler at once jumpe at the idea that the convicted lawyer' services could be utilised for the pur- pose. The Judge was being paid a sum of Rs. 300/- a month and this would also be a saving. So the ruler in- structed the Jailor to bring the lawyer in chains everyday to the court and make him sit in an allotted place and listen carefully to the evidence.

The Head Clerk officiated as the District Judge during this period. Cri- minal cases were also heard by him

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but only in the presence of this lawyer. When all the evidence was recorded, the lawyer was asked to study and write out his judgment in his cell. This he did well and in a most satisfactory manner. Very rarely were parties dissatisfied with the judgments; and even where an appeal was preferred it invariably was turned down and the decision of the District Court was upheld. All this pleased the ruler since he saved Rs. 300 a month on a Judge and then had the satisfaction of giving work to the convicted lawyer and more than all these the fairness of his judgments made a real impact on the mind of the people.

However, curious eyes always were riveted on this convict who came everyday to the court at 10 a.m. and left at the end of the day at 5 p.m. It was not very long before they came to know of the truth of the matter. Once this was revealed to them, they thought it their duty to convey their displeasure to the ruler. The ruler by now had been fortified by the good work of the lawyer and the remarks of higher courts regarding the judgments. So he just brushed aside their complaint and simply told such people that they could always take recourse to the Appellate court if they were not satisfied with the judgments. But this meant nothing as the Appellate court never once reversed the decision of the lower one.

A little later, there was an interesting case. One of the relatives of the lawyer was brought before the Judge for prosecution. All eyes of the people were now turned on this case. They knew that the relative of the lawyer was being tried and surely the lawyer would somehow or the other let his relative go off unpunished.

The lawyer, in keeping with the

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best traditions and precedents of the legal profession, begged of the ruler to excuse him from being present in the court and from hearing the case. He said that it was not proper on his part as the court happened to be examining his relative. In all such cases, it was only proper that the lawyer should not hear. The ruler would not listen and he insisted on the lawyer carrying out his work as usual. So the lawyer listened to the case as usual, reluctantly but with all care and impartiality.

As a few days went by, the people began whispering to themselves that the lawyer was trying to find some ruse or the other to save his relative. But the lawyer went on, heeding no such things. Ultimately he weighed most carefully the evidence and came to the conclusion that the relative was guilty. So he returned a judgment of 'guilty' on his relative.

This shocked the people and the were thrown off their feet. But it in trigued the ruler most, for he wondered how such an honest lawye could have been convicted of an of fence. The lawyer related to the ruler his story and told him that his outspokenness and honesty had made him loathed by many and of course mostly by the judges. The ruler was pleased and set the lawyer free and actually appointed him as the District Judge.

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English translation of
Bankim Chandra Chatterjee's
Bengali Novel
by
AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

13

In the Palanquin

Quickly did I take off the necklace, bracelets
Tiara, armlets, anklets and girdle
Meghnadhbadha.

LISTEN! let me tell you something about the fate of the ornaments. Motibibi sent an ivory casket mounted with silver for keeping the ornaments. The dacoits ran away with only a few of her things which they could lay their hands on.

Nabakumar put one or two ornaments on the person of Kapalakundala and kept the rest in the casket. Next morning, Motibibi left for Burdwan and Nabakumar started for Saptagram with his wife. He helped Kapalakundala into the palanquin and handed the casket to her. The bearers easily outdistanced Nabakumar. Opening the doors of the palanquin, Kapalakundala was looking around. At this time she was seen by a beggar who followed behind the palanquin, asking for alms.

Kapalakundala said, "I have nothing with me; what shall I give you?

Pointing to the ornaments she had on her person, the beggar replied, "What do you say, madam? I see diamonds and pearls on your person and you say you have nothing with you?" Kapalakundala asked, "Will you be happy if you get the ornaments?" The greedy beggar, though a trifle surprised, replied at once, "Why not?"

Kapalakundala handed to the beggar the casket containing the ornaments and also those that were on her person.

The beggar stood in amazement for a while. The fate of the ornaments remained a sealed book to the atten-

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dants. The beggar's amazement subsided in a moment. He looked around and at once ran away in breathless haste with the ornaments.

"Why did the beggar run away?" mused Kapalakundala.

14

In the native village

"He, who through the desire of touching your face, became eager to whisper into your ear, in the presence of your female friends, what could have been spoken out in words."

Meghaduta.

Nabakumar came back to his native village with Kapalakundala. He had no father but he had a widowed mother and two sisters. The elder sister was a widow and she will not be introduced to the reader. The second sister was Shyamasundari; she was the neglected wife of a 'Kulin' (aristocratic Brahmin) and will put in her appearance before the reader once or twice.

We cannot say to what extent Nabakumar's friends and relations would have been satisfied, had he married an ascetic girl of unknown parentage and brought her home under different circumstances. In fact, he had no trouble at all on that score; all gave up hope of his return. His fellow travellers, on their return, reported that Nabakumar had been devoured by a tiger. The reader will think that these truthful persons had acted up to their nature. But if we say only this much, we will be belittling their power of imagination. Most of them, on their reaching home, emphatically declared that they had actually seen Nabakumar being attacked by a tiger. Sometimes a lot of controversy rages over the size of the tiger. Somebody said, "The tiger was twelve feet long." Another said, "It will be twenty-one feet." The old gentleman referred to before remarked, "Any way I have had a narrow escape; the tiger attacked me first; I managed to escape but Nabakumar was not bold enough to escape."

When these rumours reached the ears of Nabakumar's mother and the other members of his family, cries of lamentation were heard in the household which continued for several days. His mother became bed-ridden at the loss of her only son. When, at this juncture, Nabakumar returned home with his wife, nobody cared to enquire about her caste or parentage. In the great jubilation that followed, every thing was forgotten. Nabakumar's mother accepted Kapalakundala as her daughter-in-law with great love and adoration.

Nabakumar's joy knew no bounds when he saw that Kapalakundala had been honourably accepted and warmly greeted by his society. For fear of society, he could not express any joy or show any sign of love for Kapalakundala although his mind was occupied by her image. It is this fear which prevented him from readily accepting the marriage proposal and making love to Kapalakundala even upto the time of his homecoming. Not even a single wave was allowed to disturb the sea of his love. Now that he was safe, he yielded to the tide of love which burst out like a torrent breaking open the flood-gates.

This awakening of love was

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always expressed in words but in many other ways. It was expressed in the tender look which he used to cast at Kapalakundala whenever he chanced to meet her and in the number of times he used to come near her without any rhyme or reason. It also manifested itself in the manner in which he used to enquire day and night about her comforts and pleasures and in the absent-mindedness with which he used to move about the house. Even his nature suffered a change; his fickleness turned into gravity, his unpleasantness into pleasantness. He was always in a cheerful mood. His affection for others increased, the heart being the repository of love. Shadows of disgust and annoyance vanished. Every person became an object of love! It makes the harsh tender and gentle; it turns evil into good, the sinner into the saint, and darkness into light.

What about Kapalakundala? What is her reaction? Reader! let us go and have a look at her.

15

In the Confinement

"Why then, in your youth—a bark garment, fit for old age, has been worn by you, discarding the adornments? Say, if the night, with the moon and the constellations bursting into view at the beginning of night, is fit for the Dawn."

Kumarasambhava.

It is known to all that in times gone by, Saptagram was a very prosperous town. There was a time when merchants of all countries from Java to Rome used to assemble here for trade. But in the 10th, or 11th, century of the Bengali era, the old-time prosperity of the town declined. The main reason for this decline was that the river which flowed by the outskirts of the town was getting more and more shallow. Big boats or vessels could no longer reach the town. As a result, the prospects of good trade and commerce disappeared by degrees. A commercial town loses all its prosperity when it is robbed of its flourishing trade. Saptagram lost all its past glory and grandeur. In the 11th century Hooghly was trying to become its rival with its fresh beauty and glory. The Portuguese traders who had been carrying on business there were attracted by the wealth of Saptagram. But even then Saptagram was not completely denuded of its prosperity. Fouzdars (army comman-

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ders) and other royal officers used to live there. But many parts of the town, being denuded of prosperity and population, were turned into a village.

Nabakumar's dwelling house was situated on the lonely outskirts of the town. Being a ruined town, there was very little of human traffic there. All the high roads were blocked by wild plants and creepers. Behind Nabakumar's house there was a dense forest. In the front of it, about a mile away, ran a little canal which, flowing through a small field, penetrated into the forest behind Nabakumar's house. It was a brick-built house. Having regard to the condition of the time, it cannot be called a very ordinary house. It was a two-storeyed building but not very high; one storeyed buildings of such height are very common nowadays.

Standing on the terrace of this building were two young ladies who were looking around. It was evening time. The surrounding scenery w indeed very charming. On one si in the nearby dense forest countl birds were chirping; on the ot side, ran a little canal shining as silver thread. Far away in the di ance, one could catch sight of t innumerable stately buildings of t town full of inmates eager for t touch of the new spring breeze. (another side, far in the distance, t gloom of evening was gradually de ening upon the breast of the v Ganges on which numerous boats l afloat.

Of the two new ladies standing the terrace of the palace, one w of moonlight complexion and w half-ridden in the masses of dishev led hair and the other was a sli sixteen-year-old girl of small statur She had a dainty little face over whi fell small curls like the petals of blue lotus and a pair of wide ey slightly whitish like those of a fi Her nice little fingers were buried the wavy hair of her compani These ladies, I presume, need no troduction to the reader but it is b ter to tell who they were. The o who was of moonlight complexion w Kapalakundala and the other was h friend and sister-in-law, Shyam sundari.

□ □

BHARATIYA VIDYA BHAVAN KERALA KENDRA:

The Kerala Kendra of Bharatiya Vidya Bhavan was inaugurated by Sri G.S. Pathak, Vice-President of India, on September 9, 1970 at Ernakulam.

A feature relating to the inauguration of the new Kendra will be published in the next issue of the Bhavan's Journal dated October 18, 1970.

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Continued from Bhavan's Journal of August 9, 1970.
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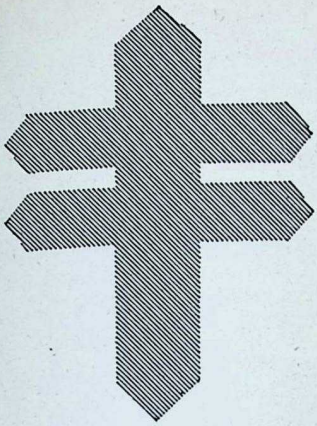

TUBERCULOSIS

and Natural Hygiene—2

DR. HERBERT M. SHELTON

Tuberculosis Neither Hereditary Nor Infectious

TWO initial fallacies about tuberculosis are causes of much worry and concern. These are the beliefs that the disease is hereditary and that it is infectious. Let us deal with these in order.

It is folly to talk of hereditary disease if the disease is caused by a specific microbe. Certainly, if Koch's bacillus causes tuberculosis, there is no question of heredity. There may be a hereditary tendency or predisposition—a diatheses—there may be congenital infection, but no hereditary disease if the microbe causes it.

The lungs and glands of the young child of tubercular parents are sound, although perhaps even very sensitive, but they need not become tubercular. Preservation and invigoration of such lungs and glands depend upon adequate nutrition, fresh air, sunshine, outdoor exercise and sufficient rest and sleep. It is certainly possible to do more to redeem the lungs of such a child than can be done to redeem the partially destroyed lungs of an adult tubercular individual.

It is recorded of Goethe that as a child he was afflicted with spitting of blood and other "hectic symptoms," but that he completely redeemed himself with a judicious system of self-culture. He reached an advanced age, was a remarkable specimen of physical manhood, and did a tremendous amount of work. Like Goethe, Chateaubriand, who reached his

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eightieth year, was a child of tubercular parents. He travelled and fasted as a means of steeling his weak constitution. The story of Bernarr Macfadden, born of sickly parents and himself developing tuberculosis at an early age, but building himself into a powerful athlete, doing a tremendous work and dying at eighty-four, is well known.

I knew a young woman who developed tuberculosis before she was twenty years of age. At about twenty-two she was married. Subsequently she bore four children, each of them healthy. Her children lived in her home with her and were cared for by her from infancy. They were in intimate daily contact with her and she prepared food for them. She and her husband indulged in the customary kissing and intimate contact before and after marriage. He also ate food which she prepared. Ultimately, she died of tuberculosis. Neither her husband nor any of her children developed tuberculosis.

Is this an isolated instance? By no means. The countryside is dotted with examples of this kind. The infectiousness of tuberculosis has been overworked so much and people have been so badly frightened by it that such cases fail to impress the average person, even when he comes in contact with one. Tubercular patients would probably be better off (they certainly could not be worse off) if the tubercular bacterium had never been discovered.

The Tubercular Germ

In 1882, the German physician, Robert Koch, discovered the tubercle bacillus, which, he said, is the cause of tuberculosis. At first, he traced human tuberculosis to bovine tuberculosis. Further investigations led him to change his mind and he declared that bovine tuberculosis is never the cause of tuberculosis in man. But he had done too good a job in getting his original theory accepted. The profession refused to accept his last conclusion, so that dairy herds are still being tuberculin-tested and milk is still being pasteurized.

With the discovery of the cause of the disease, a remedy should logically follow, and indeed, Koch did discover a cure. His cure, like all cures, proved to be a dud and many more cures have since been discovered, but all have followed that of Koch into oblivion. From Koch to the present, experimentation has been continuous, but the experimenters are still empty-handed.

In tuberculosis, the "soil" is practically everything. The so-called tubercular bacillus is a weakling, an almost harmless organism. It is a common experience to find the tubercle bacillus in the nose, mouth, throat and lungs of people of average health who do not have and do not subsequently develop tuberculosis. The alleged cause is present, but the effect is absent. On the other hand, it is not uncommon for the germ to put in its appearance only after the disease is well developed—even as late as two years after the appearance of the first symptoms. Here we have an effect without its cause. Effectless causes and causeless effects are found nowhere else in nature, except in medical theory.

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Certainly we do not go wrong in declaring that the receptivity of the soil is everything; the bacillus is secondary. We need to understand that those organic and systemic conditions that permit the lodgement and subsequent thriving of the bacillus are not caused by the bacillus. One becomes tubercular by greatly enfeebling one's organism. Infection is likely to follow in the wake of liability.

All of this means that prevention rests upon the means of maintaining such a high degree of health that one is not liable to infection. So long as the fallacious idea that tuberculosis is caused by Koch's bacillus is taught and believed, there is little likelihood that it will be understood as a disease of nutrition, caused and established by vicious habits of eating and living-habits conducive to toxemia and chronic indigestion. The germ theory dethrones reason and causes a neglect of some of the most obvious elements of etiology. Bacteria are ever-present, both in health and in sickness, and would seem to be only incidental in disease.

As already pointed out, infection is likely to follow in the wake of liability; hence, even if a vaccine should be found that would prevent infection or that would expel the bacillus, the organic and systemic state that renders infection possible would outlive the expulsion, and reinfection would speedily occur. The failure of vaccines and serums, both as immunizers and as cures, highlights the fact that there are no substitutes for the normal elements of health.

What we have here said of prevention applies as surely to so-called cure. As the germ is all about us, if it were possible to free the tubercular patient of all tubercular germs, the soil that favoured the first infection would encourage a speedy second infection. Thus, if a specific were discovered, it would avail little, as reinfection would result from the continuing favourable soil. We may say of this bacillus that it fastens upon a failing organism and seals the fate of one already falling into decay.

(*To be continued*)

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The parrot cannot be taught to talk if the membrane of its throat becomes hardened with age. It must be taught while it is young. Similarly, in old age, it is difficult for the mind to be fixed on God. This can be easily done in youth.

Sri Ramakrishna Paramahamsa.

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My dear chiranjivis...

AS announced earlier I am now setting you the questions for the MATA LACHHMI COMPETITIONS No. 1. The answers should be written in FOOLSCAP SIZE WHITE PAPER AND ON ONE SIDE OF IT ONLY. AT THE TOP OF THE SHEET WRITE CLEARLY YOUR NAME AND AGE AND ADDRESS IN BLOCK LETTERS. Attach one of the coupons found here and you may give the other four to four friends of yours who are also welcome to answer the questions.

The subject matter for the competition is KUMARASAMBHAVAM CANTO V. The last date for the receipt of answers is NOVEMBER 30, 1970. There is still a lot of time and I want as many of you to answer these as possible.

Yours affectionately
MAMA

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QUESTION TO BE ANSWERED

You have read the *Kumarasambhavam* Canto V. In it Kalidasa has given an account of the **tapas** undertaken by Parvati in detail. Such an account has been done by using many kinds of words. There are words that are names of persons, things, qualities, of mental states and so on.

Classify the words used by Kalidasa into the following groups and write against each word its meaning also.

1. Words relating to the plant kingdom. 2. Words relating to the animal kingdom. 3. Words describing dress and ornaments. 4. Words relating to the states of mind, feelings and emotions. 5. Words relating to 'tapas'. 6. Names of persons. 7. Words that describe the nature of God. 8. Words describing the parts of the human body. 9. Geographical words —land, sea, sky, seasons, etc. 10. Words relating to any other group not included above.

B. J.	B. J.	B. J.	B. J.	B. J.

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A Mighty Bowman Humbled

R. A. KASHYAP

JUST a little time before the Mahabharata war, Sri Krishna and Arjuna were out on a walk along the banks of the Jumna. Krishna's mind was engrossed in the familiar scenes on the Jumna while Arjuna's mind was full of the ensuing war and his great part in it. He was, no doubt, the mighty and acknowledged bowman of his time and there was none perhaps, except, of course, that Nishada lad, Ekalavya to beat him in archery. This thought swelled his mind and made him a bit proud of the bowmanship that was in him.

They wended their way slowly on the banks of the Jumna, Krishna in utter abandon and unconcern and Arjuna full of thoughts of archery and bowmanship. Arjuna's mind came upon a curious defect in Rama's adventures to Lanka. Rama had been at great pains to put up a bridge across the sea that his *Vanara* hosts may be safely transported to Lanka for the battle. This thought was but natural as the Mahabharata war was looming large in his mind.

"Krishna, my Lord," he addressed Sri Krishna in the tone of one who had discovered something defective and silly.

"Arjuna, what is it? "asked Sri Krishna, returning from his reveries.

"Don't you think that Sri Rama was after all not very wise in taking all that trouble to build a bridge across the sea when just a bridge of arrows could have transported the *Vanara sena* across?"

"Well, you see the huge-bodied soldiers of Rama could not do that with safety."

"What if?" retorted Arjuna, "I, for one, would have put up a bridge of arrows that could take anyone, no matter how huge. Evidently Rama was not much of an archer."

"I do not know that for certain, but to this day there lives one of his great soldiers. Why don't you try the trick. Just put up a bridge across this Jumna here and let us see if that soldier could cross the river."

Arjuna in great pride started shooting arrows and in just a little while a bridge of arrows spanned the Jumna.

"Hanuman," shouted Sri Krishna and lo! there appeared Hanuman, a puny, rickety monkey, whose very ap-

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pearance split the sides of Arjuna with uncontrollable laughter.

"What is all this mockery, Friend?" said Arjuna, "Do you mean to test my bridge of arrows with a puny little monkey like that?"

Sri Krishna made no answer to Arjuna but addressing Hanuman said, "Please go across the Jumna on this bridge and return. Arjuna assures us that it is safe and sound."

Hanuman shrugged his shoulder.

"Don't worry, Hanuman, it is safe. Only it does not look like the other bridge you and the Vanaras built with great care and effort," came Krishna's reassuring voice.

Hanuman raised his foot and just placed it on the bridge and down came the whole thing in a crash. The monkey jumped back ashore, thoroughly disgusted with the contraption.

The colour on the face of Arjuna had undergone a change. Crestfallen he flung aside his bow and arrows and told Krishna that he would never more take up a bow and arrows.

Krishna comforted him. "Don't worry," he said, "even Sri Rama could not put up a bridge of arrows. What wonder then if you have failed to do so? Only know from hence forth that warriors of old were also mighty men who accomplished great things."

It was only after this incident that Arjuna had his flag carrying the emblem of Hanuman and came to be also known as Kapidhwaja. □□□

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Balance of Payments Problem

PROF. K. K. GAJRIA
Jai Hind College, Bombay

The Indian economy is being subjected to pressure from many sides. It is being squeezed by a series of economic crises—continuous price inflation, resource shortages, budget deficits, failure of exports to move up inspite of the manifold export promotion measures and balance of payment difficulties.

Last-named malady has been plaguing our economy for nearly a decade and a half. There are many causes responsible for a persistent disequilibrium in our balance of payments:

(i) Exports lag behind imports—we have been importing large quantities of capital goods such as machinery and some essential raw materials for our development, but are not able to pay for them by adequate quantities of exports. The adjustment for excess of imports over exports is made in terms of dollar or pound sterling. Since the beginning of planning, the foreign exchange requirements of the country have been increasing. With increase in the size of each successive plan, the foreign exchange component also increased. In order to encourage exports a variety of steps, such as tax concessions, imports entitlements, etc. have been taken by the Government, but not with much success.

(ii) On behalf of Government, it is sometimes argued, that balance of payments difficulties are natural for a developing economy. They are like the 'teething trouble' in infants. The experience of other developing countries, however, has been different. Israel recorded an annual increase of substantial foreign exchange reserves, between 1956 and 1963. West Germany and Japan, among the industrially advanced economies, have also

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escaped balance of payments difficulties during the period of post-war reconstruction.

It is wrong techniques of planning—the building up of industrial 'Taj Mahals'—wrong order of priorities, defective implementation, etc., which are the real cause of our foreign exchange difficulties. Big steel projects like Durgapur, Bhilai, Rourkela, etc. plants take quite a number of years before they are completed and before production can start. In the interval large amounts of money are spent for various purposes in connection with the project. This results in the flow of large amounts of purchasing power in the hands of the public, increasing the demand for consumer goods. Since the supply of these consumer goods is not increased in the same proportion, rise in prices becomes inevitable.

(iii) The root cause of our foreign exchange difficulties and the fall in the external value of the rupee—devaluation is only a 'de jure' recognition of this fact—is to be found in inflation. The external value of a currency, ultimately, is only a reflection of its internal purchasing power. In a period of inflation our exports are "priced out" of world markets. Further the Indian manufacturer, assured of a 'sheltered' home market, does not worry much about the foreign market. Inflationary conditions within a country are thus primarily responsible for a decline in its exports. Inflation, further, encourages imports. The rise in prices indicates that it is cheaper to import from outside rather than manufacture goods within the country.

If we want to solve the problem of recurring deficits in our balance of payments, we must understand clearly that we have to live within our means. Just as an individual cannot spend more than what he earns without getting into debts, as a nation we cannot afford to spend more than what we produce. A country cannot go on indefinitely living beyond its income, unless she is permanently subsidised by another country. Sooner or later, she will be forced to cut her coat according to the cloth at her disposal; and the longer she delays, the more drastic and unpleasant will be the process of subsequent adjustment. □□□

When the wicked Kaurava princes seized hold of the saree that Draupadi wore and tried to inflict insult on her honour, Krishna rescued her and foiled the foul design. Dharmaraja sat as if he was unaware of his rights and duties; Bhima was involved in doubt concerning his obligations to his elder brother and his consort; Arjuna cared more for his own interests; Nakula and Sahadeva waited and weighed the pros and cons. But Lord Krishna did not wait! His Grace knew no delay or doubt.

Sri Satya Sai Baba.

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... Without Comment

MATERIAL progress alone would not take a nation forward. India had forgotten her cultural heritage in the pursuit of material happiness. The nation needs a spiritual renaissance.

—*Smt. Indira Gandhi,* Prime Minister of India.

THE nationalised and the public sectors have lost their 'soul'. Nationalisation should not degenerate into mere slogan-mongering. Indian socialism should be rooted in the country's own philosophy of spiritualism.

—*Jagjivan Ram,* Union Minister of Defence.

WE can achieve what Japan has achieved if we accept the challenge of modern technology without surrendering the basic values that constitute our cultural identity.

—*Dr. V. K. R. V. Rao,* Union Minister of Education & Youth Services.

IT is vital for all democratic socialist forces in the country to come together to defend the sinister motive of the 'right reactionaries' who want to wrest political power after holding reins of economic power.

—*K.V. Raghunatha Reddy,* Union Minister of State for Company Affairs.

INDIA has less than 7,000 cinema houses to cater to a population of 530 million, while the Soviet Union has 1,50,000.

—*Satyanarayan Sinha,* Union Minister for Information & Broadcasting.

KERALA is the experimental farm of Indian politics. Whatever happens in Kerala today happens throughout India tomorrow.

—*Joachim Alva,* M.P.

THE Prime Minister has proved herself an astute politician. But astuteness is not enough. From Cleopatra to Catherine of Russia, wilfulness has been the dominating trait of women rulers and has ultimately spelt their doom and the ruin of their country.

—*Frank Moraes,* Editor-in-chief, Indian Express.

SOME people think that we can solve the problems of the under-developed countries by reducing the fertility of women and increasing the fertility of land. It is not as simple as that. People who will be looking for jobs in the next 20 years have already been born. No pill can get rid of them.

—*Raul Prebisch,* Former Secretary-General of UNCTAD.

JAPAN has more than 300 centenarians. Women outnumber men, their number being 248—four times that of their opposite sex.

—*Health and Welfare Ministry,* Japan.

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NOTES & NEWS

BOMBAY ASTROLOGICAL SOCIETY:

THE Bombay Astrological Society is affiliated to and lodged in the headquarters of the Bharatiya Vidya Bhavan, Bombay. It is a very old and a reputed institution, established as far back as 1892 by the late Sri Jivan Trimbak Chitnis and his friends. It is a non-profit-making academic institution, and is registered as a Public Trust. It has a membership of over 200.

The members and students meet regularly every Sunday at the Bhavan. Lectures are delivered every week by distinguished scholars on astrology and other allied sciences.

The Society has a library of about 5,000 books on all branches of astrology, astronomy, palmistry, etc. About 2000 of these books are rare publications, most of which are now out of print. It has also a large collection of reference books in English, Sanskrit, French, German, Tamil, Hindi, Marathi and Gujarati.

The Society also conducts regular examinations every year of *Jyotirvid* and *Jyotirvisharad* courses, each of the duration of two years, for which students are coached in regular classes held every Sunday. Only nominal fees are charged.

The activities of the Society are recognised by the Government of Maharashtra, which gives a liberal grant-in-aid. The number of students attending the classes is over 50. The teaching staff consists of nine honorary professors, who are well versed in astrology, astronomy, palmistry, numerology, panchang ganit etc.

The President of the Society is *Vidya Vachaspati* Prof. J. H. Dave, Hon. Director of the Bhavan, a leading Advocate and member of the Kendriya Sanskrit Parishad appointed by the Government of India. The Vice-President, J. S. Chiniwala, an Advocate of Bombay, is an authority on Zorostrianism. The Honorary Secretary of the Society is Sri Gopalakrishna Modi, an eminent scholar of the Sayam System of astrology. He is also the Principal of the coaching classes.

Both the Sayam and Niryan systems are being taught. The Ashtakavarga and Sarvatobhadra systems have also been introduced recently.

Many scholars from different parts of India and even deputations from abroad have visited the Society. Learned scholars have been honoured by the Society. Endowment lectures have also been held.

The Society has its own six-inch reflecting type telescope and a small planetarium.

It is proposed to publish a regular magazine and to send a delegation to foreign countries with a view to co-ordinating modern research with ancient learning. Many students of the Society have undertaken research studies of different aspects of the subject and their findings are being periodically published in various journals.

PROF. K. N. SHAH:

PROF. K. N. SHAH, Principal Bhavan's Ranchhodlal Acharatlal College of Science, Ahmedabad, has been selected by the University Grants Commission for research in Applied Mathematics, for a period of one year, at the Calcutta University. He is one of the three scholars selected

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from all the Indian Universities for this research project, which will be financed by the University Grants Commission.

The Gujarat University (Mathematics Department) has embarked upon an ambitious scheme of promoting research in Mathematics, on par with international standards. Under this scheme, the Gujarat University proposes to start a *Master of Philosophy* course, which will be an intermediate course prior to the Ph.D.

The one-year research in Applied Mathematics, which will be carried out at Calcutta by the three selected scholars under Prof. S. K. Chakravarti of Calcutta University, will relate to specialisation in (a) non-linear differential equations, (b) numerical techniques of solving differential equations and (c) computer techniques of Applied Mathematics problems.

The University Grants Commission's choice fell upon Principal K. N. Shah of the Bhavan's College in appreciation of his research paper read at the Indian Mathematical Society at Nagpur.

We offer our congratulations to Principal K. N. Shah and wish him all success in his special assignment.

VEDIC SCHOLARS:

THE Government of Maharashtra felicitates every year Vedic scholars who have perpetuated the tradition of reciting the Vedas according to the systems of Krama, Jata and Ghana.

This year, five Vedic scholars of Maharashtra will be conferred the honour on Dasara day, October 10, 1970. The scholars to be feted are: (i) Sri Gajanan Anant Bhagwat of Nasik; (ii) Sri Murlidhar Vasudeo Shende of Ratnagiri; (iii) Sri Vishwanath Govind Apte of Sangli; (iv) Sri Bhanudas Eknath Khoshe of Paithan; and (v) Sri Abaji Raghav Kavishwar of Chandrapur.

VEDA CHANTING:

THE transmission of the Vedas by word of mouth from generation to generation in many millennia is an astonishing story. The tradition has now decayed. It is said that in all India today only six persons can chant the *Atharva Veda*. All these six belong to "Sakhas" of this Veda other than the Sownaka so that this "Sakha" faces extinction as a subject of recitation.

An effort to restore it has been made by a national organisation which subsidises Vedic studies in Vedic families and schools throughout the country. The Veda Rakshana Nidhi Trust, of Kulitalai, Tamil Nadu, has sponsored a school for the preservation of the rare "Sakha" at Sinor, near Baroda. At Sinor lives a scholar, belonging to what are called Panchola families, who can recite the Sownaka "Sakha". The society deputed two young men from Tamil Nadu to Sinor to learn the art from this scholar. They are now in Varanasi for higher education.

The executive trustee of the society, who toured Mehsana district in Gujarat, has enlisted seven students, aged between nine and thirteen to preserve Veda chanting in the "Swasakha" families.

OLD MANUSCRIPTS:

DR. C. D. DESHMUKH, well-known economist and educationist, has laid stress on the need for setting up a voluntary body for taking measures for safeguarding old and rare books and manuscripts.

Dr. Deshmukh, who is at present the President of the India International Centre, has been elected president of an organising body for the formation of an association for the preservation of old books and manuscripts. It would be a voluntary body to begin with and later, if necessary, may become a statutory body. Among members of the organising committee are historians, educationists, archivists, archaeologists and others. Mr. J. A. Wajid, librarian of the India International Centre, has been appointed as the secretary of the organising committee.

The need for a voluntary organisation was felt, according to its sponsors, as Government agencies were not able to deal with rare manuscripts and books in the possession of private individuals

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WORLD CULTURE.

THE Indian Institute of World Culture in Bangalore has completed 25 years of useful service to the ideals of universal brotherhood. The silver jubilee celebrations of this institution, started by the late Prof. B. P. Wadia, synchronise with the birthday of Madame H. P. Blavatsky, founder of the theosophical movement. Prof. Wadia attempted to spread the ideals of universal brotherhood through cultural activities.

The Institute's library, which started with 1,500 books, now has 20,000 books. The children's section, with 6,000 volumes, has grown so popular that the Institute has constructed a special children's library to commemorate its silver jubilee. The number of educational institutions that have been coming up recently near the Institute are finding the library useful.

SIX-CENTURIES-OLD MUSICAL EPIC UNEARTHED:

DR. P. K. NARAYANA PILLAI, a Kerala professor, has discovered the palm leaf manuscripts of a musical epic based on the Ramayana, *Ramakatha Pattu*. It was written by Ayyippilla Asan some six centuris ago. Dr. P.K. Narayana Pillai searched for the manuscript and finally, after years of endeavour, discovered it. Another musical epic on the *Mahabharata*, was written by Ayyippilla Asan's brother, Ayyan Pillai Asan, and the manuscript of this is being searched for. It is to be hoped that the efforts will be successful.

The Governor of Kerala released Ayyippilla Asan's work. The publication will add to the hold the great epic has on the people of Kerala.

TEMPLE IN AMERICA:

A "Temple of Light" is expected to be constructed soon in Warrenton, Virginia, about two hours' drive from the American capital.

This will be the first regular temple to be built. The present temples are mostly private residences used as temples.

The Warrenton temple is being built by the Keshavashram International Centre, headed by an American disciple of Sadguru Keshavadas, President of the Dasashram International Centre with headquarters, Bangalore.

The Temple of Light will serve both as a spiritual and cultural centre for study and retreat.

The image of Lord Panduranga Vitala installed at the Washington headquarters in July, 1968, by Sadguru Keshavadas will be enshrined in the Temple of Light when it is built.

Keshavadas has been affectionately nicknamed "the temple building guru" by his admirers. He has organised temples both in the west coast and east coast of America and in Trinidad. Fluent in seven languages and an exponent of "Hari Katha", he has shown remarkable capacity to appeal not only to Indians but also to Americans.

There is a sudden interest in eastern religions in America and the temple project is being aided by many Christians interested in Hindu philosophy.

PANDITARATNAM SRI TIRUKKANNAPURAM SRINIVASA IYENGAR:

We regret to record the death, in Madras, on September 6, 1970, of Panditaratnam Sri Tirukkannapuram Srinivasa Iyengar. He was 82.

Hailing from a renowned family of Sri Vaishnava Acharyapurushas at Tirukkannapuram in Tanjore District, Tamil Nadu, Srinivasa Iyengar was a versatile scholar. He participated in several vidvat conferences and debates on Nyaya and Mimamsa sastras.

A host of students belonging to Vaishnava, Smartha and Madhwa communities learnt shastras and Alankara Granthas under him and are presently occupying seats of learning all over

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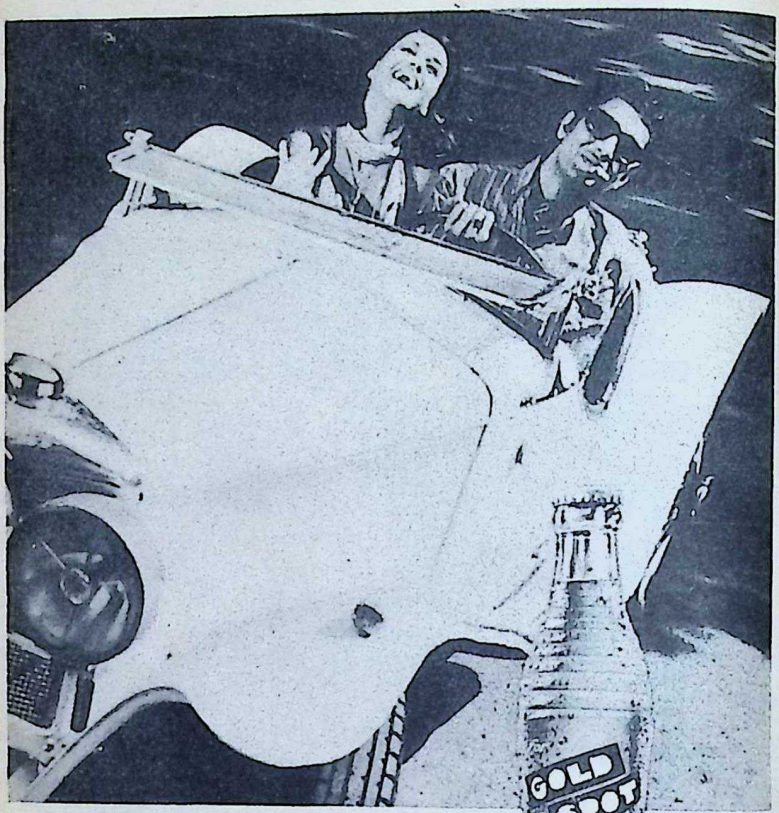

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Sri Srinivasa Iyengar's *magnum opus* was his kavya entitled *Padmini Parinayam*. This Kavya was serialised in *Samvid*, a quarterly Sanskrit periodical, published by Bharatiya Vidya Bhavan.

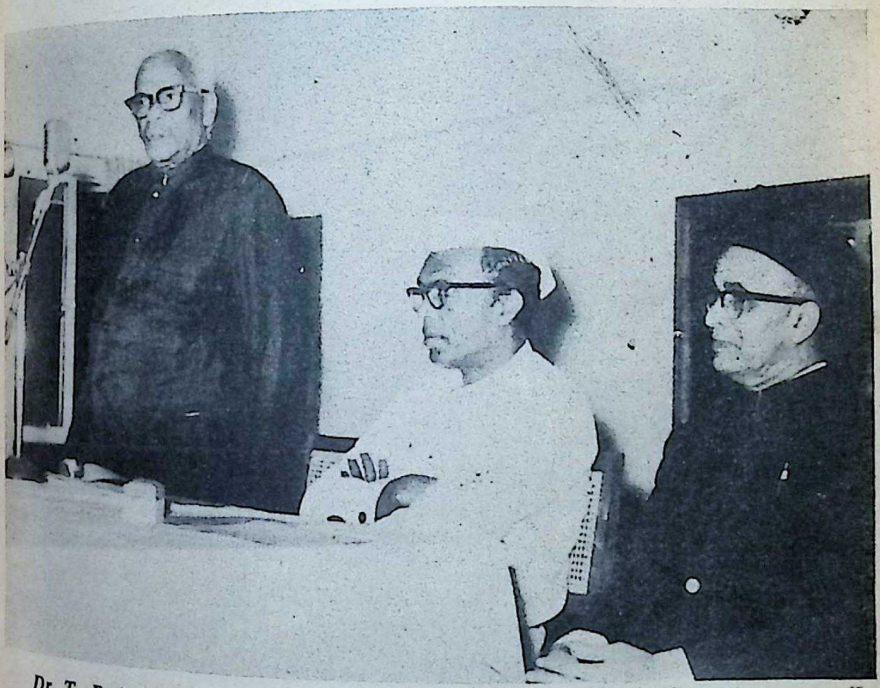
SMT. LEELA JOSHI:

SMT. LEELA JOSHI, Assistant Professor of Microbiology, T. N. Medical College, Byculla, Bombay, has proceeded to the U.S.A. for research work at the University of Michigan Medical School, Ann Arbor, on Bacterial Genetics. She will also present a paper at the tenth International Congress in Microbiology, which will be held in Mexico.

Smt. Leela Joshi has twelve papers to her credit and has also added a chapter on Bacterial Genetics to the text book of medical bacteriology by Prof. N. C. Dey. She received the Wellcome Trust Award in 1960 and the President's Award from the American Society of Microbiology in 1965, for her research. She is the Secretary of the Association of Microbiologists of India.

BHAVAN'S BANGALORE KENDRA

Dr. T.P. Meenakshisundaran, Vice-Chancellor of Madurai University and Chairman of the Bhavan's Madurai Kendra, delivered a lecture at Bangalore on September 8, 1970, under the



Dr. T. P. Meenakshisundaran, Vice-Chancellor, Madurai University, delivering his lecture on "The education we need" at Bhavan's Bangalore Kendra. Seated: Dr. H. Narasimhaiah, Principal, National College, Bangalore and Justice Sri K. R. Gopivallabha Iyengar.

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auspices of the Bhavan's Bangalore Kendra on the subject *The Education We Need*. Dr. H. Narasimhaiah, Principal, National College, Bangalore, presided. Sri Justice K.R. Gopivallabha Iyengar, Hon. Treasurer of Bhavan's Bangalore Kendra, in his welcome speech introduced the distinguished lecturer as a scholar of high calibre, an eminent educationist and an authority on Tamil Literature and Culture.

Dr. Meenakshisundaran, in the course of his lecture, gave a vivid picture of the educational pattern in India from Vedic times to the present day. Elaborating on the defects in the present day educational system, he said that to make education purposeful, there should be more direct communication between the teacher and the taught in imparting knowledge, the other educational aids like text books, black board and the laboratory taking the second place. The teacher, the student and the parent should all be conscious of their responsibility to society for the growth of the right type of educational system in the country and the society as a whole should help in such growth. The educational institutions owed a great debt to society for their maintenance and it was therefore the duty of such institutions to give of their best, wipe out ignorance and contribute to the prosperity and progress of the country.

Dr. Narasimhaiah said that educational institutions, particularly the colleges, should be more autonomous to enable them to evolve a system of education best suited to the country, in the context of the conditions obaining today. He suggested that the colleges should be empowered to confer Degrees and Diplomas on the successful students.

Sri K.P. Krishnamoorthy, Hon. Executive Secretary of Bhavan's Bangalore Kendra, proposed a vote of thanks.

WEDDING:

SRI K.R.N. Swamy, Circulation Manager of *Bhavan's Journal*, Bharatiya Vidya Bhavan, celebrated the marriage of his daughter, Sow. Sita with Sri T.N. Murthy, of Inter Publicity (P) Ltd., Bombay, on September 3, 1970, at Bombay.

Smt. Lilavati Munshi, Vice-President, and many members of the staff of Bharatiya Vidya Bhavan attended the wedding reception.

We offer our warmest greetings to the young couple and wish them health, wealth and prosperity.

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OUR BOOKSHELF

ANNAL GANDHI MALARANJALI Vanathy Publishers, Price Rs. 10.

The Gandhi birth centenary year has witnessed an unusual crop of publications from all parts of the world. People of varied nationalities have shown their unabated enthusiasm in vying with each other for paying homage to the memory of the saint of politics as well as the exemplar of moral values in an age of gradually increasing scepticism and loss of rectitude in both national and international affairs. The occasion supplied the country of Gandhiji's birth with a spate of recollections of the Father of the Nation, from men of importance and writers of eminence.

In Tamil Nadu, there have been few writings to celebrate the occasion. Hence the value of a collection of selections from well-known publicists and penmen who had either personally known Gandhiji at close quarters or who felt the need to revive memories of the great soul, as a freedom-fighter and as a man. Sri Thirunavukkarasu, the publisher of this commemoration volume, has planned the endeavour with adequate imagination and purpose. We have here a section containing English articles from the extant writings of some of our patriots and followers of Gandhiji, like the late Pandit Jawahar Lal Nehru, and also from others still fortunately with us like Sri K. M. Munshiji, Rajaji, Lord Mountbatten, Sri Chamarajendra Wadiyar, Sri K. Santanam, Dr. Radhakrishnan and Smt. Indira Gandhi. There are also fresh information forthcoming from persons like Sri Natarajan, Sri K. Chandrasekharan and others, which certainly add to the existing valuable material about Gandhiji's life and achievements.

The colourful cover-page bearing the head of the Mahatma and the numerous plates inside containing illustrations of the many eventful incidents of the Mahatma's life, provide the reader with ample opportunities to linger with admiration and reverence upon one of the world's best practical leaders, both in thought and action. Unlike the general rule with publishers of souvenirs to insert advertisement pages in between the articles, and thereby spoil the attraction of the matter for serious study and profit, here we have uninterrupted pages of reading matter with tail pieces of wise utterances and can enter into communion with the mood and purposefulness of many of the contributors to the volume.

To possess such a well-got-up volume of tributes in a library will only enrich the capacity of selection of the owner.

—*K. Chandrasekharan*

GANDHI AND THE AMERICAN SCENE by Dr. C. Seshachari. Published by Nachiketa Publications Ltd., Bombay, pp. 191, Price Rs. 20.

WITH the sub-title 'an intellectual history and inquiry', Dr. Seshachari has attempted to give in this book an image of Gandhi as reflected in the speeches and writings of the Americans from time to time. This work also reveals at the same time what impact Gandhi made on American life and thinking.

The author has divided his presentation in three parts—The Image, The Way and Seekers. The four chapters of the first part describe the varying reactions of the American people to Gandhian movement and ideologies from 1920 onwards. The book is thus a valuable research work of considerable interest. Dr. Seshachari has not tried to evoke Gandhi's critics; particularly, he has given proper attention to those who were sceptical of the theory of non-violence. He has gathered his material not only from books but also from speeches, sermons, journals, and cartoons.

The five chapters of the second section—The Way, are really thought-provoking. Here, the author analyses Gandhi's theory of non-violence and examines the dream and its distortions. Further, he faithfully presents Reinhold Niebuhr's 'Case against Gandhi' and exposes the weakness of this case. In two more chapters, the author gives an admirable account of Gandhi's relevance, his significance to the American people

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and the role of Martin Luther King—the symbol of Non-violence, in the Civil Rights movement.

The third section—Seekers—is a fine estimate of the views of two eminent Americans, Louis Fischer and Vincent Sheean.

Written in a lucid, bold and concise style, the work is really a valuable contribution to the fast growing literature on Gandhiji.

CASTE AND RACE IN INDIA by G. S. Ghurye. Published by Popular Prakashan, 35-C, Tardeo Road, Bombay-34. pp. 504, Price Rs. 40.

THIS famous work was first published in 1932 under the title *Caste and Race in India*. In 1950, the author changed its title to *Caste and Class in India*, which was further changed in 1961 to *Caste, Class and Occupation*. And now, after nearly 40 years, he has chosen to revert to the original title, indicating thereby an intimate relationship between caste and race. It would have been quite helpful if he had advanced some fresh findings that compelled this reassertion.

It is really curious that the author has not found it necessary to modify his main conclusions about the nature and import of caste, in spite of the considerable and valuable research work done in the field during all these years. He has not added much to the main discussion, while his new chapter on sub-castes and the possibility of the emergence of a plural society in India, as well as his analysis of the contemporary relationship of caste and politics are thought-provoking but nevertheless, controversial.

It is claimed that the author has answered his critics. However, it appears that the comments of P. V. Kane are ignored. Kane or his works are not to be found in the Index or the Bibliography, which incidentally needs to be brought uptodate.

"PROSPEROUS" BRITISH INDIA by Sir William Digby, C.I.E. Published by Sagar Publications, 72, Janpath, Ved Mansion, New Delhi. pp. 661, Price Rs. 30.

THIS IS the first Indian edition of the famous work, which was first published in 1901, and has therefore some special significance. The author was one of those few enlightened Englishmen who sincerely desired that India should be governed justly. He challenged the official estimates of the income of the Indian people and proved by producing this mass of evidence that India was steadily becoming poorer and poorer under the British rule. He openly invited the then Secretary of State for India to disprove his statements or to accept that the British were guilty of ruining India. The work is thus an authentic assessment of British rule of India from the days of the Company to 1900.

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—*C. M. Kulkarni.*

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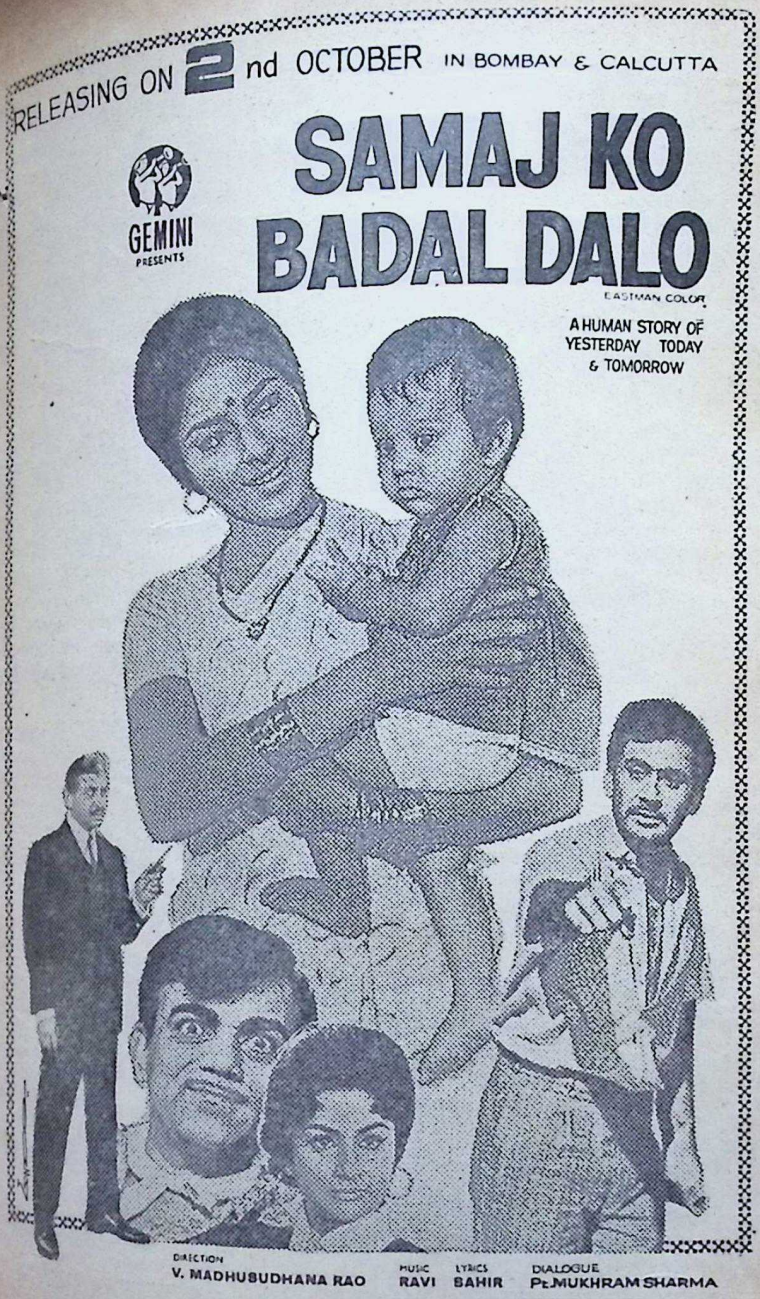

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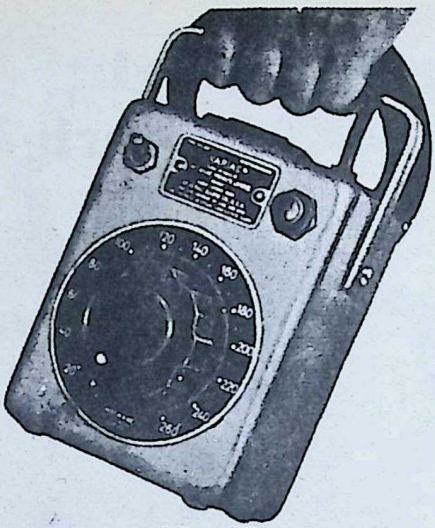

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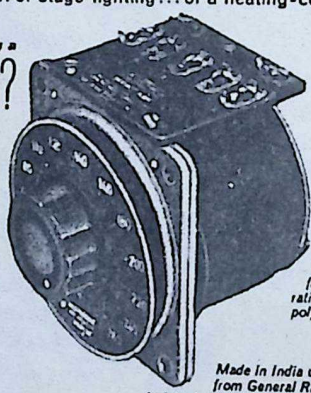

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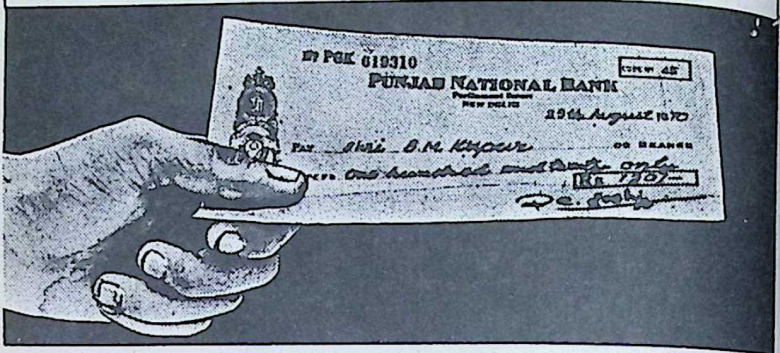

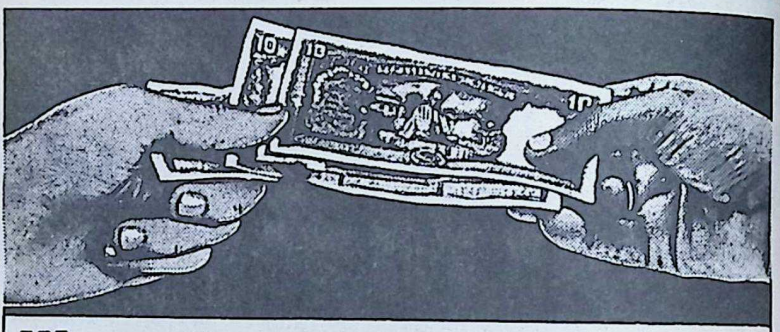

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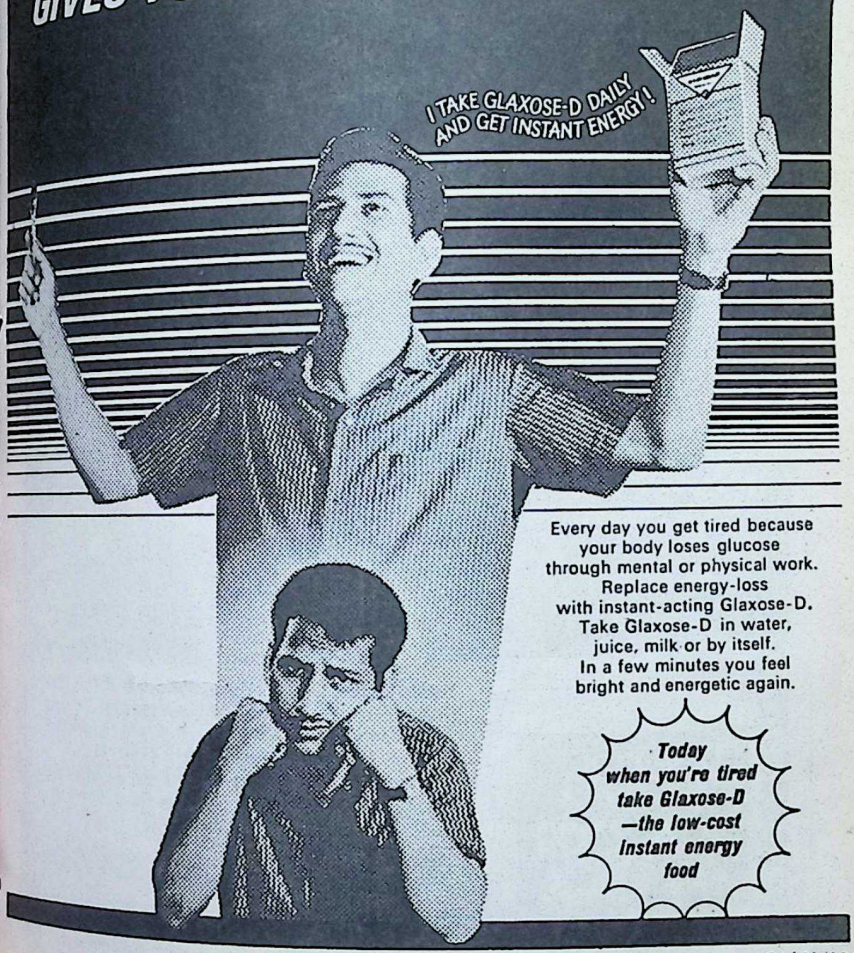

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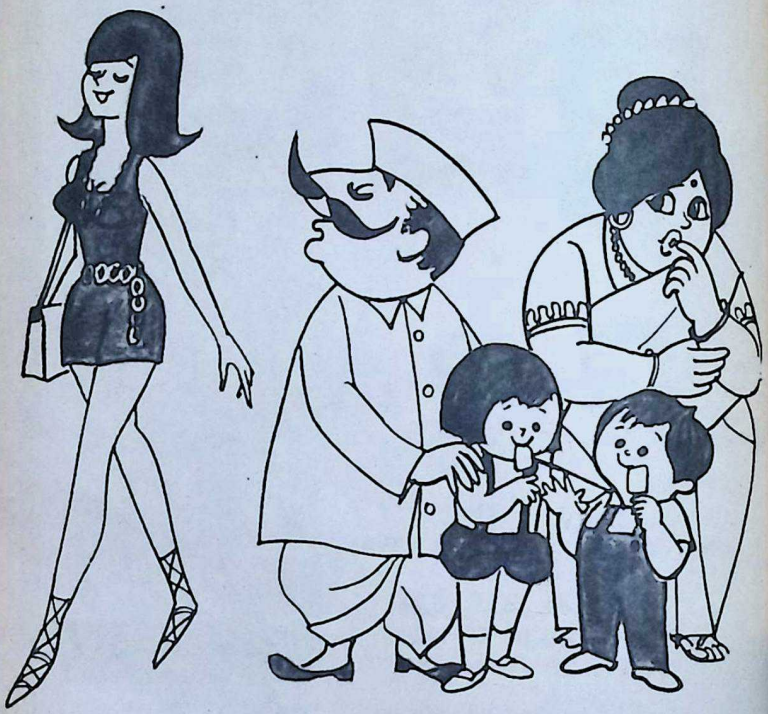

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda I-89-i.

PRAYER TO SARASWATI

यस्ते स्तनः शशयो मयोभूर्येन
विश्वा पुष्यसि वार्याणि ॥
यो रत्नधा वसुविद् यः सुदत्रः
सरस्वति तमिह धातवे कः ॥

Saraswati! that exhaustless bosom of yours, which is the source of delight, with which thou bestoweth all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune), that (bosom) do thou lay open at this season for our nourishment.

Rigveda, I-164-49.

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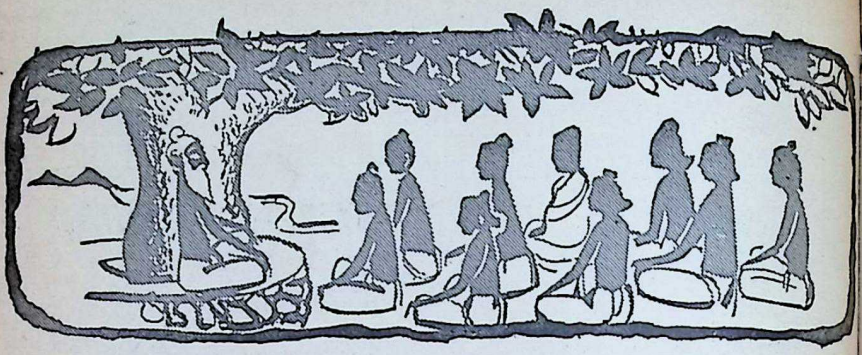

ADHYAYANA BHAGA—14

TEXT

आगम : खल्वपि । ब्राह्मणेन निष्कारणो धर्म : षडङ्गो वेदोऽध्येयो ज्ञेयश्च ।
प्रधानं च षट्सु अङ्गेषु व्याकरणम् । प्रधाने च कृतो यत्नः फलवान्भवति ॥

WORD-FOR-WORD MEANING

aagaamah=authoritative text, *khalu*=indeed, *api*=also.
braahmanena=by a learned man, *nishkaaranah*=without the need for any visible advantage, *dharmah*=(as a) duty, *shadangah*=composed of six ancillary subjects or branches, *vedah*=the veda, *adhyeyah*=should be studied, *jneyah*=should be understood, *cha*=also.

pradhaanam=primary or important, *cha*=indeed, *shatsu*=among the six, *angeshu*=branches, *vyaakaranam*=the Science of Words.

pradhaane=in the important branch, *cha*=truly, *kritah*=undertaken, *yatnah*=effort, *phalavaan*=fruitful, *bhavati*=becomes.

TRANSLATION

Indeed authoritative text also is another motivating factor in the study of the Science of Words. A learned brahmin should study the Veda with all the six ancillary branches, unmindful of any visible advantages therefrom and understand it. And indeed among the ancillary subjects the Science of Words is the chiefest. Truly, effort bestowed on this important branch willl be fruitful.

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ANALYSIS AND COMMENTARY.

aagamah khalvapi should be expanded in the manner in which the earlier sentence given in Adhyayana Bhaga -13 was done. It will be - *aagamah khalvapi shabdaanushaasanasya prayojanam.* However, in this case the word *prayojana* cannot be taken to mean advantage; it can mean from the context, *pravartaka* or motivating factor. *Aagama* is not to be confused with the word that was there in the earlier text—*lopa aagama* etc. (See Adhy-12). That *aagama* is a technical grammatical expression. Here the word *aagama* is to be understood as Scriptural authority. The Vedas and other sacred texts are called *aagamas* and they are authoritative; they have to be accepted as such. These belong to the category of the *Prabhu Samhita* or the infallible ordainments of the Master.

You will also note that in the translation, the word '*cha*' has been done differently to suit the needs of the context.

The word *nishkaarana* is significant. In the older set-up the brahmin was enjoined to sudy and propagate the Vedas and he had to do it as a matter of duty. He was to free his mind of all desire for fruit and just do this work as a piece of duty. He was the repository of knowledge and it was his sacred duty to preserve this knowledge. Just imagine what the fate of India would have been if this duty had not been done by the brahmin seeking no material gain; we would all have been like most backward countries having nothing to give to the world. The fact that Max Mueller who edited the Vedic texts for the first time found that the priestly class in India had preserved the text in every part of India without the least bit of change even after the passage of thousands of years, clearly indicates how devoted these were.

The six ancillary subjects are : *shikshaa* or phonetics, *vyakarana* or Grammar; *chandas* or prosody; *nirukta* or etymology; *jyotisha* or astronomy and astrology and *kalpa* or the codified lore relating to rituals, etc. With the study of these ancillary subjects a person was better qualified to understand the significance of the Vedas.

LANGUAGE WORK

In the *Adhyayana Bhagas* so far we have dealt with the *subantas* and given something connected with their forms and how they are to be obtained by the addition of *Pratyayas.*

In this we shall deal with *Tinantas* or the Verbs. Verbs in Sanskrit Grammar are called *tinantas* because they end in the inflexions which are, for short, expressed by the term '*tin*' just as the nouns etc. which ended in the '*sup*' *pratyayas* were called *subantas.* So the names given in Sanskrit to various parts of speech are not based on their meaning but on the function they do. A word that ends in one class of inflexions is *subanta* and another the *tinanta.*

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Verbs in Sanskrit in their root form without the addition of any *pratyayas* are called *dhatus*. They represent some state or action. But actions may be done today, or may have been done yesterday, or they may occur sometime later. So the verb will have also to show the time and this is in a simplified manner the meaning of 'tense'. A verb also shows certain moods, such as order, request etc. and so we have moods also. Hence verbs are conjugated in tenses and moods. Of course actions have other additional senses too; some are quick, some are fast and so on. However such shades of meaning are conveyed by the use of adverbs. But the verbal form as such indicates the tense and the mood. In most languages this is the case.

A verb in Sanskrit has forms to indicate the number and the person. Gender does not make any difference. Whether it is a man or a woman that is speaking, the forms are the same. This is not so in Marathi and Hindi, for instance.

Like other languages there are three persons : the first person known in Sanskrit as *Uttama Purusha*, the second or the *Madhyama purusha* and the third or the *prathama purusha*. Notice the Sanskrit *Prathama purusha* is not first person but third person.

The numbers are singular, dual and plural.

Hence every root of a verb may be conjugated in three persons, three numbers and of course in all tenses and moods.

Further the language has one more peculiarity. There are verbs that belong to the *Parasmaipada* class and verbs that belong to the *Atmanepada* class. These two classes are recognised by separate inflexions or *pratyayas*.

In this Bhaga we have an example - *bhavati*. *Bhavati* is from the root *bhu* to be. It is present tense and belongs to the *Parasmaipada* class. In the present tense the following *pratyayas* are added to the root.

	एक	द्वि	वहु
प्रथमपुरुष :	ति	तः	अन्ति
मध्यमपुरुष :	सि	थः	थ
उत्तमपुरुष :	मि	वः	मः

ASSIGNMENTS

(1) Write down the present tense forms of the following verbal roots. For purposes of simplification and convenience the final form of the root before the *pratyayas* are added are given. Use them and write out the forms.

(a) *gaccha*—to go (b) *vada*—to speak (c) *khela*—to play (d) *likha*—to write.

(2) Using some of these verbs in the present tense can you construct some sentences? Take the nouns and pronouns you have already come across.

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No. 477

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Bhavan's Kerala Kendra

BHARATIYA VIDYA BHAVAN,
BOMBAY.
OCTOBER 18, 1970.

MY DEAR YOUNG FRIEND,

ON September 9, 1970, one more Kendra—the fifteenth—was added to the Bharatiya Vidya Bhavan, when Sri G.S. Pathak, Vice-President of India, inaugurated the new Kendra at Ernakulam in Kerala. I specially rejoice at the opening of the Bhavan's Kerala Kendra, since, with this addition the Bhavan now has Kendras from Kashmir to Kerala.

Much as I was looking forward to be present on the happy and memorable occasion, the state of my health compelled me to deny myself the pleasure. I had therefore to content myself with sending my good wishes to this function as well as to the new Kerala Kendra.

I am however happy that representatives from several of our Kendras, viz., Sri Jaisukhlal Hathi, M.P. (Bhavan's Delhi Kendra); Dr. R.R. Diwakar and Sri M.P.L. Sastry, (Bhavan's Bangalore Kendra); Sri T. V. Viswanatha Iyer (Bhavan's Madras Kendra); Sri P. Venkateswara Rao (Bhavan's Andhra Pradesh Kendra); Sri T. P. Meenakshisundaran (Bhavan's Madurai Kendra) and Sri K.P.S. Menon (Bhavan's International) attended the inaugural function.

Sri S. Ramakrishnan, Executive Secretary, represented the Central Bhavan and read my address, which I reproduce for the benefit of the readers of the *Bhavan's Journal*:

"At the outset, I must express my deep gratitude to my esteemed friend, Sri G.S. Pathak, Vice-President of India, for having kindly accepted our invitation to inaugurate this Kendra. He is a good friend and well-wisher of the Bhavan. He is an eminent lawyer and constitutional expert whom I learnt to love and respect when I was Governor of Uttar Pradesh in the 'fifties.

"In recent years, his association with the Bhavan has become closer. In January this year, he was good enough to deliver the Bhavan's Rajendra Prasad Endowment Lectures on Law on the subject of "Parliamentary Democracy". He performed the Bhoomi Pooja ceremony for the building of the Bhavan's Madhya Pradesh Kendra at Bhopal in May this year. Earlier, when he was Governor of Mysore, he performed the Bhoomi Pooja ceremony for the Bangalore home of the Bhavan. This trusted and proved

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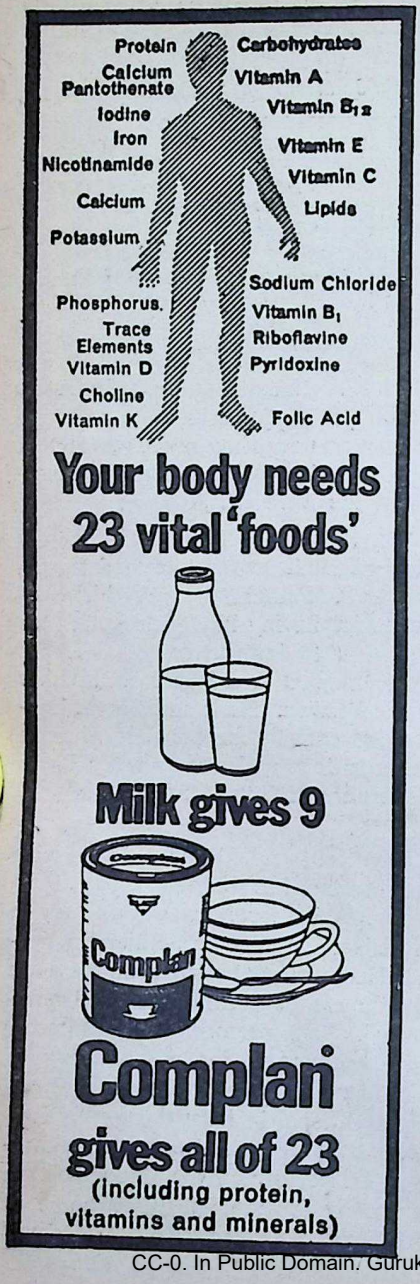

friend of the Bhavan has now again come forward to inaugurate our Kerala Kendra, signifying his continuing interest in what the Bhavan stands and strives for.

"The Bhavan believes that the progress of a nation is not to be measured by its material advancement alone. There can be real progress only to the extent the Rule of Law is ensured, more wealth is produced and greater prosperity ushered in by enthusiastic and hard work, social and economic tensions are peacefully and justly resolved and readjusted, and above all ethical and spiritual values are fostered and upheld. Religion provides the greatest voluntary agency for self-regulation and self-discipline. If religion is eliminated from our lives, what will be left will be selfishness, self-obsession, sordidness, hedonism and unsublimated animal instincts.

"The Bhavan regards all religions as equal and sincerely believes in the Gandhian ideal of *sarva-dharma-samanatva*—not only the equality of all religions, not only religious tolerance, but mutually appreciative comradeship of religions in search of common spiritual ends.

"The Bhavan stands for the reintegration of Indian culture to suit the needs of the changing times.

"India is the Motherland of the Spirit, with a mission and destiny to fulfil, not only for her own sake but for the sake of the world. The foundations of our ageless culture are *shraddha* (faith), *samyama* (self-restraint) and *samarpana* (dedication), flowering into *satyam* (truth),

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shivam (goodness) and *sundaram* (beauty).

* * *

"I am beholden to the Lord that a Kendra of the Bhavan is being opened in the land of the birth of the great Adi Sankaracharya, who saved India from the gloom of Godlessness, restored faith in Divinity and set afoot the regeneration of India's ageless culture. With this 15th Kendra in its growing chain, the Bhavan has now active centres in most of the important regions of India, from Kashmir to Kerala.

"I am no stranger to Kerala. In the 'forties, at the invitation of my friend, the late Sri E. John Philipose, I came here in connection with the dispute between two wings of the orthodox Syrian Church of Kerala. At that time, I had the privilege of paying my homage to Lord Padmanabha at Trivandrum.

"In the 'fifties, as Union Minister for Food and Agriculture, I visited Kerala several times. On one occasion, my friend and colleague in the Constituent Assembly, the late Sri P. Govinda Menon, then the Chief Minister of the State, took me round several important places, including the famous "Pampinmelkavu". In fact, even at that time, Sri Menon wanted to start a Kendra of the Bhavan in Kerala.

"In 1956, when I was Governor of Uttar Pradesh, I came here to preside over the 80th Birthday celebrations of my esteemed friend and peerless warrior, the late Sri Mannath Padmanabhan. Again, in 1959, at his invitation, I toured the entire State.

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"In May 1963, at the instance of Sri R. Sankar, then Chief Minister, I visited holy Guruvayur to inaugurate the Fifteenth Hindu Religious and Cultural Convention. I had then the good fortune of worshipping at the famous shrine of Sri Krishna there.

"I was then delighted that I was able to follow the gist of most of the speeches in Malayalam, thanks to the large admixture of Sanskrit in it.

"Indeed, among the multi-religious polity of Kerala, I have numerous friends distinguished for their public spirit and the Bhavan many dedicated workers.

"Kerala, according to tradition, was founded by Bhagwan Parasurama. It is a hospitable land, a miniature India, a true symbol of Indian Culture, living up to the Vedic injunction of आ नो भद्रा क्रतवो यन्तु विश्वत: —welcoming noble thoughts from everywhere. It presents a sober synthesis and harmonious blend of many elements typical of Mother India. It was here, nearly 1,900 years ago, the Apostle, St. Thomas, landed and founded the earliest Christian Settlement in India. Over a thousand years ago, the first Jewish immigrants came and settled down here. Later, Muslims from the Middle and Near East found a home here. All of them have flourished side by side.

"Kerala's centuries-old cultural tradition, its devotion to art and literature, the high level of education of her people, especially women, and their bubbling energy eminently equip it for the propagation of the ideal for which the Bhavan stands.

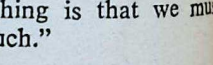
"There is in India today a crisis of character, calling for a concerted, co-operative endeavour to remove the cobwebs of regionalism, lust for power, unscrupulous self-aggrandisement and debasement of human dignity. All these are alien to the tenets of our ageless culture—*Sanatana Dharma*. We must re-establish the supremacy of the Moral Law. We must restore faith in God, all round honesty, sincerity of purpose, hard work and development of integrated human personality. I have no doubt Kerala will respond to this challenging task.

"My benediction for this new Kendra. My prayers that it may grow in strength, carrying forward the message and mission of the Bhavan. May the blessings of Lord Guruvayurappan be with us all.

"I have always said and felt that the Bhavan's work is God's own. It is He Who has sustained it, and Who will make it prosper.

"The obligation rests upon us all to do our work in an attitude of *Iswara Pranidhana*, learning to live in the presence of God, to surrender to His Will in such measure as we can. And in doing so, let us ever remember that His Will alone determines both the adventure and the outcome; and that we are merely His instruments. But the important thing is that we must *deserve* to be such."

Yours sincerely,



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Random Thoughts

SMT. LILAVATI MUNSHI

There are a few thoughts which strike me. Every day when we open the newspapers we see news of disasters--man-made as well as nature-made, of incessant rains, floods, falling of houses, thousands of women, children and men with their belongings and cattle washed away. Men who were somebody yesterday have today become paupers living on the charity of the philanthropists or the Government. All this news is heart-rending and one feels so very helpless and sorry.

But I believe the ruins wrought by nature are more man-made. Big nations go on sending their satellites to the moon and other planets and make experiments of atom bombs under the earth and in the air. They disturb the balance of the nature. The bombs and satellites create so much heat, which in its turn creates more vapour from the ocean and more rains and whirl-winds are the results. What the scientists find is being used indiscriminately more for destruction, like children playing with the fire. They make experiments underground which unscientific people like me believe to be the cause of earthquakes. They experiment on the moon and the planets and one day probably the moon might break in fragments and wander in the sky like so many satellites. The balance of the earth also will be disturbed.

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A few days ago I read a prediction in the newspapers that by 1991 there is going to be a Pralaya (deluge), which is likely to be true if all these experiments are allowed to be continued indiscriminately.

* * *

There is one other matter on which I wish to share my thoughts with the readers though there is no connection with the matter I have just mentioned above.

There are so many conferences nowadays all over the world which our dignitaries attend. So many bye-elections also are being held in our country. What is the result of these conferences and bye-elections and at whose cost are all these being done ? The conferences give a chance to the upper few and the officials to see the foreign lands or help to increase their glory. For the most, it is a chance of a life time as well as a pleasure trip. The results of the bye-elections also are so discouraging that no stable government is possible anywhere. But all these cost money--lots of money—and who pays for it ? It is you and I who pay for it through increase in taxes and through the increases in prices and by many other methods, although day in and day out we are told that the prices are going to be brought down. By whom and how ? Any way, for these luxuries of politicians we have to pay through our noses.

* * *

The third thing that occurs to me is about the nationalised banks. These days they go on strike now and then, which so far seldom happened. Only a short while ago, my cheque for paying the advance tax was not accepted by the Reserve Bank of India because in the bank on which it was drawn, the men were on strike, although it was a nationalised bank. Now, I am sending my man to cash cheques for the last three days, but I cannot get money and I have not even enough money for the daily household purposes, which has never happened before. I wonder what I should do about it, if the strike is not over soon.

If I keep money in the house, in these days it is not safe. For many years I have formed a habit

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of paying my bills through cheques, specially to the authorities and public utility companies, because they have formed a habit of forgetfulness and send bills even though they are paid, and sending cheques is the only method by which one can prove it.

I am not saying all these to make a personal grievance, but I know that this must be the case with many others. Service in all the nationalised banks has deteriorated to such an extent that the customers are hardly cared for. The customer is nobody. Very often one has to wait for hours together. It is pay, prospects and the timings of the workers that matters. The inconvenience to and the enormous time spent by the customers do not matter at all. And we are told that we must put all our money in the bank, which even without anybody telling us, most of us did so far, but if such strikes continue and do not end soon, I may have to borrow money even for my rations.

I wonder to whom one can complain. Slogans are raised, but there is nobody to listen. Will anybody tell small people like us what is the remedy? □ □ □

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* * * * * * * * * * * *

My God

K. K. VARMA

* * * * * * * * * * * * *

CREATION of an obstacle—*Vighna* is the evolution of a problem and its solution means elimination of the obstacle. Life is a continuous, unbroken chain of problems—evolved and solved—apparently broken here and there by births and deaths. But on the whole, life is a problem that remains to be solved in the light of space, time and cause. In other words, only beyond the realm of time, space, cause and effect does the problem of life remain solved.

The cause of a problem or force by which it is solved, obviously is in full control of the problem. In short, unsolved problem of life is the primordial energy that pervades everywhere. This energy is the subtlest of the gross and the grossest of the subtle. If the existence of a dividing line is possible, that will be the first manifested form of energy i.e. the first and most ancient one. Since life is cyclic and a continuous process of evolutions and involutions, if the f point is detected that will be the point also, because on the circu ference of a circle, each point is first one and at the same time also. And each point is equidist from the centre.

If you consider life as a rotat cycle of births and deaths and e moving point as unit consciousn and the manifested cosmic conscio ness as the centre of the circle, s realisation or 'Jeevanmukthi' is bre ing away from the circle to be tracted towards the centre. A point the smallest possible circle and a c cle is a magnified point. Hence it c be proved geometrically also t microcosm and macrocosm are same. The existence of space be ween the circumference and the ce tre is only due to ignorance. Elim nation of ignorance by movi through the circumference is li following a mirage. Decreasing t distance between the circumferen and the centre is the correct way eliminating the ignorance. The co cept of God cannot be captured wit in a definition because it is a circ with centre everywhere and a cent with circle everywhere. Knowled that is unmanifested is God. Striv for knowledge is realisation of Go In other words, he to whom the e tire knowledge is manifested, becom God i.e., everything is in him and i is in everything. There is nothi beyond him or below him. Witho him, there is nothing. He will be t One without a second where t Knower, Known and Knowled merge into one. He will be the ulti mate reality. Whatever that is man

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fested will be the creation of his imagination. He will be the only experiencer. Everything except him is to be experienced. The whole universe comes into existence only when he experiences through his five senses. In other words, only when he limits his experiences through the five senses, the existence of the five elements is felt. It is on the basis of these five elements that the imaginary edifice of this whole universe is built. That the experiencer may experience, a curtain of ignorance separates the concept into two. Imagine, the experiencer is put in a dark room. Put five holes on one wall. When he is satisfied with experiencing the outside through these five holes only, he can be called a materialist. A materialist who is an optimist, will try to put more and more holes on the walls so that he can gain more and more experiences. But a spiritualist without trying to put holes on the walls, attempts to break open the walls even, and in that attempt, sometimes, may find out that this wall is only the creation of his imagination due to ignorance. When he finds that there is no wall and there is no dark room, he becomes one without a second. He becomes the Adibhagavan, the first manifested symbolic representation of sound—the first evolved mystic word which is the source of all other words. All that is manifested is contained in that word which is the first and last word. This has a beginning, a middle and an end. Beginning is represented by A (signifying the opening of the mouth) U (the middle) and M (the closing of the mouth). Om is that mystic word. In every language, in every religion, in every spiritual experiment, varied forms of this sound carry mystic significance. In almost all the Indian languages, the physical representation of the word resembles the head of an elephant. Spiritual scientists in olden days meditated on this mystic word that resembles the head of an elephant. When the mystic significance of this was lost in oblivion due to antiquity, the form of the word gained importance.

The seed of meaning was lost in antiquity leaving behind the form in prominence. But it is also a fact that even a dead form can be infused with life by unflinching belief in the existence of a seed in it. Hence, through centuries of faith and devotion, concentration and meditation, worship and adoration, the mind succeeds in creating a spiritual entity who is now the lord of lords (Vinayaka) who is now the lord of the five elements (Ganapathy) who is now the lord of obstacles (Vigneswara) and the first manifest One (Adibhagavan). Now he is more real than the mind which created him. He is an embodiment of mercy, He is the most beautiful to those who believe in his existence. He can create, maintain and destroy this whole universe in the twinkling of an eye. He is 'Kundalini Sakthi' or Yogic power when manifested in the Mooladharachakra. Ganapathy becomes Senapathy or Dalapathy and becomes ultimately Siva at Ajnachakra. And at last through the Brahmarandhra he becomes Avyaktha by merging into Vyapthi or Vishnu. Ganapathy is like water. In different vessels it acquires different shapes

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and different colours. But water is the same.

Life is the sum-total of the evolution of a problem and its consequent solution. Naturally, the power that controls life will be the Lord of obstacles (Vigneswara). And this power must be the supreme one—the lord of lords and with no superior to control him (Vinayaka). Obviously, he must be the most ancient one, the first one that ever manifested in the mind (Adibhagavan). When power, energy or Shakti starts manifesting in the five elements or five bhoothas or five ganas to be experienced by the five senses(Panchendriyas) only then can the mind comprehend it. This power is the lord of the five elements (Ganapathy or Bhoothanatha) or the lord of the five senses, and 'Panchakshara' represents the five attributes or gunas of this power. He is OM, the power behind chakshara. In fact, he is beyond the five senses. He can neither be captured in imagination nor comprehended by the mind. He is Gunatheetha as well as Ganatheetha. He is in everything and everything is in him. He is neither created nor destroyed. He is only manifested. When thus manifested, he is only the creation of imagination, i. e. when the concept of God limits itself within the control of the five senses to be comprehended by the mind, that portion of knowledge is matter. That part of the concept which is beyond mind is spirit. So the distinction between matter and spirit is only due to the limitation of the mind because mind also forms a part of that concept. A part can never understand the whole even though at times the whole is apparently controlled by the part. Concept of God can be compared to an iceberg. Matter is like that part which is above the water and visible to the eye. Matter is that which is not immortal. Matter 'Mother' 'Matha', etc. belong to the same root. Spirit, Pater, Father, Pitha belong to one group. That part of spirit which is manifested as mortal, matter or matha is obviously not beyond time, space and cause. That part of spirit which is beyond time, space and cause, i. e. the unmanifested spirit is often termed as God. Thus both the spiritual aspirant and the natural scientist aim towards the same destination, the only difference being the former starts his studies with the unmanifested God while the latter with the manifested God. Both start their search from different levels but end at the same level. The materialist uses his reason and intellect for his research. The spiritualist uses his faith and intuition for his real search. Reason and intellect being part of the mind are limited. Even mind is only a part of the manifested spirit. So, in the course of research, at a certain stage reason staggers and intellect fails when faith steps in and the real search starts. Thus the materialist also has to rely on certain fundamental presumptions which may not stand the test of intellectual probes. Faith is the resultant of intuitions and impulses. And impulse appears to me as the grossest and crudest of intuitions. Real search after research, starts only with faith and intuition. Only when reason or intellect admits its failure, intuition or faith comes to the rescue. A spiritual aspirant frequently con-

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OCTOBER 18, 1970

soul of souls is the ultimate truth. Movement is the sign of life. And life is the result of change. If there is change, there must be something changeless. Thus beyond life and movement, there is something calm and still changeless and eternal, without beginning, end or middle. To some of us, that something is everything. To others, that something is nothing. Even the recently propounded theories about life and matter could see only nothing in this something. Any explanation about truth is bound to be inadequate and incomplete because if it is truth, it does not need any explanation. Truth is simple and self-explanatory. Knowledge about the ultimate truth is the ultimate knowledge. Anything that is complicated and complex is not truth. Simplicity is the real test of knowledge and where there is complication, there is ignorance. Complication is the symptom of a problem or obstacle (Vighna). So the solution of a problem or removal of an obstacle (Vighna) is the elimination of ignorance. Darkness or ignorance vanishes when the light of knowledge shines. The light of knowledge is Vigheswara, the lord of obstacles and all those who recognise His existence are His devotees. It is these devotees who are described in Eastern and Western mythologies as devathas or deities.

...ises between faith and superstition and deviates from the correct part. But the materialist who is sincerely devoted to the scientific and systematic study of matter applies his reason and intellect to solve the problems, wading from error to error, from ignorance to half-truths and from old superstitions to modern hypotheses. After experiencing the limitation of reason and intellect, if he seeks faith, then both the materialist and the spiritualist are after self-realisation or God-realisation. One goes after the ultimate truth while the other seeks for the subtlest of the subtle—the soul of souls. And the

---

God's grace belongs to one and all. To think that 'I alone am entitled to this grace' is ignorance. Even the feeling that one is a servant of God would be adequate enough to root out egoism.

Sri-La-Sri Pandrimalai Swamigal

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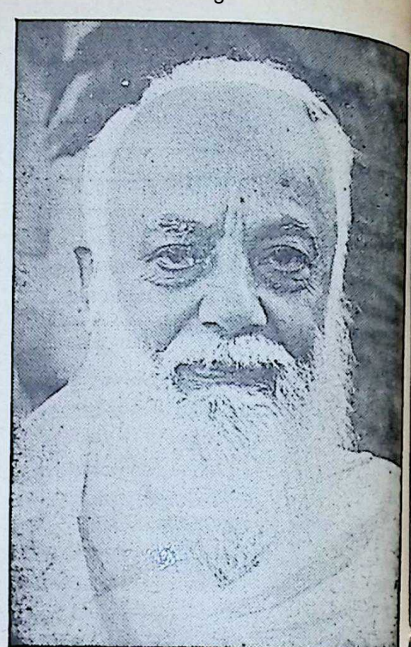

Saint Gurudayal—4

DILIP KUMAR ROY

THE world of din is a reality—but only on the lower planes. When one achieves the higher plateaus of consciousness, the din imperceptibly recedes into the background, and the "universe revealed in song" comes to the fore. Which is why Gurudayalji loved songs on Love Divine. In fact, he came so near to us—Indira Devi and myself—because he loved our *kirtans* and *bhajans*. Here is a letter he wrote to me about her Mira-bhajans which he adored:

Harijan Ashram 8.8.65
Ahmedabad

Dadaji Dilip Kumar,

How I wish you and Ma Indira were here yesterday afternoon in the presence of a great-souled Sufi, the Principal of the Vinoy Mandir (a fine singer and poet himself) who sang two of Ma Indira's songs. The Sufi saint—seventy-five years old—and all others who were present at the time were deeply moved. Ma Indira's songs are often sung in the morning prayer of the students of the Mandir (a secondary High School). Thus, in God's eyes, the school here is a kind of annexe of the Hari Krishna Mandir!

With affectionate regards to Ma Indira and you and love for all the *satsangis* and *sadhakas*.

Yours,
Gurudayal Mullick.

As Gurudayalji loved devotional songs, we made a point of sending him word whenever we went to Bombay to sing at the house of a devotee and he would come running: he could never stay away when our songs called to him. And how he would listen, in a world-oblivious bliss—sometimes two slow tears trickling down his radiant face! He seemed at the time to be imbibing it all as though our prayers answered his! And while he sat absorbed, a picture of peace, he did look like a Saint of purity he was with not a care in the world.

He seldom spoke of his deep spiritual experiences, but his poems betrayed him, dripping peace and love, aspiration and yearning. In one of these, he divulges his experience of a profound peace—not the homely peace which is little more than a brief

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despite from worldly worries and the ...tes' flings, but the peace which the ...ages attested, the mystic peace deriv-...ed from a direct descent of Divine Grace— "the peace that passeth all understanding." Here is an instance in one of his poems—*Hound of the Heart*:

What rapture—plumbless, marvellous!
Delusion's now no more:
The senses' protean play has ceased,
The Shoreless meets the shore!

At the confluence of the earth and skies
The finite merges in
The Infinite! What loveliness
Ineffable, serene!

Gone's bondage wed to little joys,
Soul wings the blue in bliss:
What miracle, what wondrous change,
What peace—deep, fathomless!

I have said that he seldom spoke of his spiritual experiences but he told us once of a divine miracle which had saved him at the eleventh hour. I will try to recount it here in the first person. He said:

"I was staying at the time at Sri Setalvad's house in Juhu, Bombay. I was alone in the house except for the servants who had retired to their quarters for the night. At about 11 P.M., I had gone to the bathroom for a wash when I suddenly collapsed with a sudden stroke and my left side was all but paralysed.

"I could not get up nor ask for help. I just prayed on, when lo, all on a sudden, a message flashed out in golden letters on the wall before me: 'If you would be saved, keep moving, drag your body up and down the room, no matter how much it hurts!' Heartened not a little, I did as I was directed, dragging my body from one end of the room to another in excruciating pain, with His Name on my lips.

"At 5'O clock in the morning, a doctor friend visited me. He had come at that unearthly hour all the way from Colaba, which is about fourteen miles away from Juhu. He said he had had a dream that I was in need of his medical help. He then carried me to my bed and started meditating. After a while, he opened his eyes and told me that the medicine had been duly indicated by an inner voice. 'Nothing would have served,' he added, 'if you hadn't kept dragging yourself all through the night. Nonetheless, you will have to go through hell for hours after the medicine is administered.' I agreed and he gave me the powder. For seven hours, I was burning with a sudden high fever of 106 degrees. Then the fever subsided and I found I could move my left side again. The doctor friend sat near my bed all through the ordeal.

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I told him about the golden letters on the wall, and he said I could never have staved off complete paralysis had I not followed the Divine Physician's instructions."

I have given it, naturally, in my own words and so may have deviated a little from the story he told us (more than once), but the substance of the episode was too unforgettable to be forgotten.

Incidentally, he told us of another miracle of a different brand—a miracle wrought by an occultist. This too, I will put in his own words.

"Once," he said, "I was strolling in the street when, suddenly, a sadhu jabbed my arm and said: 'Come with me, I will give you a mantra so as to make you my disciple.' I folded my hands and said: 'But I am not worthy to be your disciple, Mahatmaji. So you must pardon me.' He glowered at me. 'How dare you decline my Grace?' he roared. 'Do you know who I am? I'll unveil myself to you—look! Cup your palms and receive the *amrit* (nectar) from heaven.

"I was astonished enough in all conscience but I complied as my curiosity was aroused. He raised his hand above my palms when, lo, delicious milk poured in a stream from his upraised hand! He then said: 'Now have you seen light?' I replied: "I have, Mahatmaji, more than ever but then the conviction, too, has grown proportionately: that I am still more unworthy.'

And how we laughed in chorus!"

But Gurudayalji in this instance spoke with his tongue in his cheek. For he knew—as an Illuminate—that those who parade their occult powers can be neither authentic sadhus nor real Gurus. He must have had many such experiences of occult as well as spiritual powers and so he knew how to winnow away the chaff from the corn. No wonder, he never stum-

bled into a pitfall in his spiritual p
grimage, which, however, must not
taken to imply that he never had
surmount impediments and obstacl
A seeker, whose heart is set on
Divine, cannot help but encount
these all along the way. There is
Sanskrit quatrain which says:

Prarabhyate na khalu vighnabh
yena nichaih
Prarabhya vighnavihata virama
madhyah
Vignaiah punah punarapi pra
hanyamanah
Prarabdham uttamaguna na pun
tyajanti

This may be rendered (somew
freely) thus:

The weakling never dare atten
the great
Adventure of the climb to summ
vision.
The half-hearted do begin but th
midway,
When 'tis too steep, cry out
tears: "Alas,
We are no born heroic mo
taineers!
We dote on our safe dens of le
loves
And dare not stake the certain
the uncertain."
But the kings among men, w
they are challenged by
Awesome, insuperable obstacles
Over and over again—and de
hordes
Erupt before them—never a
defeat
Till they achieve the invio
cloud-kissed summit.

(To be continu

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J. R. D. TATA

The Man and his Message

S. NARAYANASWAMY, M.L.C.
Former Sheriff of Madras.

THE name of Jamshedji Tata is surrounded by an aureole of legends. The legends become lengthier and multi-coloured, as the distance from Bombay increases. That people should build ingenious stories around and romanticise the personality of one who heads the pre-eminent industrial house of India that entrepreneured heavy and long gestation industries before India became a free country, must be considered quite natural. Having regard to the breath-taking and innumerable fables that were woven around such persons as John D. Rockefeller Senior, Carnegie, the Rothchilds and in more recent years, Paul Getty, the contemporary oil king, in far more affluent United States—fables which authentic biographies have not succeeded in destroying, the less fortunate people of India may be forgiven for their propensity to weave melodramatic tales around their own countrymen out of the abundance of their admiration for the man and his deeds.

Most people in India, who have knowledge of English, know Sri J.R.D. Tata through the Chairman's speeches that appear seasonally in the newspapers. These speeches have always had certain distinctive characteristics: fairness and lucidity in presentation, respect for the shareholder and his anxiety to secure full information, restrained criticism of governmental policies where they inhibit expansion of industry and objective assessment of long-term trends.

Born in Paris in 1904, Sri Tata began his career as an Assistant with Tata Sons Ltd. in 1922, became Director in 1926 and Chairman of Tata Industries in 1938. He is now Chairman of Air India, the Tata Iron & Steel Co. Ltd., Tata Engineering & Locomotive Co. Ltd., The Tata Oil Mills Co. Ltd., Tata Chemicals Ltd., The Indian Hotels Co. Ltd., The Tata Institute of Fundamental Research, the J.N. Tata Endowment for the Higher Education of Indians and President of the Court of the Indian Institute of Science.

He is a Member of the Government of India's Atomic Energy Commission, the Central Advisory Council of

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Industries, the National Council of Applied Economic Research, the Board of Indian Airlines and the Executive Committee of the International Air Transport Association.

He was the first pilot to qualify in India, holding a private licence from March 1929 to date. He founded Tata Airlines as the Aviation Department of Tata Sons Ltd. in 1932, piloted inaugural service, Karachi-Bombay, in October 1932, and Bombay-Delhi in 1937. He became Chairman and Managing Director of Air-India Limited in 1946 when incorporated to take over Tata Airlines, and of Air-India International Ltd. when founded in 1948. When Indian commercial air transport was nationalised in August 1953, he became Chairman and Chief Executive of Air-India and Member of Indian Airlines.

In 1948 Sri Tata was a delegate to the Third Session of the U. N. General Assembly.

He is the recipient of several awards, including Doctor of Science (*Honoris Causa*) of the Allahabad University, 1947; 'International Management Man', National Association of Foremen, Milwaukee, September 1953; Officer of the Legion of Honour, September 1954; *Padma Vibhushan,* India, 1955; Honorary Member of the Iron & Steel Institute, London, 1963; Knight Commander of the Order of St. Gregory the Great, December 1964; Honorary Fellow of the Tata Institute of Fundamental Research, November 1968; Honorary Air Commodore, Indian Air Force, 1966; Honorary Fellow of the Indian Institute of Science, January 1969.

It is difficult to think of any other person in India who has been un equally grave provocation to feel d gusted or frustrated over delays in d cision-making at Central Governm level—delays that arrested indust and economic development a which, in the ultimate resort, held import substitution and siphon away our scarce foreign excha that should go into Capital equipm rather than consumer articles. H robust patriotism has been burst the seams of his forbearance—but exalted sense of responsibility as h of India's still largest industrial co plex, helped him to sublimate moral indignation and express his d pleasure in language that is less h ful. Even so, his speeches at Devel ment and Export Advisory Coun meetings in Delhi, have breathed o gen-rich ozone into proceedings t

You cannot bring about prosperity by discouraging thrift,

You cannot strengthen the weak by weakening the strong,

You cannot help the wage-earner by crippling the wage-payer,

You cannot help the poor by destroying the rich,

You cannot establish sound security on borrowed money,

You cannot escape trouble by spending more than you earn

You cannot build character and courage by taking away Man's independence,

You cannot help men permanently by doing for them,
What they could and should do for themselves.

—Abraham Lincoln

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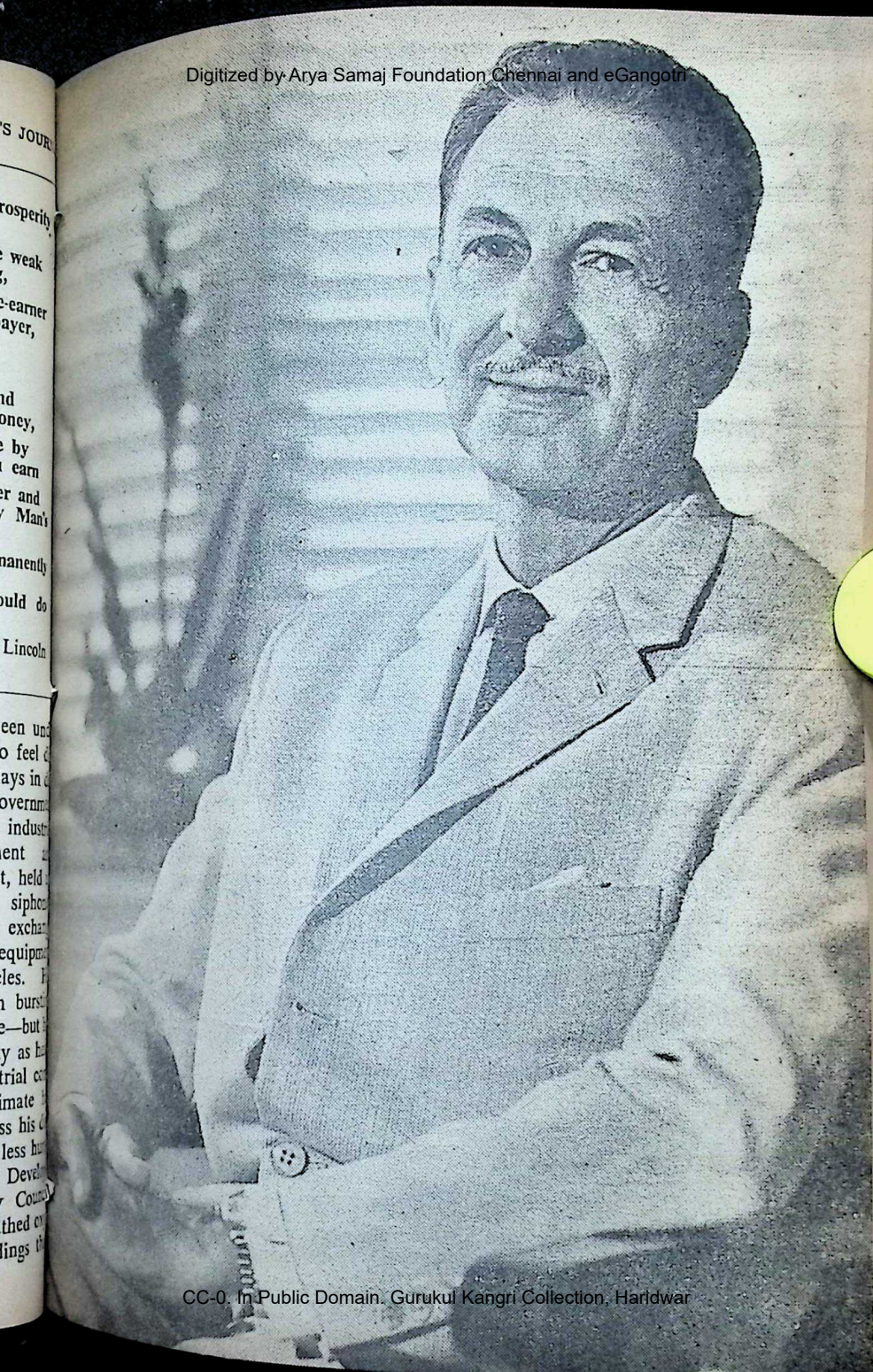

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otherwise tended to be humdrum and unrealistic. When Secretaries to Government and Ministers sit around tables alongside of business magnates for discussions, the tendency is for the latter to work overtime, avoiding treading on official corns; to dilute all enumeration of grievances to the point of not even making their points with clarity; while Secretaries to Government who have been at the Conference game for years, go through the maladroit exercise of pottering along the periphery of problems, without getting near their centre. It is in such assemblages which constitute the real liaison between government and the industrial community, that one would expect what we often call "a free and frank exchange of opinions". Men, like Sri J.R.D. Tata, have always risen above the oppressive formalities and inhibitions of these occasions. It is just as well they did, because in India, despite all the cant about democracy, what is said has become far less important than who says it. It is better Sri J.R.D. Tata says a sensible thing than that other people say it. Even the discriminating Indian Press has little use for the "what" as against the "who". Little wonder there is such a large volume of ghost-writing in India.

Sri J.R.D. Tata has never been wedded to any school or "ism" of political or economic thinking—unless we include realism among the "isms". Being at the helm of several basic industries like steel, engineering and heavy chemicals, he is the perennial under-graduate in the problem-filled seminary of hard knocks. Little wonder he has mastered the art of sifting the non-essential from the essential and to go straight to the core of problems in all their stark bareness.

I have often heard discussions on what are the things that teach patience to people. As is to be expected, each man draws out of the warehouse of his personal experience and tends to thump the table and say that what he has gone through is the authentic curriculum for matriculating in patience. In South India, parents think that their daughters' marriages and their sons' in-law teach them patience. Many believe irascible husbands and wives inculcate this precious quality, after the manner of Rip Van Winkle, who found his nature rendered "malleable and pliable in the fiery furnace of domestic tribulation". There are those who believe that official superiors are their preceptors. I often wonder if anything can teach patience in degree as operating industries can do. The industrialist has three major mothers-in-law without committing polygamy. He has to deal with the Central Government for all licences and permits. He has to deal with a polyglot of trade union leaders—who seem to be less agreed among themselves than they are with the management. He has to deal with the State Government for electric power, for water and for sundry things. We need not talk of a whole brood of minor mothers-in-law—such as suppliers of raw material, occasionally obstreperous shareholders, and so on. To succeed in industry, you have to have the head of a Socrates, the stout-heartedness of a Napoleon, the patience of a Griselda and the

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perturbability of an Abraham Lincoln. It is not that all industrialists measure up to the qualities displayed by these classical figures—but there are some among our industrial leaders who have displayed these precious qualities in amazing measure. Sri J.R.D. Tata may be put down as being pre-eminent among them.

The first time I met Sri J.R.D. Tata was when I, as a Member of a team of Economic Commentators, attended the Annual Conference of the World Bank and the International Monetary Fund in the autumn of 1963 in Washington D.C. as a visitor. Tata had come to Washington at the time in connection with his own work. We came to realize at the outset, in what high esteem the international community of industrialists held him. Tata invited us for a chat to the coffee room. My colleagues were all Bombay Journalists who were keen on pumping him for his views on the global and Indian economic situation and I experienced all the awkwardness of an intruder in an assemblage of seasoned newspapermen. America had just then dropped out of the Bokaro collaboration. I ventured to ask Tata what he would like us to say in answer to questions that might be raised during our tour of other American cities on the then controversial question of Bokaro. His reply was characteristically objective. He said India needed more steel and when the private sector did not have the resources to put up the needed installed capacity, it was the duty of every Indian to help with the promotion of additional capacity by Government, with the assistance of whatever country was ready to give the needed assistance. Needless to say, this proved a very valuable guideline to us in our subsequent tour of U.S. whenever the question of Bokaro was raised. This view point was characteristic of Tata and of his discernment on the question of possible future shortage of steel in India. This has nothing to do with the fact that Bokaro is threatening to become a white elephant and become a high-cost steel producer.

The second time I met Tata was in Madras, when he came to deliver the Anantharamakrishnan Memorial Lecture.* He delivered the lecture in the largest of Madras auditoria—the University Centenary Auditorium on the Marina. It was one of those occasions when a capacity-filled house listened to him in pin-drop silence and he delivered one of his most memorable addresses. At close quarters, one found him the antithesis of egocentricity and the essence of cultural upbringing. Completely free of dogmatism, he was found to be an excellent listener, despite the tremendous calls on his time during one of his rare visits to Madras City. Many persons in Madras got a thrill out of seeing in flesh and blood a gentleman around whom many Sagas had been woven.

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* The Anantharamakrishnan Memorial lecture delivered by Sri J.R.D. Tata at Madras was published in the *Bhavan's Journal* dated August 9, 1970, and September 20, 1970, under the title *Business and Industry in the Seventies.*

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Little wonder Sri J.R.D. Tata has evolved an economic philosophy based on the maximizing of production with the maximum of public good—in terms of employment, import substitution, benefits to tertiary sectors, profits distributed to shareholders and revenue to government. To his complicated assignment, he brings high standards of both personal and corporate honesty and a clear sense of direction. This is the essence of economic leadership, such as any country can be proud of. One wishes other sectors of activity in India had leaders of similar calibre and impeccable honesty. Then, we shall have less to fear for our future than we do presently. □ □ □

DAILY DIET

Take a dose of dhyana and japa as the morning breakfast, puja and archana as the lunch at noon, some sathsanga as the afternoon tea, an hour of Bhajans as dinner and a small ten-minute manana as the cup of milk before going to bed—this dietary is enough to keep your inner being happy and healthy.

—Sri Satya Sai Baba

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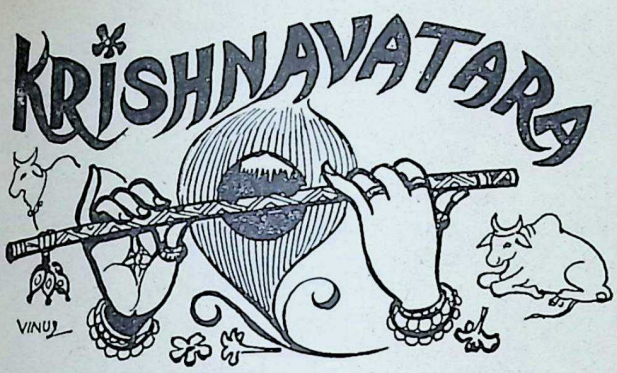
Dr. K. M. MUNSHI



PART VIII: THE BOOK OF KURUKSHETRA

5. Through the Desert

KRISHNA would like to have Pradyumna by his side, particularly when he was likely to be captured by Shalva. His own presence in Dwaraka, however, was of prime importance.

Pradyumna said: 'As I told you father, Shalva fled away when I was on the eve of killing him. He boarded his Viman Saubha and left the field of battle. *Kshaatra-dharma* required that I should not fight a foe who is no longer able to resist.'

Then he added mischievously: 'Besides, you have been saving the Yadavas single-handed a number of times and now it is my turn to put an end to this danger once for all.'

Krishna smiled indulgently. 'Well you might. It is noble of you to undertake this task and my blessings are with you.' Then he laughed and said: 'Come back soon, my son. But don't bring an elderly woman as your wife. Your mother is very particular about it and a married man should never forget the welfare of his mother. And at all times, uphold *kshaatra-dharma.*'

'I will try to do so, father,' replied Pradyumna.

Krishna continued: 'I could have restrained you from undertaking this hazardous enterprise but I also know that you would be happier if you perform individual deeds of valour by yourself.

* * *

Pradyumna and his two companions crossed the river Lavanya and entered with a small entourage the desert. They came across an oasis where he and his companions rested, where water was ample and a few trees provided protection against the blazing sun.

There were signs of a large contin-

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gent of camel-riders having rested there some months before.

When Pradyumna saw the oasis, there was no doubt in his mind that if he proceeded straight, he would be on the right track to reach Shalva's quarters.

Pradyumna and his companions spent the night at the oasis. Early next morning, after performing the morning rituals and having taken the food that they had brought with them, they proceeded further.

Walking in the sands was a torture when the sun became increasingly hot. They halted at a tiny village of about ten huts. Several camels and about a hundred goats were grazing by. There was also a deep well with a trough for the use of camels and cattle.

Two men came out of the huts, one of them carrying a bow and arrow. They put their hands on their ears and shook their heads, indicating that they did not understand what Pradyumna said.

While they were trying to understand each other, another warrior came out of the hut fully armed with spear, sword, shield, a bow and arrows, evidently a Chief. He came near Pradyumna and by a gesture asked him to go away. Pradyumna told him in the language of Danavas which he knew a little, that he had come on behalf of Krishna Vaasudeva, the Guardian of *Dharma,* defender of righteousness, to meet the all powerful King of Kings—that was the title Shalva was styled.

When Pradyumna told the warrior that he would like to meet the mighty ruler to deliver the message of Krishna, the Chief laughed aloud as if it was a joke and by gestures indicated that the visitors had got to stay in the village; if they tried to leave it, they would be killed.

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He took away the weapons of Pradyumna and of his attendants. He then turned to the camels on which Pradyumna and his companions had travelled. He mounted on one of them and led the others.

Pradyumna looked at the camel warriors, who were evidently high-ranking warriors of Shalva.

'Why have you come here?' asked the Chief.

'I came to greet your mighty King of Kings, of whom I have heard so much,' replied Pradyumna.

The Chief asked: 'What is your name?'

Pradyumna replied: 'Take me to the mighty King Shalva. I will then tell him who I am. As I told you, my orders are to go and meet him.'

'What rank do you hold among your warriors?'

'I am a maharathi and if King Shalva had not invaded Saurashtra, I might have acquired the status of an *atirathi* at the next races,' said Pradyumna.

'I am going today and will return here the day after. They are our guests', said the Chief. 'Now that we have taken away all their food stocked on their camels, we should also provide them with a part of it.'

They rode for two days through the desert resting only when they came to an oasis.

On the third day in the evening, they came to a big oasis where they rested for the night.

On the fourth day, when they started, some camel warriors were seen approaching them; all except their leader, had only bows and arrows. When they came near, they halted the camels and climbed down.

Despite his consistent courtesy and concern for the captives' comfort, the Chief refused to tell him the destination.

On the fifth day, when they halted at a large oasis, they were received by fully armed chiefs.

Under the Chief's instructions, two warriors brought fresh clothes for Pradyumna to wear and called upon him to surrender his clothes. For a moment, Pradyumna tried to think of their strategy.

'Don't suspect any trick. You are going to see the Great one, King of Kings, and you cannot see him with your clothes soiled and unclean,' said the Chief.

On the sixth day, as the dawn broke, they rode into a town with houses of high-ranking warriors on both sides of the road. Streets were littered with refuse; naked children went about playing in the dust. As they crossed the streets, it struck Pradyumna that this was a camel economy; for some camels were tied to the door-posts; some of them were being milked. There were also goats, sheeps and mules. But there was no trace of cattle or horses.

The Chief took Pradyumna and his companions to a camp where they were given sumptuous food.

When they started on their journey again, the streets were full of distinguished persons going about.

Pradyumna tried to talk to one of the passers by. The Chief pulled his hand and said: 'You and your companions are my prisoners.'

'We are not prisoners. Prisoners

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are those who are taken only in a fight and we have not yet fought,' said Pradyumna.

'I agree with you; fighting is a folly when nothing could be gained by it,' said the Chief with a laugh. 'The great King of Kings has given me specific commands that not a hair of your head should be harmed. I have come to take care of you,' continued the Chief.

'What about my companions?' asked Pradyumna.

'Oh! They would also be our guests. Come on, let us ride for we have many *yojanas* to cover,' said the Chief.

They rode during the small hours before sun rise and then during the heat of the day, they took rest at a caravanserai or an oasis.

Pradyumna could not understand the strange behaviour of the Danavas. Wherever they stopped, by prior arrangement, food and other amenities were offered to him as if he was a Prince.

The Chief halted at the principal gate of a mud fort. 'We have arrived at *Matrikovata,* our destination. This is the end of our journey.' After a little pause, the Chief continued: 'If you want to know my name now, I am Vajranabh, the Head of the Saubha army. Do you want to know your name? You are Pradyumna, son of Krishna Vaasudeva.'

Both of them laughed loudly at the trick which they had been playing with each other.

□□□

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SMT. PADMA S. VASAN

INDIA

25 years ago and to-day

OURS is one of the oldest of civilizations. It has a very rich heritage and culture. We are all very proud of it, no doubt. But have we lived up to the teachings and way of life handed down to us? On the contrary, we are misusing whatever we have inherited. As a result, we have become the laughing stock of the world. Unfortunately, to-day India is on the verge of collapse. We are faced with innumerable and difficult problems. We are only too ready to blame the Government; but don't we have responsibilities towards our country? We are as much to blame as the Government.

Let us take a look at India 25 years ago and today.

Among the many problems facing us are the seemingly endless division of the country into States, aggressive linguism, educational policy and steadily deteriorating living conditions.

The division of India into ever more States has made the people State-conscious; in consequence they have lost the sense of patriotism for the country as a whole. The Government has started sub-dividing the States. The first step in 1953—the creation of Andhra Pradesh—was the beginning of the slide downhill. The latest instance is the establishment of Meghalaya in Assam. Already we have 17 States and God knows how many more subdivisions will be made. The clamour

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is increasing and the Government seems unwilling to, and even incapable of, resisting it. Every part of the country is insisting on autonomy and separate existence. Politicians are haranguing the people that their loyalty comes to an end at the border of their respective States. The people do not feel a sense of responsibility or consideration towards the people of sister States! On the contrary, they go out of their way to harass and insult Indians across the State border. People all over the land must be made to feel and practise patriotism towards the country as a whole.

The division of the country into States has led to undue emphasis on the regional language. Before Balkanisation there was no problem of language. In order to retain their hold on the people, the politicians have been indulging in rabble-rousing tactics. They are the creatures and creators alike of linguistic fanaticism. The growing demand that regional languages should be the media of instruction at all levels of education has vitiated the educational system of the whole country. In addition to accentuating the divisions among the people, the monster of regional linguism has erected barriers against communication among the people, obstacles to the exchange of educators and research workers. The result is a serious impediment to the advancement of the country and to the future of our educational system at higher as well as lower levels.

People are unable to go from one State to another for jobs or for educational purposes because of the language barriers. Even natives of a State

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find it difficult to keep pace with the language used in translations which have sprung up overnight in Government offices. It is easy to imagine the plight of young children whose parents in the employment of the Central Government and all-India institutions are transferred frequently from one State to another. The rigours of domicile prevent a person from pursuing his education in institutions of his choice. Aggressive linguism has added to the problem of unemployment.

How can we foster national citizenship in these circumstances? The masses are being roused by politicians to hate people from other States. The "outsiders" find it difficult to stay. Normal life and mutual intercourse are thus disrupted.

Living conditions have considerably deteriorated in the past two decades. The quality of goods is deplorable, while the prices are exhorbitant and are still rising. The Government does not help us in any way. On the contrary, the control system has bred black-marketing and corruption all along the line. There is no reward for integrity, truthfulness or goodness; there is no incentive for good work. People are afraid to take responsibility. They are frustrated.

There is no discipline or respect for law and order. Confusion and chaos reign everywhere. After 23 years of Independence, we have undone all that Gandhiji struggled for and gained for us at great sacrifice. We have practically abused our freedom. Our interpretation of freedom is mad and rash behaviour without pausing to think about the consequences.

Have we a face to compare ourselves with the advanced countries of the world? When America has landed on the moon, we are heading for destruction. When countries like Japan and Germany have risen Sphynx-like from their ashes, we must learn a lesson from them. Without talking endlessly like Indians, the Japanese and the Germans worked ceaselessly and selflessly and have become giant nations. In two decades and a half they have not only advanced tremendously, but have come forward to help us build huge steel plants, e.g. Rourkela and Durgapur.

Let us take our minds back to the 'thirties and 'forties. Bapuji, the Father of the Nation, single-handed, without a weapon and with only loving words on his lips, won for us the priceless gift of Swaraj. Bold and persistent, he gathered round him followers who were fearless, truthful, disciplined and good at heart. He strictly prohibited anyone from damaging public property; even while he led many agitations like the Kaira Satyagraha, the Salt Satyagraha, the Khilafat movement and the campaigns for Swadeshi and Khadi. He was particular that no Britisher should be harmed during the struggle. If any untoward incidents happened, he punished himself by fasting. He eradicated untouchability. He promised the people good job oportunities and better living conditions in Free India. He aroused patriotism and did not allow the goonda element to creep in.

People came by the thousands, sacrificing all their belongings and even their lives. But today agitators are

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paid to damage public property, disrupt normal activities and even endanger lives. In those days the Government was strong and the police efficient.

Our first duty is to tackle the masses. They must be taught that loyalty to the country comes first, before their regional allegiance. They must be taught discipline, sacrifice and truthfulness and a sense of responsibility towards public property. They must be made to understand the true meaning and value of freedom.

Once the people realise their duties and responsibilities we can tackle the Government. If Gandhiji was able to deal with foreigners, it is far more easy for us to deal with our own leaders. If the Government realise that a change has taken place in the attitude of the people, it will also change its policies; it will start behaving better, putting down corruption, slovenliness and inefficiency.

To sum up: We must press for the abolition of the State-wise division and demand four zones, namely, East, West, North and South. There are 14 languages in India; but five States speak Hindi. Naturally Hindi must be the national language. The other States must give in because there is no other solution. The Government must see to it that Hindi is developed properly to serve educational as well as scientific purposes. Since English is an international language it must stay. As for the third language, we all know that Sanskrit is the mother of all Indian languages. We must introduce Sanskrit as the third language.

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In Memoriam

K. BALASUBRAMANYA AIYAR

K. M. MUNSHI

IT is with intense grief that my wife, I and other members of our Bhavan's family read the news of the passing away of our good and dear friend, Shri K. Balasubramanya Aiyar. An illustrious son of an illustrious father, Shri Balasubramanya Aiyar came to an inheritance of a rich and varied scholarship as deep as it was extensive and augmented by him in his life-time by his concentrated studies. With an equal proficiency in English, Sanskrit and Tamil, he could speak and write with undisputed authority and engaging felicity on any subject, classical or modern. I have watched him with attention and admiration whenever he addressed the sessions of the Sanskrit Vishva Parishad in different State Capitals of India, the symposia of the Bharatiya Vidya Bhavan and the inauguration functions at Hyderabad, Bangalore and other places. When he attended the holy function of the installation of the Jyotirlinga of Somnath at Prabhas Pathan, on 11th May 1951, he made a lasting impression on my mind by the ease with which he spoke extempore in Sanskrit and the piety and fervour that marked his utterance. All his life, he was dedicated to the cause of Sanskrit and strove heroically to preserve and propagate it, facing the odds of governmental apathy and public indifference.

A man of simple living and high thinking, a great *astika* and a devout disciple of His Holiness Jagadguru Sri Sankaracharya of Kanchi, Shri Balasubramanya Aiyar's contribution to the resuscitation of the ideals of Sanatana Dharma and our ageless culture is immeasurable. He was a true *dharmarakshamani*—a title so lovingly and deservedly conferred on him by the Jagadguru.

Shri Balasubramanya Aiyar has been connected with the Bharatiya Vidya Bhavan for the past quarter of a century. He agreed to be the Secretary of its Madras Kendra when it was organised in 1958 and did yeoman service in that capacity. Upon the lamented death of Dr. C. P. Ramaswami Aiyar, in September 66.

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he became one of the Vice-Chairmen of the Kendra and gave of his best to promote its activities. As one of the foremost of the elderly citizens of Madras, I have always looked forward to him for guidance and advice in respect of that centre of the Bhavan.

Shri Balasubramanya Aiyar was a frequent contributor to the "Bhavan's Journal" and was the author of two of the Bhavan's popular books, *Yaksha Prasna* and *Hindu Ideals*. The Bhavan was proud to prepare and publish an English translation of the stories of our classical heroes enshrined in the "Aryacharita" compiled by his great father, entitled *Stories from Indian Classics*.

He was one of the few of our old guard still surviving in our country and valiantly standing up for the eternal values of our culture handed down to us from the past and imbedded in our religion and philosophy, in our *itihasas* and *puranas* and in our *kavyas* and *natakas*. We know that he was popular with all sections of the people around him and grew up to be an institution by himself. His passing away will create a void in the hearts of a large circle of his friends and admirers. By his death, the Bharatiya Vidya Bhavan has lost a staunch worker and a strong support.

When Shri Balasubramanya Aiyar met me in Bombay on Thursday, May 21, 1970, on the occasion of the Joint meeting of the Trustees and members of the Executive Committees of the Centre and the Kendras, I little thought that he would be so unexpectedly snatched away from us. I still remember his fervent appeal to me, when I proposed to retire from the Presidentship of the Bhavan, to desist from doing so, "in the interest of the cause."

The next morning, on Friday, May 22, he motored down from his son's residence at Malabar Hill all the way down to my cottage at Juhu (a suburb of Bombay), where I was convalescing, to re-inforce his appeal to me. He made anxious enquiries about my health. I told him: "I am not sure of my health. I don't know when we will meet again". He was overcome by emotion. After a few minutes, within which he collected himself, he said with his usual earnestness: "You are doing so much useful work for the preservation and propagation of our *dharma*. I wish God could bless me with the power to transfer to you some years from my life, so that you can carry forward the great work you have undertaken". He also assured me that he would do everything possible to assist me in the work.

We, in the Bhavan's family, mourn the death of this great stalwart, for whom we had great respect and regard. Coming hard upon the heels of the passing away of two other great and good friends of the Bhavan in Madras—the late Shri S. Anantharamakrishnan and Dr. C. P. Ramaswami Aiyar, this triple loss leaves us victims of intense grief.

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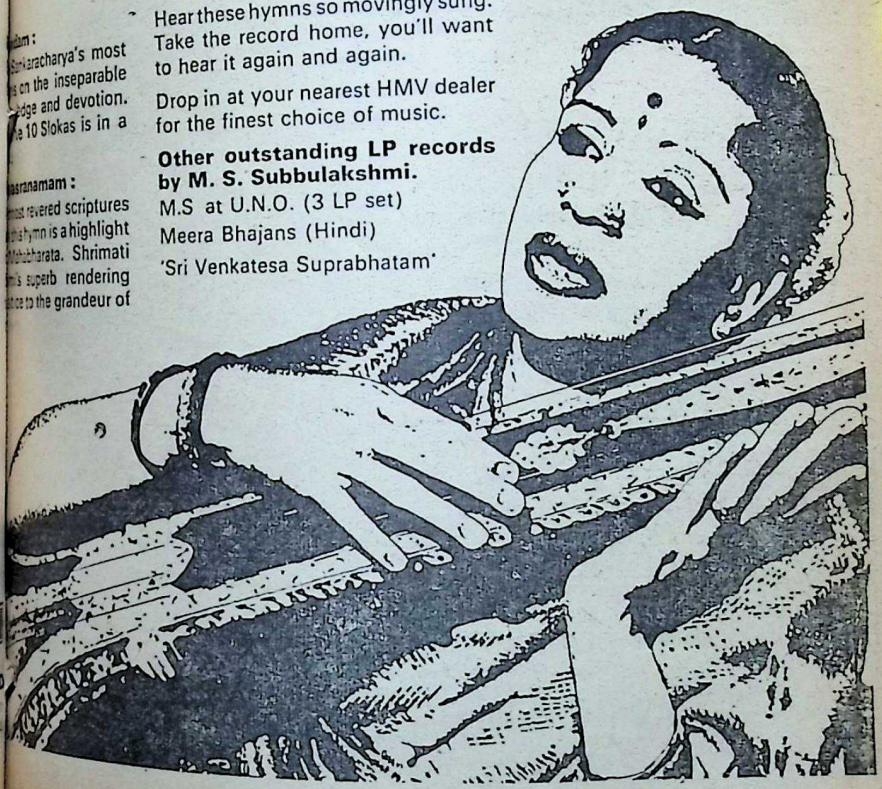

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4. GALILEO GALILEI—(Contd.)

DANA LEE & HENRY THOMAS

For the invention of the telescope Galileo neither deserved nor claimed the full credit. On one of his visits to Venice he had heard that a Dutch optician by the name of Hans Lipperhey had accidentally chanced upon a strange discovery. As he was working on his spectacle lenses in his shop, this man had noticed that by placing a convex and a concave glass together he could make distant objects near. This accidental discovery interested Galileo. With his usual thoroughness he began to study the subject, to examine the curvatures and the groupings of various types of glasses and to calculate, by means of precise mathematical formulae, the visual results of these different curvatures and groupings.

Finally (on August 21, 1609) he was ready to make a public demonstration of the first scientifically constructed telescope in history. Followed by a crowd of his friends and admirers, he climbed to the top of the Campanile in Venice. And then one by one he allowed them to look through his "magic magnifying glass." To their astonishment they beheld "sails and shipping...so far off that it was two hours before they could be seen with the naked eye." They beheld "the traffic in a dozen harbours, the cattle grazing on the distant hillsides and the worshippers going in and out of their churches in the faraway towns and villages." And then a night, turning their gaze to the heavens, they beheld "the nearness of the distant stars."

Galileo was overwhelmed with orders for his telescope. But he presented it, without compensation, to the Duke of Venice. Whereupon the Duke, not to be outdone in generosity, ordered Galileo's election to a professorship for life at the University of

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Padua—at a salary equal in purchasing power to about $5000 a year.

Galileo had reached the height of his prosperity and his fame. Yet he was unhappy. "The wings of Fortune," he wrote in one of his letters, "are swift. But the wings of Hope are drooping." Ever since his arrival in Padua he had entertained the hope of returning in triumph to Pisa, the city out of which he had been hounded in disgrace. Again and again he had petitioned Cosimo de Medici, the Grand Duke of Florence (and of Pisa), to hire him as his court mathematician. He had even dedicated one of his books, *Operations of the Compass,* to Cosimo. But the Grand Duke had remained deaf to his petitions. And now that he had accepted his lifelong professorship at Padua, Galileo resigned himself to perpetual exile, the venerated prisoner of his fame.

And then Cosimo died, and his son Cosimo II, a former pupil of Galileo's, came to the throne. He offered Galileo the position which the famous scientist had so vainly and so ardently sought. Galileo broke his contract with the University of Padua and eagerly made his way to the court of Cosimo II.

And to the great tragedy of his life.

V

The cause of Galileo's tragedy—and of his everlasting glory—was his epoch-making book, *Sidereus Nuncius* (The Messenger of the Stars). Galileo had written this book in the free atmosphere of Padua. And he was now confronted with it in the inquisitorial environment of Florence.

Galileo had printed his *Sidereus Nuncius,* as he wrote to his friend Belisario Vinta, in order to "acquain all the philosophers and mathemat cians with some observations which have made on the celestial bodies b means of my spy-glass (*mio occhiale* and which infinitely amaze me..I gi thanks to God, who has been pleas to make me the first observer of mar vellous things unrevealed to bygo ages..I have ascertained that the moo is a body similar to the earth... have beheld a multitude of fixed star never before seen...Moreover, I hav ascertained...the nature of the Milk Way...But the greatest marvel of a is the discovery of four new planet ...I have observed that they mov around the sun."

And, he might have added, "I have observed that the earth, too, moves around the sun." But he failed to make this assertion, either in his lette or in his book. He merely mentione it orally to some of his more liber friends. To blazon it forth in wri ing would be tantamount to deliver ing himself into the torture chambe of the Inquisition. He remembere the fate of Giordano Brune, who ha been burned at the stake (in 1610 for his scientific declarations. Gali leo felt that it would be safer for him self, and healthier for science, if h could continue to live and to conduc his experiments without the interfe rence of the Inquisition. Together with the Koran he believed that "th ink of the scholar and the blood o the martyr are of equal value in th eye of Heaven."

But Galileo, in spite of his precau tion, was destined to be a martyr as well as a scholar. For throughout th

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Florentine territory the Inquisition ruled with unlimited power and unflagging watchfulness. The Grand Inquisitor, Cardinal Bellarmine, had noted the fact, that Galileo, while ignoring the question of the earth's movement around the sun, had nevertheless declared himself as a follower of Copernicus. Accordingly, on March 26, 1616, Galileo was ordered to present himself before the Inquisition.

When Galileo arrived at the Holy Office, Cardinal Bellarmine "advised" him to "abandon his heretical opinions about the earth and the sun and the stars." He was not to think such thoughts, nor to teach them, nor to defend them either orally or in writing, "under the threat of persecution."

Galileo, "with death in his soul," signed his renunciation and promised to obey. And the Cardinal released him with a triumphant smile. With a single stern decree he had stopped the planets from moving around the sun.

As for Galileo, he returned to Florence disheartened and ashamed. For a time he continued with his experiments in the quiet of his laboratory—and dared not disclose his discoveries to the world. But genius is born to be expressed just as the seed is planted to grow. In the long run, Galileo was unable to stifle his thoughts. He published another book on astronomy, and again he fell afoul of the dogmatic beliefs of the orthodox. Once more he was summoned to appear before the Inquisition—and this time on a far more serious charge. For he was now accused of "recidivism"—that is, the second commission of a crime after punishment for the

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first commission. The penalty for this "double crime" was death.

When he received the second summons to the Inquisition, Galileo was ill. The doctors issued an affidavit to that effect. "Galileo is in bed, and he runs the risk of going to another world rather than to Rome." But the Inquisitors were relentless. "If he is in any condition to come, let him be seized, bound in chains and transported to Rome."

He left for Rome in the frost of winter (January, 1633), and arrived there more dead than alive. When he presented himself before his judges he was in no condition, either physically or mentally, to defend himself.

His trial lasted six months. In the course of this trial he received the support not only of free thinkers but of many Catholic scholars and churchmen as well. For the Inquisition was as unpopular as it was powerful.

But the Inquisition had its way. On June 22, 1633, he was compelled to abjure his belief in the movement of the earth. "Before the Holy Sainted Gospel which I touch with my hands, I swear that...I reject and detest my former heresies...I confess that my error has been one of vain ambition and pure ignorance...I now declare and swear that the earth does not move around the sun..."

As his friends led him, trembling and exhausted, away from the tribunal, Galileo is said to have remarked under his breath, *"Eppur si muove" —But the earth does move!*

VI

"In the Most Holy Name of our Lord Jesus Christ, and of His Most Glorious Virgin Mother, Mary," wrote the Cardinals of the Inquisition, "we decree that Galileo's books be prohibited by a public edict, and we condemn their writer to the formal prison of this Holy Office for a period determinable at our pleasure."

"Yet in spite of everything," exclaimed Galileo, "I shall remain a Christian!"

And a scientist. Although he had received strict orders to refrain from his scientific pursuits, he wrote another—and his greatest—book while he was in prison at Arcetri. This book, *The Laws of Motion,* was a summary of all the basic principles of mechanics. He wrote this work in secret, and had it smuggled out for publication in Holland.

Galileo never saw a printed copy of the book. For he had grown blind in his prison. But he enjoyed the comfort of holding the book in his arms as he lay on his deathbed (January 8, 1642). "I esteem this the most of all my works," he murmured. "It is the outcome of my extreme agony."

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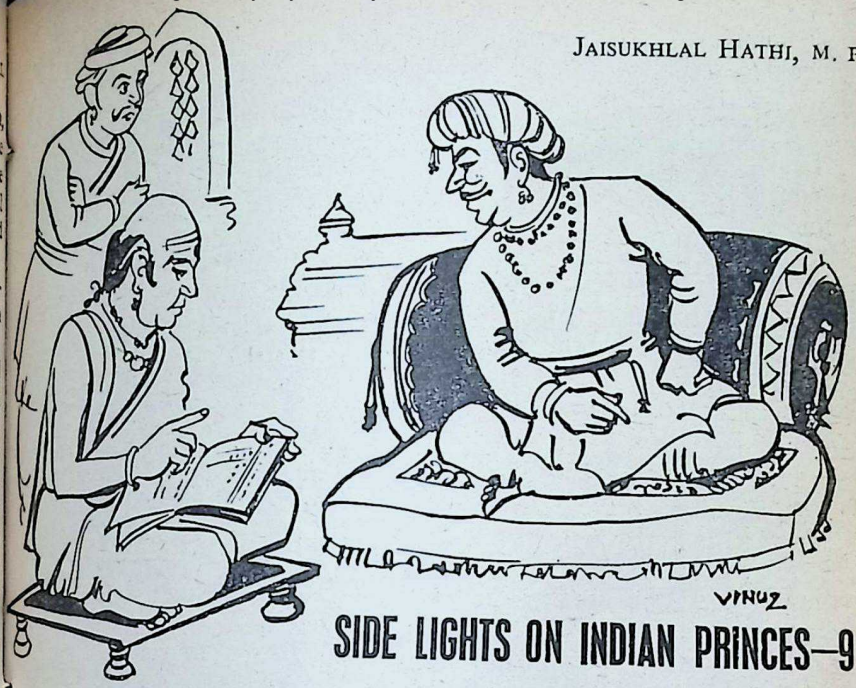

SIDE LIGHTS ON INDIAN PRINCES—9

A novel way of Taxation

BOUNDARY disputes were there even when the British rulers completely owned and ruled India. The innumerable states enjoyed a sort of suzerainty under the all-pervasive suzerainty of the British. This was a happy state of affairs for the British because they could exploit every known weakness of the rulers and the people, setting one against the other, so that their energies, frittered away in this manner, would not be available for any consolidation that could oppose the foreign ruler.

There was an important case in the High Court of Bombay, a boundary dispute between two states, one big and the other small. The bigger state never so much as pitied the smaller one for its small size; nor did the small state ever betray its smallness so far as prestige was concerned. So the case dragged on and the poor small state was slowly draining the money in its coffers for meeting legal and other expenses.

The people too were never so patriotic as when this dispute arose. They would never let an inch of their territory be snatched away by the bigger state. So they paid their taxes, often a year's tax in advance, and sometimes when their patriotic fervour was properly exploited by the tax officers they were willing to give two years taxes in advance. Moneys on such monopoly holdings as ganja,

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bhang, liquor, were also similarly paid in advance. The state officials had collected all that they could from the people and, of course, without causing any grievance.

All this had been spent and the treasuries of the small state were nearly at scratch with hardly a few thousands. But the fateful day had arrived or was about to arrive when the last hearing was to be of this boundary dispute. This was crucial and here it would be decided once for all to whom the disputed land should belong.

How could the ruler miss such a hearing and not send his counsel? But this needed a minimum of some twenty thousand rupees and he was in trouble. His Dewan was summoned and the discussion with him brought out the real state of affairs. No more money could be raised. The people had given all that they could and to tax them further would be to make them discontented.

The Dewan made a rather unwise suggestion: how about borrowing money pledging the jewels of the Rani Saheba? But how could a ruler think of borrowing?

"Cannot a twenty thousand be raised by the people for this important affair?", the ruler said in great anger.

No. It could not be raised.

"No. Is that the final answer?" said the ruler. "Then, look here, go and fetch the Raj Purohit", he ordered.

"But", cut in the Dewan, "What will the Raj Purohit do?"

"Don't worry about that," said the ruler, "let the Purohit be brought into my presence?"

Soon the Raj Purohit was there. The ruler consulted him and fixed a most suitable and auspicious for the *Chudakarma* of his eldest s the heir apparent. The seven year lad was due to have this *Samsk* and the ruler divined that the ri time had come.

Arrangements were made in ha Invitations to all were sent, and the maternal uncle in particular. grand day it was and everyone w happy. The thought of the case h faded away from everyone's mind a there was jubilation everywhere.

As was the wont on such occasion the first to honour the ruler with present was the maternal uncle of t boy. He gave, in addition to rich pr sents in the form of clothing, silv ware etc., a sum of Rs. 2000 in cas Then others also came with present that spoke well of their status an the degree of their relationship friendship. The people also we generous in giving gifts. For who do not like to see a young lad of seve the son of the ruler, the would-b ruler perhaps after the father, under going his 'tonsure' ceremony?

The treasurer was busy in a differ ent piece of work. He came and re ported that the presents amounted t Rs. 21,000.

The ruler proceeded on the ap pointed day to Bombay with his coun sel. The hearing was over that da and the judgment returned was fa vourable to the ruler. He had wo his lands back, without alienating hi own people, who after all had gifte Rs. 21,000 for the heir apparent' *samskara* of *chudakarma*. Indeed th Raj Purohit had chosen the most aus picious day for the ceremony! □

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DIETRICH BONHOEFFER

A Modern Martyr

THE role of Churchmen (both Protestant and Catholic) during the Hitler regime in Europe has been the subject of continuing controversy. Rolf Hochhuth's play *The Deputy* takes the view, shared very widely, that the Pope's silence during the reign of terror amounts to a serious dereliction of moral and religious duty. The Protestant clergymen in Germany did little better and most of them climbed on to the bandwagon and swore allegiance to the Fuhrer. There were some dissenting voices, however, and the most eloquent of them all was Pastor Dietrich Bonhoeffer, who was martyred by the Gestapo on April 9, 1945, barely a month before the end of the war. "Martyr" seems a strange word to use of a Protestant pastor although it is the precise word that Rienhold Niebuhr uses in a memorial piece on Bonhoeffer: "The Death of a Martyr" (*Christianity and Crisis*, June 25, 1945). The German Evangelical Church has turned down several requests to name churches after Bonhoeffer on the ground that his was a political and not an essentially religious martyrdom. Martyr or no, Bonhoeffer has had the widest influence on Christian theological thought in the "post-civilised" world, to use Kenneth Boulding's suggestive phrase, and it is likely that his books, notably *Letters and Papers from Prison* will be to the seventies what Rienhold Niebuhr's *The Nature and Destiny of Man* was to the forties and fifties.

Dietrich Bonhoeffer's childhood was unspectacular and gave little indica-

T. G. VAIDYANATHAN

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tion of what was to come. The atmosphere in the Bonhoeffer household was predominantly scientific and secular, although Dietrich himself inclined more to the literary and musical. His decision to become a theologian was unforced: returning from school one day he abruptly announced to his mother that he had decided to study Hebrew as the fourth language. He received the Licentiate of Theology in 1927 at the age of 21: his subject was "Sanctorum Communio: A Dogmatic Investigation of the Sociology of the Church" and was written in the incompatible traditions of Tillich and Troeltsch. In the same year, Bonhoeffer took the first of two theological examinations that were required of anyone wishing to become a pastor, and went to Barcelona which had a sizeable German colony. After a year in Spain, Bonhoeffer returned to Berlin where he worked on and finished his *Habilitationsschrift*—a dissertation required for admission to a theological faculty in Germany. This marks the end of the first phase of Bonhoeffer's life, a relatively peaceful interregnum as an academic theologian. In 1930 Bonhoeffer went on a fellowship to the Union Theological Seminary in New York but he was disappointed with America and found the prevalent American tradition of inspirational preaching vacuous and devoid of intellectual substance. He was drawn to Negro Churches and spent Sundays in Harlem. At the end of his year in America he wanted to return home by way of India because he wanted to deepen his understanding of Gandhism and Hinduism (earlier he had read a good deal in Buddhism in effort to discover in that religion alternative to the Christian solut to the problem of power). But couldn't find anyone to make journey with him and he returned the academic life in Berlin where was a *Privatdozent* at the Univers (a step towards eventual Professo ship).

Meanwhile, political events in Ge many were momentous. In the 19 elections, thanks to Hitler's interve tion, the Nazis took over 70% of p positions in the ecclesiastical gover ing bodies. An Aryan clause was intro duced which forbid the preaching Jews on the State Church. The ind ference of his superiors to these deve lopments so deeply disappointed Bon hoeffer that he decided to leave th Church as well as his academic post Over the protests of his colleague (but with the encouragement of h parents), he broke with his countr and his past choosing the simple li of a pastor in England. In Lond he met George Bell, the Bishop Chichester, C.F. Andrews (the bi grapher and friend of Gandhi) a Madeleine Slade (who becam Gandhi's disciple, the famous Mir Ben). In 1935, while he was renew ing his efforts with the help of C.F Andrews to visit India and me Gandhi, Bonhoeffer was recalled Germany by the Confessing Churc and he soon became the guiding spir of the newly founded seminary Finkenwalde in Pomerania. It w here that he met his lifelong frien and future biographer, Pastor Bethg But in 1937 the Nazis launched campaign against the Confessi

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Church and arrested hundreds of its pastors. The following two years was a period of great uncertainty for Bonhoeffer but finally he decided to become an active conspirator against the Hitler regime. He had hitherto been a pacifist—a position unheard of in the prevailing climate in Germany—but he now began to see pacifism as an illegitimate escape from the demands and pressures of the times. No longer contented to sit on the sidelines, he wrote: "It is not only my task to look after the victims of madmen who drive a motor car in a crowded street, but to do all in my power to stop their driving at all". Meanwhile friends of Bonhoeffer (notably Rienhold Niebuhr) were busy making plans to get him into the United States. Bonhoeffer did go to America again but within a week of his arrival there he decided to call off his visit and rush back to Germany. He wrote: "I have come to the conclusion that I have made a mistake in coming to America. I must live through the difficult period of our national history with the Christian people of Germany. I will have no right to participate in the reconstruction of the Christian life in Germany after the war if I do not share the trials of the time with my people."

Back in Germany, Bonhoeffer resumed his teaching of Confessing Church Ordinants but his work was disrupted and he became a wandering preacher. He now became an active member of the Resistance, and as a civilian member of Abwehr he made several secret trips to Switzerland and Sweden. Bonhoeffer had finally become radically involved in what he termed as the "great masquerade of evil". He wrote "Hilter is the Anti-Christ. Therefore we must go on with our work and *eliminate him* whether he be successful or not" (Italics mine). This emphasis on "eliminating" Hilter caused the Church in Germany unease even after the war. In a message commemorating the martyrs on the first anniversary of the July Plot, there is explicit disavowal of Bonhoeffer's role in the Resistance: "The Church of Jesus can never justify an attempt on a human life no matter what the purpose." Eventually the *Abwehr* was cracked and Bonhoeffer was arrested by the Gestapo in April 1943 and he spent the 18 months (from 5th April 1943 to 8th October 1944) in the military section of Tegel Prison, near Berlin. Luckily the City Commandant of Berlin, General Von Hase, was his mother's cousin and so his family, as also his fiance Maria von Wedemeyer, were allowed to visit him and leave clean clothes, papers, books and he was also allowed to write to them (which we have to thank for otherwise the invaluable *Letters and Papers from Prison* would never have got written). In the very last letter to his parents, which is also the last letter in the book, Bonhoeffer poignantly writes: "Could I please have some toothpaste and a few coffee beans?" This was on January 17, 1945. His end was drawing near. For his involvement in the notorious July Plot engineered by the ingenious Colonel Claus Von Stanffenberg (Shirer's section on him in his monumental *The Rise and Fall of the Third Reich* is fascinating) led to his transfer to a Gestapo prison in Princz Albert Strasse. And in February, during the

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intensive allied bombing of Berlin, he was taken to the concentration camp at Buchenwald where he occupied a windowless cellar. There are only two surviving witnesses of his life in the last and final phase of his life: one is Fabian Von Schlabrendorff and Captain Payne Best who met Bonhoeffer for the first time in Buchenwald. Schlabrendorfl had unsuccessfully planted a time bomb in Hitler's aircraft and was one of the same resistance group as Bonhoeffer. He records how in prison Bonhoeffer was "never tired of repeating that only that fight is lost in which you admit defeat". Captain Payne Best's testimony recorded in his book, *The Venlo Incident,* is invaluable. He describes Bonhoeffer as "one of the very few men that I have ever met to whom his God was real and close to him". He records how on the penultimate day of his execution (8th April 1945) Bonhoeffer had held a small service for his fellow prisoners in a manner which reached the hearts of all finding just the right words to express the spirit of our imprisonment and the thoughts and reflections which it had brought". Immediately after the last prayer, Bonhoeffer was taken away by two guards. But just before he left, Bonhoeffer took Captain Best aside and said "This is the end—for me the beginning of life".

Bonhoeffer died, like so many great figures before him, at the height of his manhood—he was just thirty nine. According to Pastor Zimmermann, Bonhoeffer had predicted his death at 39 because, he said, he did not want to grow old and become senile and because he thought life should be going up and up and up. In one of his last poems written for the New Year of 1945 he had said:

While all the powers of God aid and attend us
Boldly we'll face the future, be it what may
At even, and at morn, God will befriend us
And oh, most surely on each new year's day.

In that spirit surely he must have died. For he was executed on the gray dawn of April 1945 (the second Monday after Easter). He wrote his name and address at the beginning, middle and end of his volume of Plutarch which he had received that year for his birthday on 4th February. But his last act was prayer. Just before his end, the camp doctor saw Bonhoeffer kneeling in the preparation cell praying devoutly. It was the end as well as the beginning of a new life.

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ANNOUNCEMENT

We regret that owing to pressure on space, our serial story—"Kapalakundala"—could not be continued in this issue.

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My dear chiranjeevis . . .

AS announced earlier I am now setting you the questions for the RANDOM SCENT COMPETITIONS No. 1. The answers should be written in FOOLSCAP SIZE WHITE PAPER AND ON ONE SIDE OF IT ONLY. AT THE TOP OF THE SHEET WRITE CLEARLY YOUR NAME AND AGE AND ADDRESS IN BLOCK LETTERS. Attach one of the coupons found here and you may give the other four to four friends of yours who are also welcome to answer the questions.

The subject matter for the competition is KUMARASAMBHAVAM CANTO V. The last date for the receipt of answers is NOVEMBER 30, 1970. There is still a lot of time and I want as many of you to answer these as possible.

Yours affectionately
MAMA

RANDOM SCENT COMPETITIONS—No. 1.

Sponsors: MATA LACHHMI CO. Manufacturers of RANDOM SCENTS, Fountain Chambers, Nanabhai Lane, Bombay-1.

First Prize: Rs. 50/-; **Second Prize:** Rs. 30/-; **Third Prize:** Rs. 20/- in the form of selected books published by Bharatiya Vidya Bhavan and Fifty **Consolation Prizes** (of Random Scent Bottles).

QUESTION TO BE ANSWERED

You have read the *Kumarasambhavam* Canto V. In it Kalidasa has given an account of the **tapas** undertaken by Parvati in detail. Such an account has been done by using many kinds of words. There are words that are names of persons, things, qualities, of mental states and so on.

Classify the words used by Kalidasa into the following groups and write against each word its meaning also.

1. Words relating to the plant kingdom. 2. Words relating to the animal kingdom. 3. Words describing dress and ornaments. 4. Words relating to the states of mind, feelings and emotions. 5. Words relating to 'tapas'. 6. Names of persons. 7. Words that describe the nature of God. 8. Words describing the parts of the human body. 9. Geographical words —land, sea, sky, seasons, etc. 10. Words relating to any other group not included above.

B. J.	B. J.	B. J.	B. J.	B. J.

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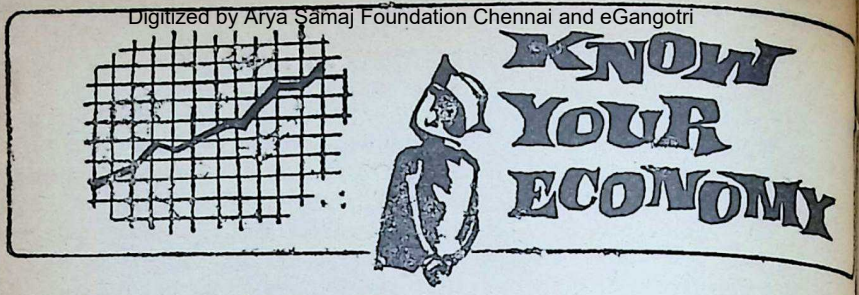

The Unemployment Problem

PROF. C. T. YEOLEKAR

Ruparel College, Bombay

THE problem of unemployment has become very serious in our country. Unemployment may be of various types. It may be open industrial unemployment, disguised unemployment or seasonal unemployment.

Open industrial unemployment:—People are idle for lack of jobs, though they are prepared to work at the existing rate of wages. There is considerable unemployment of this type in our country. It is increasing, because industries are not expanding at a rate sufficient to absorb the increasing labour force.

Disguised unemployment:—A large number of people in our country are engaged in agriculture. In the rural areas all the working members of a family work on their family farm. Very often the number of people engaged on a farm is larger than what is actually needed. Hence there are some surplus people working on the farm. Even if these surplus people are removed from the farm, the total output of the farm will not be reduced. Such people are said to be in disguised unemployment. Since there are no employment opportunities for these people in the non-agricultural sector, they have to work on their farms only.

Seasonal Unemployment:—In the rural areas a large number of people engaged in agriculture raise only one crop and have to remain idle during a part of the year. This type of unemployment is seasonal unemployment. These people cannot raise another crop for lack of irrigation facilities. Workers in the sugar industry also remain unemployed during a part of the year, as the sugar industry remains closed for some months for lack of sugar cane.

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Unemployment in our country has been increasing due to various reasons. The main reason of unemployment is that industries in our country are expanding at a slow rate. They have not been able to provide jobs to the increasing labour force. The labour force is increasing rapidly as a result of the increase in population. For lack of employment opportunities in the industrial sector, people in the rural areas work on their land only. Hence the problem of disguised unemployment is becoming serious day by day.

It is difficult to know the magnitude of unemployment at the beginning of the First Plan, as no statistical data are available. New employment opportunities created by the First Plan, the Second Plan and the Third Plan were 4.5 million, 6.5 million and 14.5 million respectively. But since labour force has been increasing rapidly, the magnitude of unemployment at the end of the First Plan, the Second Plan and the Third Plan was 5.3 million, 9 million and 11.5 million respectively. Since unemployment at the end of the Third Plan was 11.5 million and the labour force during the next five years (1966 to 1971) was expected to increase by 23 million, the problem of unemployment has become very serious by now.

The Government of India has adopted various measures to increase employment opportunities. The expansion of the industrial sector creates new jobs, but that alone is not sufficient. Hence emphasis has been laid also on the encouragement to small and cottage industries which are rather labour intensive.

Modern small-scale industries have also been encouraged. The expansion of large-scale industries is creating great scope for feeder industries like forge shops, manufacture of machinery parts, etc. Servicing industries like repair shops for automobiles and other machinery are also creating jobs for educated unemployed.

The Third Plan laid stress on the rural works programme i.e. programmes for the development of agriculture, irrigation, village industries, roads, etc. Such a programme reduces disguised unemployment.

All these measures have proved to be too inadequate to provide the desired employment opportunities. What is needed is the acceleration of the rate of expansion of industries including small-scale and cottage industries. Since industries alone cannot provide jobs on the scale desired, improvement and intensification of agricultural operations and revitalisation of the rural economy are equally important.

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...Without Comment

PRESIDENT NASSER was a devout Muslim who said his prayers and had faith in them. But he was opposed to the mixing of religion with politics.

—*Nawab Ali Yavar Jung,* Governor of Maharashtra.

TO save India from a 'Government by the uneducated' in course of time, a minimum qualification should be set for candidates to legislatures, and enough room provided in the legislatures for people with expert knowledge in certain fields in the task of law-making.

—*M. Hidayatullah,* Chief Justice of India.

THE people of India are awake today. They want work instead of slogans.

—*G. L. Nanda,* Union Minister of Railways.

WAR was too serious a thing to be left only to the Generals, said a former Premier of France. Likewise, politics also is too serious a thing to be left only to the politicians.

—*G. L. Mehta,* Chairman, Industrial Credit and Investment Corporation of India.

SINGAPORE does not have any slums, as a Government Corporation fills up marshy lands and builds low-cost tenements at a fast pace.

—*S. M. Dahanukar,* President, All-India Manufacturers' Organisation.

SOMETHING has been lacking in the functioning of the nationalised banks.

—*Dr. D. R. Gadgil,* Deputy Chairman, Planning Commission.

THE Dutt Committee Report on industrial licensing is a gutter Inspector's report. —*Manubhai Shah,* former Union Minister of Commerce.

THE conduct of our leaders and politicians within the country has brought India to a state when she is ignored abroad, and even being compared to some corrupt Latin American countries and equally despised and contemptuously dismissed. —*Frank Moraes,* Editor-in-Chief Indian Express.

JUST as Czarist Russia was tempered by the fear of assassinations, Indian democracy is tempered by fear of elections.

—*V. K. Krishna Menon,* M.P.

IF there is anything I want to do before I die, it is to go to China. If I don't, I want my children to.

—*Richard Nixon,* President, United States of America.

SIXTY-SEVEN per cent of the total number of Vedic pundits in the country are in Maharashtra.

—*M. D. Chaudhari,* Minister of Education, Maharashtra.

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Bharatiya Vidya Bhavan

KERALA KENDRA

Inauguration
September 9, 1970

Sri G. S. Pathak, Vice-President of India, being ceremoniously welcomed with lighted lamps. To his right is Justice Sri T. S. Krishnamooarthy Iyer, Chairman, Kerala Kendra, and to his left Sri R. Vasudevan Pillai, Hon. Secretary.

Kerala Kendra is Born

BY the grace of the Lord, Bhavan's Kerala Kendra which, of course, was long overdue, was inaugurated by Sri G. S. Pathak, Vice-President of India, on September 9, 1970, at Ernakulam. A land that is the birthplace of Adi Sankaracharya who reclaimed deluded countrymen to the great traditions of Indian culture, a land that has been blessed by the emergence of great Bhaktas and

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saints, naturally has every claim to have a branch of the Bharatiya Vidya Bhavan, which is wedded to the propagation of Bharatiya Vidya.

That the people welcomed such an inauguration is clear from the reporting regarding the classes of persons that attended and graced the function. The *Matrubhumi*, the leading Malayalam Daily, describing the class of persons present says in its mellifluous Sanskritised Malayalam using the following words, intelligible to everyone in India as they form the common stock of words used all over India: *Kalakaras, Kavis, Nyayadhipas, Niyamajnas, Sahityakaaras, Sahridayas, Shastrajnas, Vaidikas, Vedajnas, Vanita pravartakas.*

Sri G. S. Pathak, Vice-President of India, the Chief Guest, first paid a visit to the Kendra in Chittor Road, Ernakulam, for a preview of the Exhibition of Bhavan's Books and Art to begin on the 10th September. He had then Tea with the members of the Committee of the Kendra and proceeded.

A land that is known for its great love of art and music had fittingly decorated the T. D. M. Hall in Ernakulam where the inauguration took place.

Uparashtrapati Sri G. S. Pathak welcomed in Traditional Kerala style with Panchavadyam and Deepam

Uparashtrapati, Sri G. S. Pathak, was received in the traditional Kerala manner by a pyrotechnic display in the beginning, followed by Panchavadyam music and was conducted amidst two rows of ladies bearing the Deepam.

Prayer and Vedic Invocation

The Inauguration began with the Bhavan's Prayer.

Then followed the traditional Vedic Invocation, chanted true to Vedic tradition of accent and intonation by Sri R. V. Sreenivasa Iyer. These initial auspicious acts created the atmosphere so necessary for the inauguration of a Kendra which has to bear the burden of spreading the message of Bharatiya Vidya in a land where other forces with an equal force are contending to sway the minds of people.

Welcome Address

With the prayer and the Vedic Invocation done, Justice Sri V. Balakrishna Eradi, Vice-Chairman of the Kerala Kendra, welcoming the honoured guest of the day, Sri G.S. Pathak, Vice-President of India, said "that the occasion was a momentous one not only for this city of Cochin but for the whole of Kerala marking as it does the commission of a power house here linked to the grid of the main power station in Bombay which has been supplying the whole country with much needed ethical light and spiritual energy."

"There was a time not in the very distant past when this part of India was really and truly a Bharatiya Vidya Bhavan—a store house of Indian culture and learning. It used to be the treasure-house of Sanskrit literature and of spiritual classics in Latin, Arabic and Hebrew and scholars and aspirants from various parts of the country, and even abroad, used to come here in search of enlightenment. An advanced study of Sanskrit was

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then regarded as an indispensable ingredient of basic education and great attention used to be bestowed on the development of fine arts like music, sculpture and painting. The atmosphere was surcharged with spirituality and literary and cultural talent and there is little wonder that it provided a most congenial environment for the greatest thinker and philosopher, Sree Sankaracharya, the famous devotional poet Narayana Bhattathiri, the renowned composer of Karnatic music Swathi Thirunal Maharaja and the talented painter of international fame Raja Ravi Varma. Unfortunately, however, owing to various reasons the same high standards have not been maintained during the past few decades and by progressive neglect we have reached a stage where our rich cultural traditions are in immediate danger of complete extermination. It is at such a critical juncture that, providentially as it were, this great Institution, namely the Bharatiya Vidya Bhavan, has decided to extend its activities to this State by opening a Kendra here. It is our good fortune that the inauguration of the Kendra is to be performed by our most revered Uparashtrapathi. All of us know that besides being one of the most eminent jurists, Dr. Pathak is a great scholar and thinker and has been taking an abiding interest in matters concerning the educational and spiritual advancement of the people of this country. It therefore augurs very well indeed for this Kendra that such an august personality has so kindly consented to inaugurate it. On behalf of the Bharatiya Vidya Bhavan and its Kerala Kendra and on behalf of all the citizens of this State I extend to you, Sir, a most grateful and sincere welcome. It is also my privilege to accord a warm welcome to our President of this evening, Dr. R.R. Diwakar, and to the other distinguished guests from other Kendras, namely Sri Jaisukhlal Hathi, Sri T.P. Meenakshisundaran, Sri K.P. S. Menon, Sri P. Venkateswara Rao, Sri T. V. Viswanatha Aiyar and Sri M. P. L. Sastry. And finally may I say hearty welcome to every one of the ladies and gentlemen and couple it with a request that you should extend your wholehearted support to the activities of this Kendra and take the fullest benefits of the facilities offered by it.

Kulapati Munshi's Message and Benediction

After the Welcome Address the Message and Benediction (full text appears on page 17 *ante*) from Kulapati Dr. K. M. Munshi was read by Sri S. Ramakrishnan, Executive Secretary of the Central Bhavan as Kulapatiji could not be present in person owing to his present physical condition. He spoke of the work of the Bhavan, of its ideals and aspirations and of the work that is ahead for the Kerala Branch of the Bhavan. In particular he emphasised how the Kerala Branch would be a fitting branch for the propagation of its ideas. He struck a more personal note when he spoke of his discovery that he could understand most of what was said in Malayalam when he visited Kerala on earlier occasions. He hoped that the Kerala Branch

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would flourish bringing solace and peace to the Keralites.

The Chief Guests were garlanded amidst deafening applause.

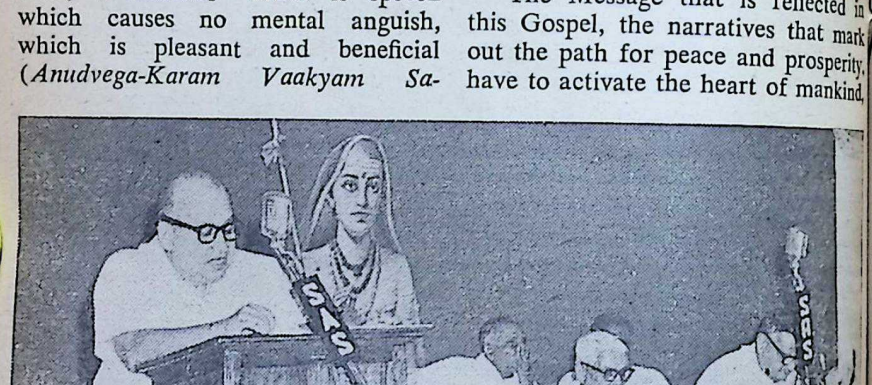
Reading of Messages

Then followed the reading of the Messages sent by eminent personalities who for various reasons could not be present for the function. The first of the Messages to be read was by Sri Satya Sai Baba who had said in his message:

"There is no higher right than Truth, no deeper wrong than untruth" (*Sathyaannasthi Paro Dharmonaanrthath Paathakamparam*) ; "Ahimsa is the highest moral law" (*Ahimsa Paramo Dharmah*): Thus declares Sruti. The *Gita* elaborates the concept further; it declares "Truth is speech which causes no mental anguish, which is pleasant and beneficial (*Anudvega-Karam Vaakyam Sathyam Priyahitham cha yath*)". Truth is speech that promotes the welfare of all beings (*Sarvabhutha hitham satyam*).

"Inspiring and sanctifying axioms like these shine as stellar luminaries in the firmament of Sanathana Dharma. Sathyam and Ahimsa are the supra-natural eyes on the countenance of God. Sathyam is the urge directing each element in the execution of its function. This mystery is clarified in the Vedas through valid proofs, which form the gems of Bharatiya culture and tradition. Itihasas and Puranas have merged from Vedic texts in order to expound them. Bharatiya Vidya is the sum and substance of this precious heritage of thought and practice.

"The Message that is reflected in this Gospel, the narratives that mark out the path for peace and prosperity, have to activate the heart of mankind,



Sri M. K. K. Nayar, Vice-Chairman, giving a report on the Kerala Kendra.

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through clear and constant presentation.

"May the Bharatiya Vidya Bhavan take root in every village, town and city and charge the ethical, moral and spiritual atmosphere with this Message! "Let all the worlds be filled with happiness" (*Lokassamasthassukhinobhavanthu*)! May this Blessing that rang through the centuries of Bharatiya culture ring again, firm and fresh, from every Bharatiya! May the splendour of *Sathyam* and *Ahimsa* dispel the darkness enveloping the Earth and shed the light of peace and prosperity on all!""

Others to send their Blessings were Kanchi Sankaracharya, Sringeri Jagadguru, Sri Dharma Veera, Governor of Mysore, Dr. Chalapathi Rao, Sri Nada Gowda, Development Minister, Sri Subramaniam of Higginbothams, and Lakshminarasimhan, Secretary of the Madurai Kendra.

Report on Kerala Kendra

Sri M.K.K. Nayar then acquainted the audience with the Kerala Kendra and its coming into existence in his speech.

After a brief historical retrospect in which Sri Nayar traced the political, economic and cultural evolution of Kerala, he said:

On the spiritual side, however, there was decay. The social pattern moulded to suit the sensual enjoyment of a privileged few, led the way to this decay. When the ninth century dawned on Kerala, the society was in its most decadent shape. A new and dynamic religious faith had already started in Arabia. Its followers were aggressively spreading it everywhere. The new faith attracted many in Kerala. Even ruling chieftains were drawn to it. Everyone was looking forward to deliverance from the state of decay into which society had fallen.

It was at this time that in the quiet village of Kaladi on the banks of the perennial Periyar a new Star was born. Sankara, known to us all as Adi Sankara and Sankaracharya, rose like a meteor and dazzled the whole country by his unparalleled intellectual eminence. Kerala society could not tolerate its great son. Obsessed by complexes dominant in a decadent age, it ostracised the great Sankara. That however did not stop him. He took the whole of Bharatavarsha in his stride and in a very short spell of intellectual dazzle, annihilated all opposition. Advaita philosophy, his unique contribution to the world, opened the gates of Haindava Darshan. His *Saundarya Lahari* gave a sense of precision to thought and vision.

In the midst of life there was death, and Sankara was taken away when he was only thirtytwo. He could not live long enough to build the necessary superstructure of a spiritual edifice over the intellectual basement of his Advaita. Sankara's mighty influence made a remarkable impact on the Bharata scene. But it did not make any serious dent in the Kerala society which remained casual and supercilious as ever. Not only that. As the years rolled by we took delight in carving out the society into smaller and smaller pieces, rigid, watertight and isolationist. The dominant factor became caste and within it any number of sub-castes. Caste was not confined to the Hindus alone. Caste dominated the Christian and Muslim groups as well. Caste determined everything from birth to death. Caste dictated customs and conventions. Caste dominated every walk of life. Even God was owned by caste. A society thus divided easily fell a prey to foreign invasions. It had no will to fight for a country. Battles were being fought only by caste to maintain caste. Caste had stamped the large majority of people sub-human. They had no right to acquire or impart knowledge. Where knowledge was at a discount, the so-

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ciety must fall to pieces. That was what happened in Kerala.

One half of Kerala, having lost its roots took easily to the foreign influences at work. An era of solar topees, black tie and clerical rhetoric dominated it. The other half was merrily living with petty palace intrigues around naive princes and ingratiating administrators. All sense of values was lost. Society had lost its firm moorings of the rare and magnificent culture that was their own. In its place they had picked up nothing but caste and a so-called western style which was neither western nor stylish. We became poor imitators.

The only saving feature of this long period of degradation and decay was the determined women of our society. They continued to maintain their *Thulasitharas;* they never failed to light the *Sandhya Deepam;* they were merciless on the children who did not do their prayers at dusk and dawn.

It was towards the turn of the last century that Kerala was again blessed with the emergence of two great Savants—Chattampi Swamigal and Sri Narayana Guru. They grew up in a society which Swami Vivekananda had very rightly described as a lunatic asylum of caste. The divine spark within them caused them to revolt against the society. They waged war against caste. Their own lives were examples of simplicity, integrity and directness. They defied everything that was then considered sacrosanct. They saw all human beings alike. They brought down to earth the highbrow philosophies and served them to the common man. Sri Narayana Guru forcefully brought home to the people the basic concept of Indian culture—a concept that had been mauled, mutilated and put out of shape, by privileged classes and vested interests over the centuries—the concept of One Caste, One Religion, One God. This basic concept of creation, preservation and cosmic destruction, the basic theme behind the concept of the Hindu Trinity, thus got restated and re-emphasised. The path towards the re-establishment of a glorious society was thus laid. It was an arduous path, but a path that led to truth and realisation.

People still did not see this path clearly. Traditions died hard. Habits stuck. With all the will in the world people found it difficult to follow the glorious though arduous path. In the midst of that darkness however a silver lining rose to a magnificent view. It came in the form of the Message of Lord Ayyappa, the presiding deity of the mountain-shrine of Sabarimala. It was a message that contained the truth of the teachings of Sankara, Chattampi Swamigal and Sri Narayana Guru.

Ayyappa's devotees saw and called everything Ayyappa, be it a stone, a tree, a river, a flower or a fellow devotee. It was the simplest demonstration of Sankara's philosophy.

Ayyappa's devotees did the *Pooja* themselves—any devotee could do it—no one was restrained. It was the realisation of Chattampi Swamy's teachings.

Ayyappa's devotees were all equal. There was no caste, none high or low. That was Sri Narayana Guru in evidence.

Ayyappa's message attracted millions, young and old alike. Nearly four million devotees, irrespective of religion visit the shrine every year. They go through the rigours for weeks. They climb the mountain. They rub shoulders with each other, eat together, sleep together and pray together—in the freedom of Brahmam that is Ayyappa. Yet no sooner than they return they are back to what they were. The society grabs them on their return and does the quick brainwashing! Yet this silver lining is the one that gives us hope. What is true for a week or for a month can be true for longer periods. Then why is it we are not succeeding in extending the effect of Ayyappa's message on a permanent basis?

The cause lies in our own society. When freedom came to us, we did not seem to be culturally prepared for it. Freedom seemed to have meant licence. At least that is what we have seen around us in Kerala. In our society we see today:

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Students who are not prepared to study;
Teachers who have no mind to teach;
Workers who do not work;
Public servants who are unwilling to serve;
Managers who ignore human values;
Engineers who do not use their hands;
Doctors who pick the pockets of corpses;
Politicians who put self above state;
Mothers who have no time for their children;
Priests who trade in temple jewels and idols.

A good cross-section of these don the *mala*, wear blue cloth, grow beards and take the rigours of the journey to pray before Ayyappa, all the time most anxious to get back home to their original pursuits!

This instability in our society, this decadence could be nothing but the result of our cultural disintegration. We have lost our moorings. We need fresh moorings.

The Kerala Kendra of the Bharatiya Vidya Bhavan is therefore a modest attempt to prepare a corner—a pillar that can provide a mooring for one who wants it; a mooring that would enable one to be anchored on a firm cultural base, in an ocean of values, wafted in a breeze, at once gentle and tranquil.

The Kendra is open alike to the erudite scholar, the sneering *Yuktivadi*, the seeking student, the restless hippy and the wandering drop-out. It does not promise miracles. It does not offer quick results. It will help open the window into a new horizon replete with the glorious colours of our traditions and culture, brilliant with the dazzling silver rays of a hopeful future—a future of values, sensitivity, human endeavour and human kindness.

Request to Uparashtrapati by Justice T. S. Krishnamoorthy Iyer to Inaugurate the Kerala Kendra

Justice Sri T. S. Krishna Moorthy Iyer, Chairman of the Kerala Kendra, in his address requesting the Vice-President to inaugurate the Bhavan's Kerala Kendra said:

We owe a deep debt of gratitude to the Bharatiya Vidya Bhavan, for restoring to us an awareness of the three-fold aspect of Indian Culture—faith, self-discipline and dedication—by its sustained and tireless work, under the admirable and inspiring leadership of Kulapati Munshiji who combines in himself the qualities of a great thinker and scholar of great literary eminence, an outstanding constitutional lawyer and an administrator of the highest order and calibre. Inaugurating the Bhavan in the year 1938 Dr. K. M. Munshi said:

"For many years it has been the dream of Sahitya Sansad to crystallize its work by creating a centre in which the ancient learning and modern intellectual aspirations of the land could combine to create a new literature, a new history and a new culture. The Bhavan will be a new association, which will organise active centres where ancient Aryan learning can be studied and where modern Indian Culture will be provided with a historical background".

Today it has grown into an all India movement. The Bharatiya Vidya Bhavan has been greatly responsible in fostering and maintaining a discerning appreciation and love, for all aspects of the Indian culture and heritage in modern India. The cultural and spiritual heritage of India is vast and rich. There is nothing sectarian or regional about it. The people of Bharat hailing from Kashmir to Kanyakumari, though belonging to different religions, following different habits in food and dress and way of life and speaking different languages, have been following an identical code of spiritual discipline. This is mainly due to the common cultural bond binding them. In the course of the last 30 years the Bharatiya Vidya Bhavan has made tremendous progress to recapture the fundamental values of Bharatiya Vidya and culture regardless of all communal, regional and political barriers.

To quote the appreciative words of

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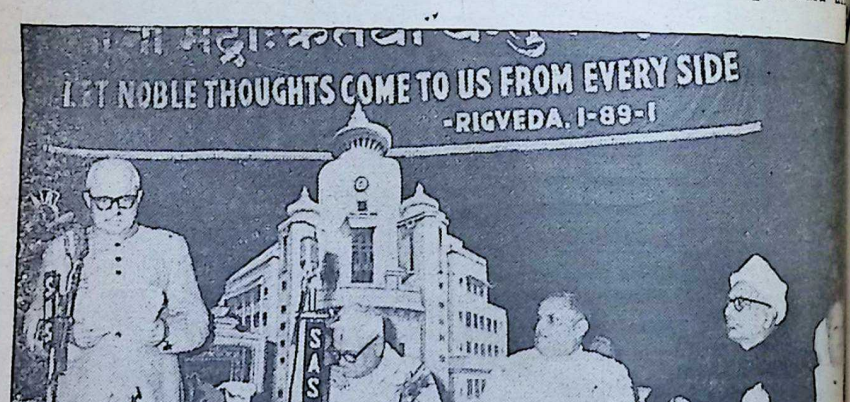
that eminent educationist late Dr. Zakir Hussain "the Bhavan is not an institution but a movement seeking to reintegrate Indian Culture, by the application of the modern critical apparatus to its ancient heritage, combining the anxiety to preserve the heritage that is useful with the courage to replace it with more effective expressions of the Indian spirit in consonance with its present circumstance."

In spite of the great scientific inventions to conquer nature people suffer from a type of neurosis due to cultural disintegration. The aim of culture is to raise man up to a status to which he has not reached by leading him to wisdom accompanied by scientific truth. To quote Somerset Maugham "culture is not just an ornament. It is an expression of a nation's character and at the same time it is a powerful instrument to mould character." The end of the culture is right living. It is necessary that every Indian should be made to realise the value and importance of the Indian culture and heritage. It is therefore a matter of great gratifica that the Bhavan has embarked up the task of building up a cadre young men and women equipped the requisite knowledge and backgro of our motherland both modern ancient so that they will become ri citizens of Bharat.

The establishment of a Kendra the Bharatiya Vidya Bhavan in Ker was long overdue. Kerala has its proud and hoary traditions in cultu arts and education. Sankaracharya, great Advaita philosopher, was born Kalady which in his time belonged Cochin. His contribution to religi has been signal and vitalising. His co mentaries on the *Upanishads*, *Veda sutras* and the *Bhagavad Gita* are known throughout the world. Sree Na yana Guru also belongs to Kerala his services to religion have been un que. Kerala's contribution in the fi of Sanskrit which is given due pro nence in the activities of the Bhav has been very great. The Sanskrit Co leges at Trivandrum, Tripunittura an



Sri G. S. Pathak, Vice-President of India, delivering the inaugural address. L to R: Dr. R. R. Diwakar, Sri Jaisukhlal Hathi, Sri T. V. Viswanatha Aiyar and Sri M. K. K. Nayar.

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Puttambi established several years ago will show that the love for higher studies in Sanskrit was and is still very strong in Kerala. The Oriental Manuscripts Library established long ago in the princely State of Travancore, the Malayalam Improvement Committee in Cochin and the Committees to publish Sanskrit and Malayalam works in Travancore have done great service in the maintenance of our ancient culture and the development of Sanskrit and Malayalam Literatures. I shall not attempt to be exhaustive in mentioning the authors from Kerala whose contribution to the classics of Sanskrit literature stands unrivalled. Meppathur Narayana Bhattathiri, the author of *Narayaneeyam* depicting the life and teachings of Sri Krishna and who is a poet, grammarian and scholar of unquestioned ability belongs to Kerala. I shall only mention the names of a few more namely Kerala Varma, the late Valiakoil Thampuran of Travancore, his pupil and nephew A. R. Raja Raja Varma and Kochunni Thampuran of Kodungallur. Ability has not been wanting in Malayalam literature. The Malayalam Poets Vallathol, Ulloor, Kumaran Asan, Kunjan Nambiar, Ezhuthassan and recently G. Sankara Kurup who is one of the Vice-Chairmen of this Kendra have by their writings shaped well and effectively the thoughts of our people. The well known artist Ravi Varma is a Keralite. I have no doubt that the Kendra to be established in the state will be an asset to the parent body in creating a healthy impact on the country's life, literature and culture. I have therefore, great pleasure in requesting Sri G. S. Pathak to inaugurate the new Kendra.

Upashtapati's Inaugural Address

Vice-President Sri G.S.Pathak then rose to address the assembly. Having associated himself with the Bhavan in many of its activities, he spoke in a strain that was familiar and reminiscent of his pleasant associations and his great attachment for the ideas of the Bhavan.

Inaugurating the Kerala Kendra of the Bharatiya Vidya Bhavan, the Vice-President, Dr. G.S. Pathak said:

I deem it an honour to be invited to inaugurate the Kerala Kendra of Bharatiya Vidya Bhavan here today. I am grateful to the Hon'ble Justice T. S. Krishnamoorthy Iyer, Chairman of the Kendra, and members of the Kerala Kendra Committee for this opportunity to visit the beautiful State of Kerala and to participate in the opening of yet another centre of a great national institution.

As you are all aware, it was in the year 1938 that the Bharatiya Vidya Bhavan was founded, in Bombay, as a centre for fostering and promoting the fundamental values of our great cultural heritage. Dr. K. M. Munshi, its founder and Kulapati, always looked upon the Bhavan as a mission and has been exerting himself incessantly for the expansion of the institution to cover all regions of this vast country and even some outside. It has grown from strength to strength over the last three decades and more and has flowered into one of our most cherished institutions in the country. In the Bhavan, Dr. Munshi has created a veritable treasure-house of culture and knowledge for the nation. I take this opportunity of wishing that he may be blessed with long life and health to continue his noble efforts which to him are indeed a labour of love. I am sure all of you join me in this wish.

We may gather some idea of the magnitude and variety of work done by the Bhavan from the fact that no fewer than 36 institutions and departments are functioning under its auspices today covering many and diverse spheres of knowledge including scriptures, the classics and humanities, science and technology, foreign languages and mass media and the arts of music, dance and drama. According to recent figures the number of those studying full time in the various educational institutions of

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the Bhavan is about 10,000; the number appearing for Gita and Sanskrit examinations every year is more than 60,000; and the number of candidates who have so far passed in these examinations is nearly 5,00,000. The Bhavan's library at Bombay is not only very vast but also one of the best in the country, while its Book University and other publications have an enthusiastic and steadily expanding public. I give these figures so as to place in the proper perspective the great institution of which this Centre is now an integral part. It is for this Kendra operating from Ernakulam to spread the message of the Bhavan among the people of Kerala and to play its part in the great task of re-vitalising our national life by fostering, re-integrating and propagating all aspects of our precious cultural heritage and making a valuable contribution to the current cultural renaissance.

Professor Richard Mckeon says: "Culture may be described in terms of historically derived patterns and socially valued habits." It is the "total accumulation of material objects, ideas, symbols, beliefs, sentiments, values and social forms" which are transmitted from generation to generation in a society. Culture is the very soul of a nation and finds expression in the literature, art, religion and philosophy of a people as well as in their customs and rituals, attitudes, ideals and way of life. The unique quality of the ancient culture of which we Indians are the inheritors today lies in its strength and vitality. The Bharatiya culture is literally thousands of years old and yet it is valid in our lives at the present day. It is a culture whose continuity has not been broken despite the vicissitudes of time. It is well-known that our culture is rooted in spirituality and the secret of its vitality lies in its dedication to the eternal values of religion and philosophy. As Prof. J. B. Pratt says, "the Vedic way... the way of constant spiritual re-interpretation,... leads to life—life which is self-perpetuating, self-renewing, and which for the individual and for the world may be, be accord the revolution of an inte-

eternal." It has been rightly observed that the whole of our culture has been growing, changing and developing in accordance with the needs of time and circumstance, without losing its essential and imperishable spirit. This is true not only of our philosophy and religion but also of our arts and way of life. Assimilation, adjustment, tolerance and catholicity have, throughout the ages, characterised our culture. Our ancient seers recognised and declared the essential unity of all creeds and faiths. For instance, Yoga Vasishta says, "all the diverse doctrines and paths originating at different times and in different countries however lead ultimately to the same Supreme Truth... It is ignorance of the Absolute Truth and misunderstanding of the different doctrines that caused their followers to quarrel in bitter animosity with one another." It is one of the declared objectives of the Bharatiya Vidya Bhavan to capture afresh for our generation those fundamental values which have inspired and vitalised our culture. The re-integration of Bharatiya Vidya to suit modern conditions and to restore to our life an awareness of Dharma and a striving towards truth, love and beauty (satyam, sivam, sundaram) are the laudable objects which are sought to be achieved through this institution.

In the context of the difficult conditions prevailing in our country and outside today, the endeavours of the Bharatiya Vidya Bhavan should be deemed to be not only valuable but very timely. It cannot be denied that we are passing through a moral crisis. Intolerance and violence, denigration of traditional values, and unbridled license at some places and indiscipline at many levels are in evidence. It is often forgotten that indiscipline is the very negation of democratic life and tends to retard, if not arrest, human progress. An effective antidote to the prevailing malaise would appear to be a vigorous and wide-spread counter-activity by institutions like the Bharatiya Vidya Bhavan. The needs of the hour are many but of them the most urgent is, it will

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ated society in our country. Such a ciety based on unity, tolerance, peace, scipline and a sense of human brother- od will doubtless emerge in the full- ess of time through the endeavours of stitutions like the Bharatiya Vidya Bhavan which are dedicated to the dis- semination of Bharatiya Culture.

It is very gratifying to know that the Bhavan's Kerala Kendra has been en- visaged mainly as a cultural and educa- tional centre with classes in Sanskrit, Gita and the Upanishads. There can be no happier combination of subjects for acquiring true culture. Sanskrit is the parent of many languages, the language of our sacred scriptures, of scholarship and learning. It is a language which has survived and functioned for thousands of years and possesses qualities of sur- passing value. As regards the *Bhagavad* Gita, all of us are familiar with its special place among our sacred books. Gandhiji described it as a constant friend on life's way. The *Upanishads* are the very essence of Vedic wisdom and form the basis of Hindu thought and spirituality. Schopenhauer declared that in the whole world there is no study so beneficial and so elevating as that of the Upanishads. He said, "It has been the solace of my life and it will be the solace of my death." It is, there- fore, most natural that these three sub- jects should be taught and studied in the pursuit of a knowledge of all that Bha- ratiya culture stands for. There is a particular aptness about these studies in the Kerala Kendra. This is the region where the great Sankara was born. It is from here that he set forth on his great country-wide mission of spiritual integration of the people. It is an in- teresting reflection that in his brief ter- restrial existence—he departed at the age of 32—he demonstrated the cultural unity of India, in as much as he could in all its parts preach his doctrine in Sanskrit language, understand and be understood by all those with whom he came into contact. Kerala is a place where the tradition of Sankara is a living reality, and sanskrit scholarship is promoted and honoured. The future of the Kerala Kendra in the fulfilment of the Bhavan's mission is very bright indeed. The establishment of a Kendra in Kerala is also apt from the point of view of national integration for which the Bhavan stands and strives. The har- mony in which Hindus, Christians and Moslems live in this State, and the feel- ings of brotherhood that exist among them possess an inspirational value.

It speaks for the far-sightedness and modern outlook of the Bharatiya Vidya Bhavan that provision has been made at the Kerala Kendra for the study not only of literature, philosophy and reli- gion, but also of marketing and adver- tising, public relations and printing on the lines adopted in the Rajendraprasad College of Mass Communications. This is a very wise and practical decision in view of the growing industrial and com- mercial importance of Cochin. It is only natural that the educational programme in this Kendra should keep in view the special requirements of this developing urban centre.

I understand that a symposium on *Education to suit today's India* is be- ing organised here and that a week- long exhibition of books and paintings will also be held. I also understand that fourteen new publications of the Bha- van are also being released in connec- tion with the inauguration of the Kerala Kendra. I congratulate the Chairman and Members of the Kendra Commit- tee on the impressive programme they have organised on this occasion.

Once again I thank you all for this opportunity to visit this beautiful State and to participate in this significant event. I have now much pleasure in inaugurating the Kerala Kendra of the Bharatiya Vidya Bhavan.

Presidential Address by Dr. R. R. Diwakar

In his Presidential speech, Dr. R. R. Diwakar observed:

After the Kulapati's message which has summarised the achievements of the Bhavan, and the brilliant tributes paid to the Bhavan by Shri G. S. Pathak, the Vice-President of India, I have very little to add. Kerala Kendra is

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Bhavan's fifteenth centre in India. Kerala welcomed and gave shelter in the past to religions foreign to India, and today all those foreign religions are flourishing here. Similarly Kerala was the State where a government was formed by a party which owed allegiance to a foreign political ideology. That ideology is still flourishing along with others. In spite of the ferment of the coming general election which is due after a week, the response Ernakulam has given to this effort of the Bhavan is indeed very encouraging. The organising genius of Shri Nayar and his colleagues has borne fruit in the form of this Kerala Kendra and it is a good augury for the future.

There is something inherently broad, catholic and comprehensive in what is called Sanatana Dharma. In fact, it is called also Manava Dharma or Humanism. Bharatiya Vidya Bhavan seeks to emphasise those moral and spiritual values which have integrated India and kept up the continuity of Indian culture in the midst of political vicissitudes and upheavals. Instead of being overwhelmed by the onslaught of the western type of materialistic and sensate values, India needs the values and the vigour which has been able to maintain the continuity, vitality and creativity of this culture. Certainly living through five thousand years, India in very recent times has been able to give the world the Sage and Seer of Pondicherry who had the vision of a new humanity and who initiated the Integral yoga through his great adventure in consciousness; she has been able to give us another giant, Gandhi, the satyagrahi, whose centenary was celebrated throughout the world last year.

Indian culture aims at controlling and humanising the beast in man so that humanity can take the next step in evolution and step into the era of happiness and harmony by revealing and expressing the divinity in man. This can be done only by shedding the lust for power, for exploitation, for dominance over others for selfish ends. Lust for power, especially political power, is at the root of all the evils nations are today suffering from. India ought to be able to tame the lust for power others by developing the strength to r sist all evil and injustice in India well as outside by what Shri Aurobi called Brahma Tejas—by Vidya, Tapas, by adherence to truth and de loping love for humanity.

While India should not lag beh any one else in science and technolo she should not be swept off her f and struggle for breath in the stif atmosphere of ceaseless and restless r for pleasures at the cost of inner pe and higher happiness that comes fro seeking the good of others.

India must shed her inferiority co plex which was induced by foreigne for their own purpose. It is still har ing over us and our blind imitation many of the western ways of living a proof of it. We must study the sourc of moral strength of the great Indi Society which has been adaptive, as milative, instead of being aggressive a accumulative and convertive.

The Kerala Kendra is bound to b active very soon since this is a stat where people are more literate, intell gent and active. Bhavan stands for co mon cultural activities which cut acr all political, religious, linguistic, reg nal, sectarian and even national bar riers. Humanism has to be the path the future and Bhavan invites all t join the march towards the comm goal of simplicity with dignity, mor elevation and spiritual enlightenmen so that man may cultivate happine and harmony for all.

After the Presidential remarks fo lowed the felicitation speeches of im portant personages present on th occasion.

Felicitation Speeches

Sri Jaisukhlal Hathi made the fol lowing observations in his felicitatio speech:

On this auspicious occasion of th inauguration of the Kerala Kendra o the Bharatiya Vidya Bhavan, I on be half of myself and on behalf of th

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Kendras of North India, Delhi, Jammu
d Kashmir, Kanpur, Bhopal and
epur, offer my most sincere and
arty felicitations to the Chairman of
e Kerala Kendra, Justice T.S. Krishna-
wmy Iyer and his colleagues and to
e people of Kerala.

Kerala is fortunate in having this
ntre inaugurated by no less a digni-
ry than the Vice-President of India.
e very fact that the Vice-President
f India is inaugurating the Centre and
s blessing it augurs well for the
Kendra. But more than that, the indivi-
dual Sri Pathak, who inaugurates it, is
himself a great scholar of Sanskrit, an
Indian in its true sense, a great friend
and well wisher of the Bhavan and one
who firmly believes in the ideals for
which the Bhavan stands.

The Bhavan always believes in achiev-
ing a synthesis of the past with the
present as necessary basis for building
up of the future greatness of the coun-
try. While it is true that the excessive
preoccupations with the past is a form
of obsession which all right thinking
men should avoid, we all of this coun-
try whose history dates back to many
many years and whose contribution is
impressive, cannot afford to ignore our
splendid heritage.

Dr. K. M. Munshi, the father and
founder of the Bhavan, who was in-
spired with these ideals gave an institu-
tional basis to them by founding the
Bharatiya Vidya Bhavan on November
7, 1938, and the birth of the Bhavan
meant for him a fulfilment of his long
cherished dream.

The Bhavan is now grown into an all
India movement dedicated to revi-
talising the Dharma in its three-fold
forms of Truth, Love and Beauty
(Satyam, Shivam, Sundaram). With the
inauguration of the Kerala Centre, the
Bhavan completes its series of chains of
centres from North to South. In the
past this ancient land of ours was weld-
ed together by our sages and seers by
strengthening the common bonds of
religion and culture and revitalising life
energy which was represented as em-
bodied in the Bhavan's ideals by Sages
and Seers, like Rama, Krishna, Vyasa,
Gautama Buddha, Sankaracharya,
Mahavira and others and in modern
times by Shri Ramakrishna Parama-
hansa, Shri Aurobindo Ghosh, Mahatma
Gandhi and others. The Bhavan's sus-
tained and organised endeavour is to
unite different parts of India and its
people by ties of religion and culture
and to reestablish moral and spiritual
values.

Kerala is the land of the birth of
Shri Adi Shankaracharya who saved
India from the gloom of Godlessness
and preached throughout the country the
true concept of religion in Sanskrit, a
language of which we should all be
proud of, a language which is the
source of our ancient knowledge and
science. The great linguist genius, Sir
William Jones, described Sanskrit as
one "of a wonderful structure, more
perfect than Greek, more copious than
Latin and more exquisite and refined
than others."

Let this Kendra keep the torch of our
religion and culture, of knowledge and
learning, of Bharatiya Vidya burning
and make this country once again as
described by Gods, a place wherein lies
the veritable path to heaven and salva-
tion in the following words:—

गायन्ति देवाः किल गीतकानि
धन्यास्तु ते भारतभूमिभागे
स्वर्गापवर्गास्पद मार्ग भूते
भवन्ति भूयः पुरुषः सुरत्वात् ।।

"More fortunate than we (Gods) are
men born on that land (Bharat Varsh)
wherein lies the veritable path to Heaven
and Salvation".

With these words I wish and pray
that the newest Kendra of the Bhavan
in India, may grow in strength carry-
ing forward the message and mission of
the Bhavan.

Sri K.P.S. Menon in his speech
said:

I have taken part in many functions
connected with the Bharatiya Vidya
Bhavan in many places, such as Bom-
bay, Delhi, Bangalore and Coimbatore.

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I somehow never realised that there was no Kendra of the Bhavan in my own State. This omission has now been removed, thanks to the initiative and enterprise of the distinguished sponsors of the Bhavan.

The Bhavan is essentially an antidote to that airy cosmopolitanism which some of our people are apt to affect. It is good to be cosmopolitan, but it is not good to be cosmopolitan at the expense of being an Indian.

In the Soviet Union cosmopolitanism is a term of reproach, like dogmatism or revisionism. A cosmopolitan person is one without roots. In Soviet eyes, a rootless individual is as comic, as objectionable and, may be, as dangerous as a tree without roots. By all means let the tree spread out its branches to all the winds that blows, but its roots must be in its own soil.

I venture to think that this is lso the attitude of the Bhavan. Our roots must be here, in our own soil—not in Washington or in Moscow or in Peking, but here, in this venerable land of ours, bounded by the mighty Himalayas in the North and the sea on the other three sides and watered by such sacred rivers as the Ganga, the Godavari and the Cauvery. The Bhavan is constantly drawing our attention to our cultural and spiritual roots and helping to strengthen them.

The Bhavan, however, does not glorify our heritage to the exclusion, or the derogation, of the heritage of other peoples. One has only to think of the Bhavan's motto, taken from the *Rig-veda,* "Let noble thoughts come from every side".

There is a special appropriateness and a special irony in the timing of the inauguration of the Bhavan in this hectic week, the week of the elections. In this connection I recall the words of Jawaharlal Nehru, uttered at a meeting in this very town, Ernakulam, a few years ago. "You Malayalees", he said, "are a set of intellectual anarchists". This anarchism is shown in the multiplication of parties and groups and the unusual and sometimes opportunistic alliances between them. As Mrs. Gandhi put it, the whole trouble is that we are a look at problems not from a nat but political point of view. I hop Kerala Kendra of the Bhavan will our attention not merely to our na al heritage, but to our national blems and the need for solving the a national spirit.

Sri T. V. Viswanatha Aiyar, Chairman of the Bhavan's Ma Kendra said:

I bring the fraternal greetings good wishes of a twelve year old sister, the Madras Kendra, to this latest arrival in the Bhavan's famil

It is hardly necessary for me to phasise that the Bhavan is a non cial, non-political, All-India Orga tion started as a comprehensive to integrate India's ancient learning culture with the aspirations and of the country's modern environ in a global background. It owes origin to the genius and vision of K. M. Munshi, who dreamt of an stitution which would help to pres and promote our culture and unify diverse people of our land against background of our national ethos. revered Kulapati's message has ready given you a detailed accoun the impressive progress and the ph menal growth of the Bhavan, sinc birth in 1938.

The Bhavan has made a great im on our lives and grown to be a sy of a national renaissance moveme coordinator of the eternal values India's *Sanatana-Dharma* with changing needs of the present w polity or *Yugadharma.* The very n of the Bhavan is "Let noble tho come to us from every side." No wo the Bhavan has become a great ce ing factor in the unity and integr of our motherland and has helped g ly in the achievement of our Cu Swaraj.

The Academic and Cultural acti of the Madras Kendra, started small way in 1958, now include teaching of Sanskrit, the exposition our religion and philosophical cl training in devotional music, tea

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foreign languages, a Kindergarten school and a Diploma course in journalism. These are all very popular and fill a real want.

Friends, we have had the pleasure of listening to a very comprehensive and scholarly account from Sri M. K. K. Nayar on the new Kerala Kendra. I have known Kerala for over four decades now. In her lovely natural setting and enviable beauty, in her temples, mosques and churches, rivers and back-waters, in the high attainment of her children, in literature, arts and science, and in the simplicity of her life, Kerala holds a pre-eminent place, though it is true, she is hitting the headlines in other directions as well.

All the aims and aspirations of man are comprised in four words—the four great Purusharthas (the aims of and objectives of man in life)—*Dharma*, *Artha*, *Kama* and *Moksha*. The order in which they are placed and their sequence also has great significance. Dharma being placed first as a ruling principle, both artha and kama must be subject to Dharma. There must be no acquisition of wealth, which violates the principles of Dharma; similarly there can be no enjoyment to be desired which is opposed to Dharma. The Gitacharya roundly declares *Dharmaviruddhah Kaamosmi* (I am Kama which is not opposed to Dharma). As Artha enables man to enjoy the comforts and pleasure of life, it is placed before Kama and it is basic and fundamental that Dharma is the legitimate source of both Artha and Kama. But all of them—Dharma, Artha and Kama—are to be pursued and followed with the ultimate goal of Moksha ever present in the mind. Thus to the ordinary run of mankind, barring the great ones (who can jump from the first to the last) all the four Purusharthas are legitimate ideals and objects of life in their order and sequence. Each is assigned its due place and none rejected. Love and service to humanity are the cardinal principles of religious life according to every religion. The great Saints and Seers are known for their overflowing love to humanity and unselfish service to their fellowmen.

The need for harnessing our energies for the preservation of the higher spiritual values of life, which unfortunately are stifled in the daily din and clamour of material existence has become even more urgent now than ever before. Bharatiya Vidya Bhavan has continuously directed its efforts towards this end and today marks one more practical step in that forward direction.

I have little doubt that this latest addition to the Bhavan's Kendras, inaugurated under such distinguished auspices and in the safe and devoted hands of men of light and learning I see around me here, will soon get past her elder sisters elsewhere and carve a name for herself and markedly stand out.

I wish a bright and distinguished career to this Kendra, in the service of Bharatiya Vidya and the ideals of the Bhavan and of our motherland.

Sri M.P.L. Sastry in his felicitation speech said:

That the latest Kendra was taking its birth in a land where one of the mightiest intellects of the world, Sri Sankara, who gave a message of hope and new vision of Philosophy was born 1200 years ago augurs well for the whole nation. Kerala Kendra being the youngest daughter and therefore the loveliest, is bound to attract the attention and affection from all the other Kendras and the Bombay Bhavan. Kulapathi Mushiji's forethought and vision in establishing the Bharatiya Vidya Bhavan thirtytwo years ago has saved India's soul. The Kerala Kendra would play a notable role in specially achieving Indian Integration.

भारतस्यास्य धर्मस्य गीर्वाण्याः रक्षणायच ।
प्रवर्धतामियं संस्था सर्व चैतन्यदायिनी ।।

The inauguration function drew to a close with the offering of Vote of Thanks.

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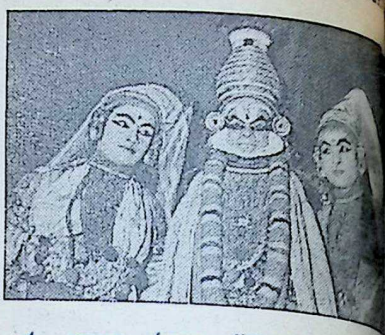
A scene from "Mohini Attam" dance.

Entertainment: Mohini Attam and Kathakali

There was a short break of fifteen minutes after which the invitees were welcomed to a feast of the Art traditions of Kerala. The invitees saw a colourful presentation of Mohiniyattam and Kathakali, two important art items for which Kerala is famed. Prof. A.R.R. Bhaskar directed the dance and the participants were Sugandhi, Santha, Sudha, Ambika, and Ambikamony. The composition presented was from those of Maharaja Swati Tirunal of Travancore. The Cholakettu opened traditionally the invocation to Bhagawathy, Sri Rama and Shiva and the Pada spoke of the heroine's anguish for her lover and the deputation of a maid and the Varna spoke of the unfathomable agony of the beloved who prays to



A scene from "Kathakali—K charitam."

Lord Padmanabha to end her ago

The Kathakali rendered the sto of Krishna and Kuchela, a well kno theme depicting the utter forgetfuln of the Bhakta when he meets his Lo face to face so that he knows n what he came to ask of him.

On the 10th September, 1970, K.P.S. Menon inaugurated the Bo and Arts Exhibition.

It was followed by a Symposium *Education for today's India,* under presidentship of Dr. R.R. Diwaka

A detailed report with the text speeches at the Symposium will made available to our readers in o of the subsequent issues of the *Bh van's Journal.*

BHAVAN'S BOOKS

for

BETTER READING

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Dr. R. R. Diwakar requesting Sri K. P. S. Menon to release Bhavan's fourteen new publications.

Sri and Smt. G. S. Pathak viewing the exhibition of Bhavan's publications.

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Bhavan's Tri-Decennial Fund

The following is a continuation of the previous lists

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(To be continued)

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Notes & News

WORLD CONFERENCE ON RELIGION & PEACE:

ABOUT 300 representatives of the world's religions will gather at the *World Conference on Religion and Peace*, to be held in Kyoto, Japan, from 18th to 22nd October, 1970. The Conference will discuss how men of religion can work cooperatively to mobilize their force to avert the threat of war and strengthen the movement for peace. The Conference will also consider what contribution could be made towards the problems of disarmament, peaceful solution of conflicts, development, socio-economic justice and human rights.

India will be represented at this world conference by 35 representatives working in the fields of religion, education and culture. Among them will be five representatives of the Bharatiya Vidya Bhavan—Dr. R.R. Diwakar, Vice-President of Bhavan's Bangalore Kendra, who is also the chairman of the Indian Preparatory Committee of the World Conference; Prof. J.H. Dave, Hon. Director of the Bhavan; Sri Girish K. Munshi, Hon. Organising Secretary, Bhavan International; Sri S. Ramakrishnan, Executive Secretary of the Central Bhavan and Prof. B.R. Kulkarni, Director of Bhavan's Delhi Kendra.

These five delegates of the Bhavan are scheduled to leave Bombay on October 12, 1970. After participating in the World Conference at Kyoto, Japan, they will be visiting Hongkong, Bangkok, Kuala Lumpur and Jakarta with a view to contacting persons in those countries who would be interested in Bhavans activities, particularly Bhavan's publications, and also exploring the possibility of further spreading the message of Indian Culture abroad.

GANDHI JAYANTI CELEBRATIONS:

THE Bharatiya Vidya Bhavan celebrated Gandhi Jayanti—the 101st birth anniversary of Mahatma Gandhi on October 2, 1970, at the Bhavan's Gita Mandir.

Smt. Lilavati Munshi, Vice-President, addressing the large gathering of the members of staff of the Bhavan, exhorted them to translate Gandhian ideals into their lives. She then read out the National Integration Pledge, which was solemnly undertaken by all those present: "I solemnly pledge to work with dedication to preserve and strengthen the freedom and integrity of the nation. I further affirm that I shall never resort to violence and that all differences and disputes relating to religion, language, region or other political or economic grievances should be settled by peaceful and constitutional means."

Introducing Sri Pagde Bua, the artiste who had been specially invited to conduct the prayers and Bhajans for the occasion, Sri C.D. Nagarkar, Principal, Bhavan's Sangit Shikshapith, said that the artiste was not only a good musician but was a devotee himself in whom the sampradaya of Saint Jnaneshwar found a living existence. Bhajans and Kirtans were sung and members present also participated in the singing of the Drupads. With the singing of Ramdhun in chorus, the solemn function came to a close.

PROF. S. A. UPADHYAYA:

PROF. S. A. Upadhyaya of Bharatiya Vidya Bhavan's Post-graduate and Research Department in Sanskrit, returned to Bombay a few days ago after fulfilling a teaching assignment in West Germany. He was invited by the Deutscher Akade-

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mic Austauseulienst (German Academic Exchange Service). He taught Sanskrit at the South Asia Institute of the University of Heidelberg. During his three months stay in Germany he visited the Indological departments of the Universities of Bonn, Koln, Hamburg, Berlin, Gottingen, Marburg, Frankfurt, Eslangen, Tubingen, Munich, etc.

Prof. Upadhyaya was highly impressed by the comparative and critical methods of research employed by German Indologists, with their unflinching devotion, unabating perseverance and critical appraisal. The German Indologists, according to him, can well be described as 'the real Brahmins'. Both the teachers and the students study Indology with a real spirit of inquiry (*jijnasa*), thoroughly analysing the material with admirable frankness and appreciative insight. The students freely discuss the problems, both academic and administrative, firmly express their opinions, ardently advocate their demands through dialogues and demonstrations ever watchful of the boundary of discipline.

The progress of Germany through the last two decades is, indeed remarkable. Economic conditions are far better; the DM has a respectable stability in the international market; the luxuries and comforts of life are quite common, According to Prof. Upadhyaya, they feel 'empty' with all this matter of material culture. And in their search for something sublime beyond matter, they, with a hopeful countenance, look up to the East—particularly to India. Hence their perennial interest in India, in Indian culture and philosophy.

It is in this connection that they welcome the revival and reorientation of *Bharatiya Vidya* through the Bharatiya Vidya Bhavan. In fact, many have ardently expressed a desire that besides sending their popular publications, the Bharatiya Vidya Bhavan should open up active and radiating centres in different parts of West Germany to spread *Bharatiya Vidya* in practice and thus enable the materialists to find the enlivening and enlightening solace in life. This spiritual revolution leading to sub humanity can be the most rewar fruit of Indo-German studies and fri ship.

Prof. Upadhyaya was overwhel with Germany's interest in Indol The students of the VIII class o school at Stuttgart staged in the Ger language an abridged version of Sanskrit play *Mricchakatikam*. M university students sat on the floor folded legs to learn yoga and pra yama. Sanskrit students prefer to g Indian colleagues, with the expres *namonamah*. The ultra-modern fl rooms are decorated with pieces ancient Indian art. Indian Music heard in the dining halls of many elite and even a school student kno what is 'Brahman'.

On his return trip, Prof. Upadhy also met leading Indologists at P London, Geneva, Rome and Athens.

BHAVAN'S BANGALORE KEND

The Bangalore unit of Bhava Rajendra Prasad College of M Communication took another str when a one-year diploma course Marketing & Advertising was inaugu ed at the Bhavan's Bangalore Kendra Sri T.R. Satish Chandra, Director Industries and Commerce, Mysore, September 23, 1970.

A diploma course in Journalism started at Bangalore last year and

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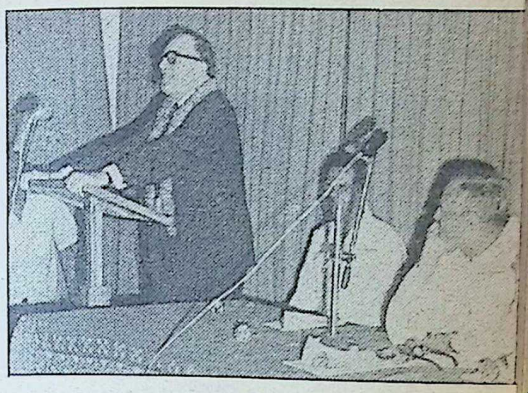

...st batch of students took the diploma ...mination in April, 1970.

Sri K.S. Ramaswami, Principal of ... College, welcoming the gathering, ...served that the Press was an important ...edia of mass communication. Business ...d industries had added new dimen...ions to the use and technique of mass ...mmunication, in which advertising ...d marketing played a great part. The ...rincipal expressed the hope that the ...Government and business enterprises in ...the State would take full advantage of ...the Diploma courses offered by the ...Bharatiya Vidya Bhavan at Bangalore.

Sri Satish Chandra, inaugurating the ...ew Marketing & Advertising course, ...mphasised the importance of market...g and marketing research in a deve...oping country like ours. Marketing ...esearch was absolutely essential, since ...marketing was not merely selling a ...phasised the need for "Indianness" viz. ...truth and character in any study under...taken.

Referring to advertising, Sri Satish Chandra said that advertising was regarded as an integral tool of marketing. It was heartening to note that during the past decade, systematic efforts were being made to focus attention on advertising. Advertising was certainly an effective and potent experiment and they had to concentrate on the technique of advertising, though they had to bear in mind the conditions prevailing in India and in Western countries.

Sri M. P. L. Sastry, Hon. Secretary of the Bhavan's Bangalore Kendra, emphasised the need for "Indianness" in any study undertaken *viz.* truth and character.

...AVAN'S DELHI KENDRA:

MR. PHILIP H. WAIN of Los Angeles ...aid a visit to the Bhavan's Delhi Ken...dra on 17th September, 1970. Sri Jai...ukhlal Hathi, M.P., Chairman of the ...Kendra received him on arrival. Mr. ...Wain evinced particular interest in the ...classes conducted in the Bhavan's Val...abhbhram Mehta Public School, New Delhi, and witnessed a debate that was being held in a class room on *Should India go nuclear?* He was appreciative of the varied activities of the Bhavan and its efforts towards the propagation of ethical and spiritual values, which he also held to be the real integrators of mankind.

As a mark of appreciation of the commendable work done by the Bhavan in the sphere of education and culture, he expressed his desire to institute an Endowment Fund to help further the noble ideals of the Bhavan, and advanced Rs. 1000/- as his initial contribution.

He was profusely thanked on behalf of the Bhavan for his kind gesture and the Chairman and members of the staff of the Delhi Kendra heartily wished him a happy time during his sojourn in India.

RADIO LISTENERS' CLUB:

FOR the benefit of the increasing number of radio fans in India, the first Listeners' Club—Fortune Radio Listeners' Club—was inaugurated in Bombay on October 1, 1970.

Mr. Derek Frietas, Managing Director, said the Club would foster the radio listening habit, talent scout for radio stars, publish a magazine and provide opportunities for discussions on improving the radio.

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The members will be able to share programme notes. Membership fee is Rs. 2 per month and the Club proposes to sponsor a few programmes.

The Estrela Batteries, Ltd. has sponsored the Club.

LATE DR. ZAKIR HUSAIN

THE Central Government has decided to perpetuate the memory of our late President, Dr. Zakir Husain, through a number of projects suggested by a Memorial Committee of which President Giri is the patron and Prime Minister Indira Gandhi the Chairman.

The proposals include:

The shifting of the Delhi College to another site and building to be re-named "Dr. Zakir Husain Memorial College" at an estimated cost of Rs. 38 lakhs, of which one half will be given as grant by the Education Ministry and the other half by the University Grants Commission;

Provision of funds for holding memorial lectures every year by rotation in Central universities;

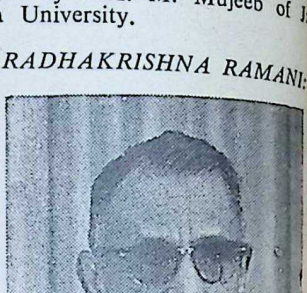
Production of a series of 24 children's books in Urdu by the National B... Trust;

Construction of a mausoleum at ... site of the grave of Dr. Husain;

A grant for the establishment of ... department of Islamic studies at ... Delhi College; and

Preparation of a biography of ... Husain by Prof. M. Mujeeb of ... Milia University.

SRI RADHAKRISHNA RAMANI:



WE regret to record the death, ... September 30, 1970, at New Y... (U.S.A.), of Sri Radhakrishna Ram... He was 68.

Sri Ramani, an Indian born and ed... cated in Madras and England, was t... former Ambassador of Malaysia ... the United Nations. He represent... Malaysia on the Security Cou... in 1965 and played a very i... portant role during the Dominican cr... as well as the Indo-Pakistan conf... Having had to undergo open heart s... gery some years ago, he retired ... Ambassador soon after his operati... He however continued to be a Cons... tutional Adviser of Malaysia thereaft... particularly on Malaysia's dispute w... the Philippines and Indonesia ... Sabah.

In his death, India has lost a gre... son and Malaysia one of her able... envoys at the United Nations.

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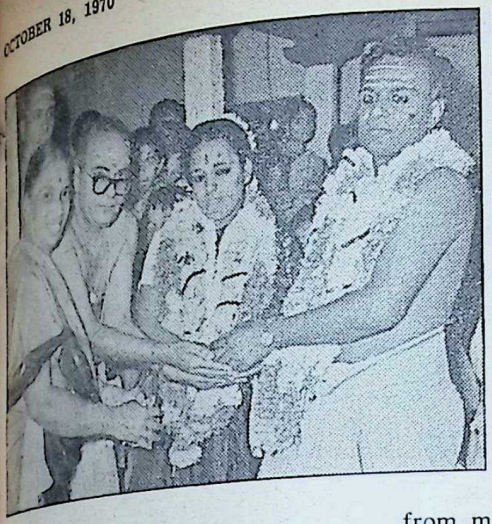

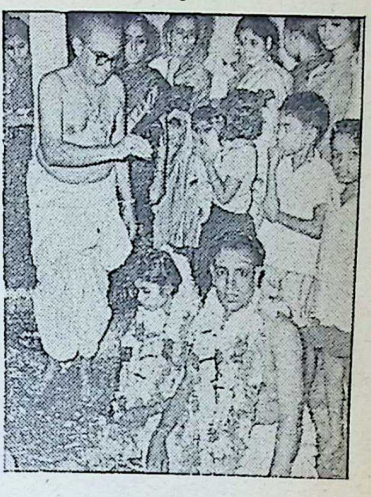

WEDDINGS:

SRI V. A. K. AYER, Bharatiya Vidya Bhavan, Bombay, celebrated the marriages of his niece Sow. Meenakshi with Sri Ramasubramanian and also of his nephew Sri Venkataraman with Sow. Rajalakshmi at Madurai, last month.

We wish the young couples all the best in life.

MOBILE HOSPITALS FOR VILLAGES:

FIVE mobile hospitals in five different regions of the country will be set up by the Union Government as pilot projects, according to Dr. P.K. Duraiswami, Director-General of All-India Medical Services.

Under this project people in villages would benefit by comprehensive medical and health care provided by top specialists from medical colleges.

The final year students in medical colleges would know not only more about curative medicine but also preventive and promotional aspect of health in these mobile training-cum-health units.

One such mobile hospital will be attached to the Madurai Medical College. These hospitals, which will come under the supervision of professors from medical colleges, will have a bed-strength of 50 each. These will be housed in tents and their location will be in proximity to the Primary Health Centres covering all the villages around.

The interns and students will also visit these units along with professors and other personnel connected with the National Health Programme, including family planning.

TIRUPATI AIRPORT:

THE new airport at Tirupati, for which plans have been finalised, is expected to start functioning within a year from now. The project report for the airport has been prepared and the financial sanction of Rs. 34 lakhs for immediate works has been given.

The Andhra Pradesh Government has informed the Ministry of Civil Aviation that 214 acres of land have been acquired. Work on the project site, which is about ten kilometres from Tirupati, will commence soon. To begin with, work on the runway with navigational aids and other operational facilities will be taken up. It will be able to take in HS-748 aircraft.

There will be ten services a week from Madras, three from Bangalore and seven from Hyderabad. As traffic develops, Tirupati will be linked by air with Vijayawada and Visakhapatnam.

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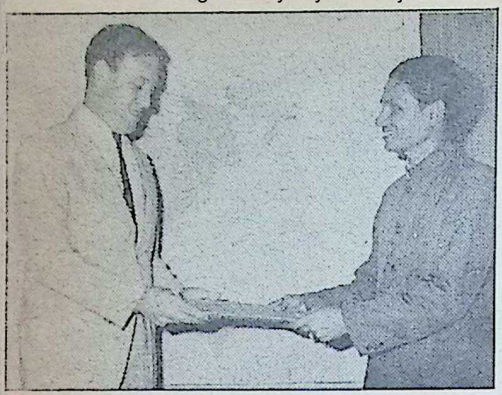

JAMMU POET TRANSLATES AUSTRALIAN POEMS INTO HINDI:

SRI R. M. KAUSHIK, a Jammu poet and Editor of the Hindi monthly *Dharam Marg*, has recently completed the translation of 50 well-known Australian poems into Hindi. He presented a copy of his translation to the Australian High Commissioner, Mr. R. Lawrie.

Sri Kaushik has embarked upon a programme of translating foreign poems into Hindi to promote international understanding through poetry. Last year, he began with the translation of 50 Canadian poems.

We record our appreciation of the laudable efforts of Sri Kaushik, who is the Secretary of Bhavan's Jammu and Kashmir Branch, and wish him all success in his commendable endeavour.

TAMIL NADU DONATION TO DELHI TEMPLE.

THE Tamil Nadu Government will contribute Rs. one lakh to the Murugan temple under construction in New Delhi, in response to the request of Sri R. Venkataraman, member of the Planning Commission.

This was disclosed by Sri K. V. Subbiah, Minister for Hindu Religious Endowments, Tamil Nadu, while declaring open an art gallery at the Jambukeshwarar shrine at Tiruvanaikoil.

Sri K.S. Narasimha Mudaliar, Commissioner, Religious Endowments Department, presiding over the function, said it had been proposed to set up art exhibitions of photos, sculptu... pieces and idols in Thanjavur, Tiru... veli, Tiruchi and important pilgr... centres.

MAHA BHAKTHA VIJAYAM: MU... CAL DISCOURSE WITH BHAJANS:

SRI SWAM... HARIDAS, Ch... Disciple of Sri... Sri Gnanana... Giri Swamigal ... Thapovanam, T... rukkoilur, will ... giving Musical D... courses with Bh... jans on the l... histories of vario... saints of the country for a period ... 20 days from October 16th at Gand... Maidan, Chembur, and for 20 da... from November 6th at the Indi... Gymkhana Grounds, Matunga.

A lover of Namasankirthana Bhaja... Sri Swamy Haridas has been conducti... similar programmes all over the coun... try to raise an Ashram entitled 'Gnana... nanda Seva Samaj' at Tiruvanmiyur ... the outskirts of Madras. The activiti... of the Samaj will include poor feedin... Divine activities, accommodation f... pilgrims, orphanage and free dispe... sary.

All are requested to participate in th... above programme, donate liberally f... the noble cause and be the recipien... of the blessings of Sadguru Maharaj.

CORRIGENDUM

DR. A. S. GOPANI:

IN the news item about Dr. A.S. Gopani, published on page 94 of *Bhavan's Journal* of September 20, 1970, the second paragraph should read as follows:

"The award carries an honorarium of Rs. 6000/- (Rs. Six thousand) per annum and a contingent grant of Rs. 1000/- (Rs. One thousand)."

We regret that the figure Rs. 600/- was a typographic error for Rs. 6000/-.

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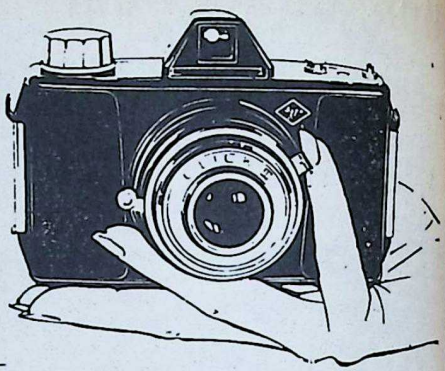

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OUR BOOKSHELF

RUSTOM MASANI: PORTRAIT OF A CITIZEN by B.K. Karanjia. Published by Popular Prakashan, Bombay. Pages: XIV+224. Price: Rs. 30.

THIS well-written biography of Rustom Pestonji Masani by the well-known journalist, Sri B.K. Karanjia, carries the appropriate sub-title—*Portrait of a Citizen*. Indeed, as Rajaji points out in his foreword to the book, the account of the eventful life of R.P. Masani, who was an inveterate Bombayite, inevitably becomes an account of the growth of the great City. Rajaji's foreword also pinpoints a few salient qualities in the life of R.P. Masani, which are a refreshing contrast to those in our so-called political leaders today.

R. P. Masani's life can be deemed as a noble example of deep devotion to duty, transparent honesty and sincere and selfless service to institutions which reposed complete trust in him. Starting life as a humble head clerk of the Bombay Municipal Corporation, he rose to be its distinguished Commissioner. He rendered yeoman service as Vice-Chancellor of the Bombay University. He proved, during the course of his varied career, that institutions were greater than individuals, and that the country at large was far greater than any institution! What an inspiring lesson to our men of today! Every syllable of Rajaji's telling sentence is perfectly true: "The qualities vigorously and valiantly exemplified by my good friend, Sir Rustom, form a refreshing contrast to the trends of public behaviour today".

The many facets of R.P. Masani's life have been competently delineated by Sri Karanjia. Masani was all through eager to learn thoroughly the things he was expected to know. As Deputy Municipal Commissioner of Bombay, he went to England to study Committee work. He made full use of his stay there to collect material and conduct research for his book on Dadabhai Naoroji. When he embarked upon his banking career in 1925, he decided to equip himself for his new task and so went to England and passed the London Institute of Bankers' Examination. His *Folk Culture in Names* required careful research and analysis, and that at the age of 90—all these go to prove how sincere, painstaking, meticulous and thorough-going the great man was!

The interests of R.P. Masani, a scholar that he was, were many and wide—Court Poetry, sufism, education, insurance, social work, child welfare, anthropology, international relations, and so on. He evinced keen interest in quite a number of things and went about his task with his wonted thoroughness. He was a man of rare foresight and vision. Way back in 1905, he realised the necessity of encouraging Indian scholars to write in regional languages. He made this suggestion to the Director of Public Instruction. If the authorities had acted on his suggestion, the regional languages would have developed sufficiently by now to become the media of instruction in institutes of higher learning. Even in politics, R.P. Masani displayed considerable vision, tact and ability. His book, *Britain in India*, in particular reflects clearly his approach and outlook.

Above all, it was the city of Bombay that spoke to him in many voices. He served her as Municipal servant and banker, as educationist and social reformer. She continued to grow fast and made many demands on him. So, he entered the field of insurance and of hotel industry. His sympathy for the poor and the needy, and his concern for those of the Red Light district were well known. He did his best to seek a solution for every problem of the mighty city of Bombay.

R.P. Masani's long and noble life of ninety years, has been finely and faithfully depicted and analysed by Sri Karanjia. His great achievements, enshrined in his books and in the lasting monuments of Bombay, have been ably assessed by the biographer.

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The book is verily the portrait of a Citizen—of a scholarly and distinguished citizen! The materials for the biography have been drawn largely from the hero's own books and records and the book therefore comes nearest to an autobiography.

It is a well-got-up and well-produced book—nice printing, nice paper and a nice format. But the price which seems to be rather high—Rs. 30 for a 200-page book—puts it beyond the reach of the interested but not-so-rich reader.

A SOLDIER'S SONG: by Lt. Col. Proudfoot. Published by the author. A Pearl book distributed by India Book House, Bombay. Pages: XI+50. Price Rs. 3.50.

THIS is a collection of 36 poems, written by Lt. Col. C.L. Proudfoot, a distinguished officer of the Indian Army. It has been claimed that "his poetry is warm and evocative and recaptures the spirit of service in many lands. Through it all runs the fine golden thread of deep patriotism". The sincerity of feeling and the patriotism of the poet have never been in doubt. The author's foreword is disarmingly frank. He says: "These poems record the impressions of a simple soldier whose only merit is that he loves his country with deep devotion, and makes no claim whatsoever to being a poet."

The 36 pieces in this collection are in three parts, the first written whilst in field service in Iraq, Iran and the Middle East, between October 1941 and March 1944; the second written whilst on service in Malaysia, Singapore and Indonesia between September 1945 and December 1947; and third written in India between 1948 and 1969. The poems therefore cover a period of nearly 28 years—quite a long period for the ripening of one's poetic powers and for the perfection of what T.S. Eliot calls "Communication". But there is no evidence of that ripening or of that perfection.

The book opens with *"Officer's Prayer"* and concludes with *"a Soldier's Prayer for India"*. In between there is an odd assortment—a description of desert moonlight, of a sand storm, of a village woman, a poem on Fate and another on a Soldier's Reverie, a poem about Gandhiji, Zakir Hussain and Jawaharlal Nehru, a few poems on Love and quite a few on India. Lt. Col. Proudfoot's great love for his country, his high regard for Gandhiji and Nehru, and his deep devotion are plainly discernible. But one feels that there is something lacking in the poems, that something which distinguishes a great and good poem.

There are, however, some striking lines such as—

"A sudden Sunbeam strikes a match
Against a yellow wall....."

The book is well got up and has an attractive cover. The proceeds from the sale of the book are being donated to the All-India Ex-Services League, Maharashtra Branch. It is well worth buying and thus subscribing to a noble cause.

—*N. Nanjunda Sastry*

GANDHI IN CARTOONS. Published by Navajivan Trust, Ahmedabad-14, pp. 240, Hard bound with Dust Jacket, Price Rs. 30/, Postage Rs. 1.65.

THERE are already books on the philosophy and life of Mahatma Gandhi published by both Indian and foreign publishers. But a book of cartoons of Mahatma Gandhi is a unique publication by the Navajivan Trust. Mahatma Gandhi attracted the attention of hundreds of cartoonists who depicted him from different angles and phases. The compilation of 112 cartoons drawn by famous cartoonists, foreign and Indian, provides an easy and effective medium for the right understanding of the evolution of Mahatma Gandhi as a politician-saint and the vital impact he made on the history of Indian and the foreign race.

This book of cartoons received a warm welcome from both the press and the peple. Needless to say, every scholar of Indian politics as also a layman will benefit even by a casual glance at the book.

The book is edited by Sri Durgadas. It contains notes on every cartoon both in English and Hindi.

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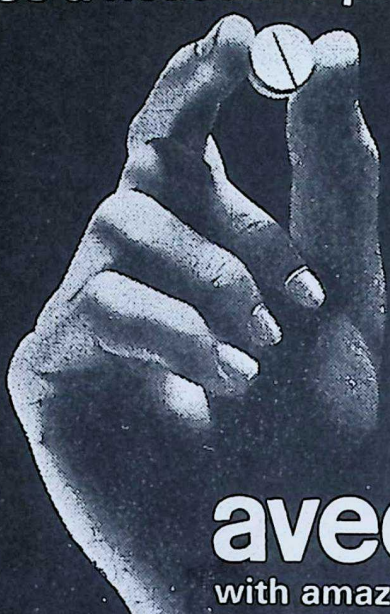

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This a *must* for the desk of every statesman, scholar and literary man alike.

THE VOICE OF TRUTH. Published by Navajiva Trust; pp. 560, Price Rs. 1.45.

An attempt is made in this book to select Gandhiji's choicest writings and speeches on a variety of topics. The first part of the volume contains some of the important speeches delivered by Mahatma Gandhi on historic occasions. The second part includes selections of his thought on Philosophy, Religion Culture, Art, Literature, Science, Economics, Politics, Sociology and Education. An attempt has been made to present Gandhiji's views on different subjects under suitable chapters for the convenience of the reader.

This collection of speeches and writings will help the reader in understanding Gandhiji's views on almost all important subjects which affect the lives of individuals, groups and nations.

This is a must for every scholar of Gandhian thought. It will serve the purpose of a Dictionary to find out what the Mahatma thought on any point of importance in our life.

TAPOVAN PRASAD, Vol. VIII, No. 9, September 1, 1970, published by Tara Cultural Trust, "Vignana Mandir" 10, Harrington Road, Madras-31, Price Re. 0-60.

TAPOVAN PRASAD, a monthly magazine devoted to the propagation of India's culture, published by the Tara Cultural Trust, presents every month worthy reading matter in English for those who are interested in the eternal values of Indian Wisdom. Hymns in Sanskrit are presented with readable English translation and often such hymns are appropriate in the sense they relate to the aspect of Godhead that is worshipped during the part of the monnth. Swami Chinmayanandaji expounds in his usual lucid style on some great work and the number under review has his commentary on the great *Vivekachudamani* of Sri Sankaracharya. The commentary is meant for a diligent student and it gives wonderful insights into the texts. Though the bulk of the matter is for advanced ones, the younger ones have something also in the form of stories. Possibly as they turn over the leaves to get at the stories they may also chance to read the other part and thus get prepared for a more advanced study. The printing and get up are excellent and the cover page is delightful. We hope that more and more readers will go to these instructive pages and derive the solace that comes from even a casual perusal of them.

—*RAK*

THE FORGOTTEN MAN by N. Bhaktavatsalan (Printed at St. George Press, Irinjalakuda), pp. 127, Price Rs. 2.50.

HERE is yet another addition to the large number of books published on Gandhiji during the Gandhi Centenary year.

The author has made a sincere effort in bringing to the fore the great moral ideals and principles of Universal Love, Truth, Non-violence, Suffering, Human Dignity, Freedom and Justice, for which Gandhiji lived and suffered martyrdom. In contrast, consequent upon the rejection of the Mahatma's ideals and principles of action by his followers, and so-called leaders of government and people, the author has discussed at length the terrible unrest, turmoil and chaos confronting the nation during the post-independence period, in the political, economic, educational, and, in fact, all walks of national life.

But few can bear with the author in his desparation with regard to the language question, when he says: "Our aim should not be to fatten each regional language, however rich or acclaimed it be, but to emaciate it in proportion to the growth each region attains in our national language and slowly do all its essential activities in our national language and ultimately even drop regional languages...."

—*L. S. Easwaran*

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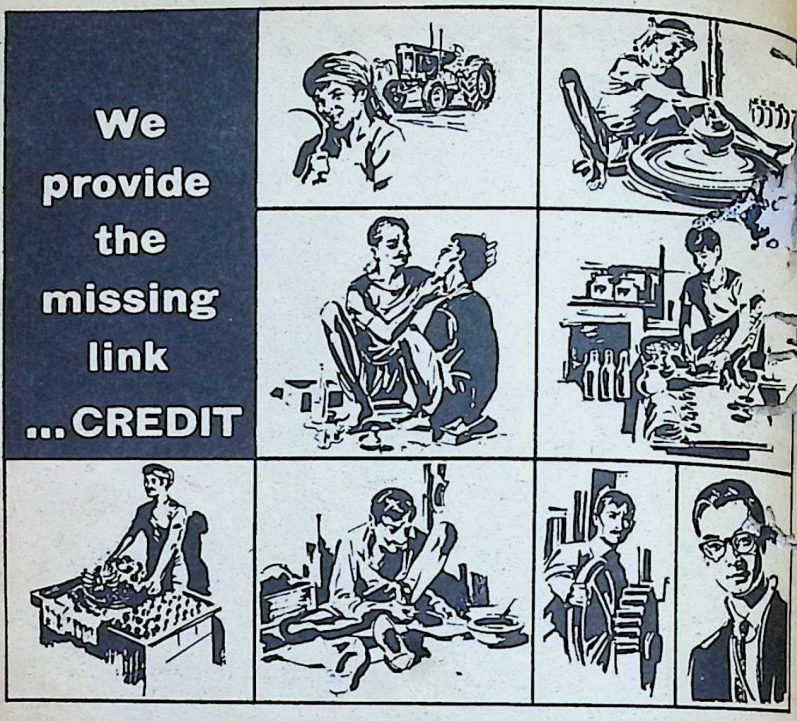

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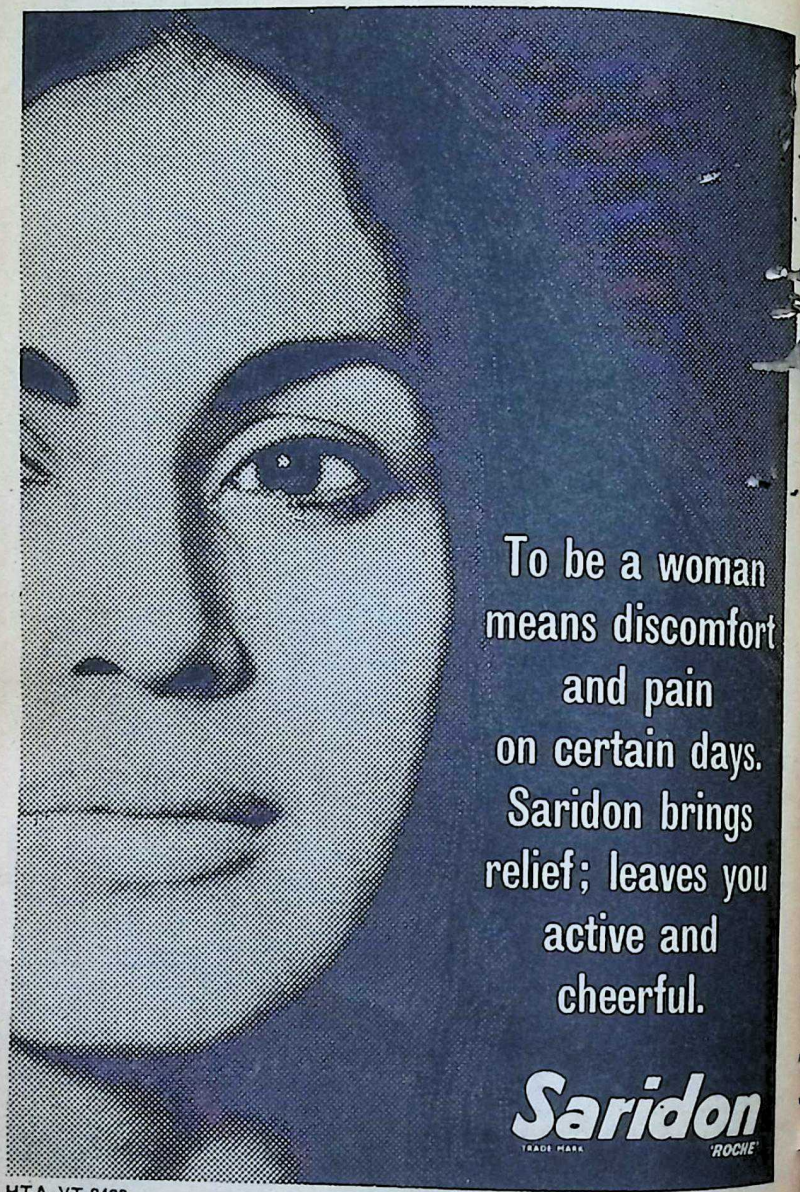

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let Noble thoughts come to us from every side
—Rigveda I-89-i.

BHAVAN'S JOURNAL

PRAYER

विकसदमरनारी नेत्रनीलाब्जखण्डान्यधिवसति
सदा यः संयमाधःकृतानि ।
न तु रुचिरकलापे वर्तते यो मयूरे
वितरतु स कुमारो ब्रह्मचर्यश्रियं वः ॥

May Kumara, who dwells in the blooming lotus-like eyes of the divine ladies, eyes —which are neglected (or looked down upon) due to restraint,

and who does not delight in the plummage of the peacock, bestow the glory of celibacy to you.

—*From Subhashita Ratnabhandagram*

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ADHYAYANA BHAGA—15

TEXT

शास्त्राण्यधीत्यापि भवन्ति मूर्खाः यस्तु क्रियावान् पुरुषः स विद्वान् ।।
सुचिन्तितं चौषधमातुराणाम् न नाम मात्रेण करोत्यरोगम् ।।

WORD-FOR-WORD MEANING

shaastraani=the sciences, *adhitya*=having studied, *api*=in spite of, *bhavanti*=become, (people). *murkhaah*=fools, *yah*=he, *tu*=but, *kriyaavaan*=(who) engages himself in action, *purushah*=person, *sah*=he, *vidvaan*=(is) a learned man. *suchintitam*=well deliberated or thought out, *cha*=also, *aushadham*=medicine, *aaturaanaam*=for diseased persons, *na*=not, *naamamaatrena*=by (the knowledge) merely of the name, *karoti*=does not render (the person) *arogam*=rid of diseases.

ENGLISH TRANSLATION

In spite of having studied the sciences people may turn out to be fools: he alone is a learned man who engages himself in action. For, a medicine even though it has been well thought out does not rid the diseased person of his disease if its mere name is known.

ANALYSIS AND COMMENTARY

The *sloka* has three sentences and by their juxtaposition we have to derive the import of the poet. The first quarter of the verse says that mere knowledge of the *Shastras* is not enough and it will not by itself confer wisdom on man. This idea is more forcefully expressed by the statement that in spite of the study of the shastras a man may turn out to be an ignoramus or fool. Naturally this leads the reader to ask the question : what is it that confers

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wisdom on man ? The answer is provided in the second quarter of the poem. He who engages himself in action that is prescribed in the *shastras* or that which is indicated by such knowledge alone can be regarded as wise. It is wrong to interpret the second line as advocating mere blind action, unchastened by prudence and thought. How do we know this ? The example given amply illustrates this. The third sentence which is found in lines three and four tells us that a diseased person can be cured by administering medicine which has been carefully thought out. Mere knowledge of the name of the medicine will not cure nor will blind administration of anything. The knowledge of right medicine coupled with the administering of it alone will rid the man of the disease.

The verse advocates a harmonious blend of *vichara* and *achara*. *Shastra* incomplete without the appropriate action prescribed by it. In the *Gita* we have a very clear analysis of these aspects of knowledge and action. These lines will indicate the idea better :

tasmaat shaastram pramaanam te kaaryaakarya vyavasthitau

jnaatvaa shaastra vidhaanoktam karma kartumihaarhasi

Therefore it is the *shastra* that is the authority for you who are baffled by the question of what is appropriate action and what is not. So thou shalt, after learning what is prescribed in the *shastras* engage thyself in action here.

In the various chapters of the *Gita* you will also find why man is prevented from undertaking right actions though he knows what is right and you will come across many verses that elucidate this sloka.

LANGUAGE WORK

In the Adhyayana Bhaga—14 we referred to the forms of the verb in the present tense. In this sloka we have two examples : *bhavanti* and *karoti*. *Bhavanti* is the plural form of the root *bhu* in the III person. *karoti* is III person singular form of the root *kri*—to do. *kri* is an exceptional verb and its forms are as follows :

karoti	kurutah	kurvanti
karoshi	kuruthah	kurutha
karomi	kurvah	kurmah

You must note that the pratyaya '*si*' of the second person singular becomes '*shi*' when certain sounds like '*r*' precede it. This change is similar to dental '*n*' becoming retroflex '*n*' referred to in earlier Adh. Bhagas. Another point to note is that in making the forms of verbs like *bhu* etc. we must remember that when *bhava* and *anti* are added the form becomes just *bhavanti* and not *bhavaanti* and when *bhava* joins the *mi*, *vah* and *mah* in the first person the forms become *bhavaami bhavaavah* and *bhavaamah*. Notice the form : *kriyaavaan* which means one who engages himself in action. The *pratyaya vat* is added in such

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senses. The addition of *vat* to a noun gives the sense of possession. *dha* *vat*—dhanavat—one who has money. The noun is declined as follows :

dhanavaan dhanavantau dhanavantah
dhanavantam dhanavantau dhanavatah

From the instrumental case to the locative simply add the *pratyayas* given i our chart under Adhyayana Bhaga—9 or its forms are exactly like those o *vipat* which we have given there as an illustration.

Sometimes instead of *vat*, the *pratyaya mat* also is added in the same sens

Example : *shri mat—shrimat* and the forms are *shrimaan, shrimantau shrimantah* etc.

ASSIGNMENTS

1. Write down the present tense forms of the following words :

   (a) *krida*=to play (b) *sara*=to creep or move (c) *nritya*=to dance (d) *bodha*=to know.

2. Write down as many words as you can make from other nouns using either *vat* or *mat* and decline them in all cases and numbers.

3. Attempt a paraphrase of the poem given above using the following sentences and guidelines. The paraphrase must be written in Sanskrit. If you have studied the earlier *Adhyayana Bhagas* you will get all the necessary expressions for this purpose.

Knowledge of *shastras* is necessary. But mere knowledge will not make a man wise. *Shastras* give us knowledge of what is right action. But we must use that knowledge and practise what is stated in the *shastras*. A man who does this alone can be called a learned man. Mere knowledge does not rid man of ignorance. This can be explained thus. Medicines remove diseases—well thought out medicine removes disease. But such medicine has to be given to the patient. Mere knowledge of the name of the medicine will not effect a cure. Giving some medicine also will not cure a diseased man. Giving well thought out medicine alone can cure a man. So also right knowledge and proper action will make a man wise. □ □ □

Note: *From the next Adhyayana Bhaga, we shall be beginning another unit of fifteen lessons of a similar nature giving the readers memorable verses and prose passages and comments as usual. Though these parts can be studied independently readers might find reference in them to the Adhyayana Bhagas published so far. If the new readers need copies of previous Bhavan's Journals where these have been published they may send their requests to Circulation Manager, Bhavan's Journal, Bharatiya Vidya Bhavan, Chowpatty, Bombay.*

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No. 479

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Deshabandhu Chittaranjan Das: *an integrated personality*

BHARATIYA VIDYA BHAVAN
BOMBAY.
NOVEMBER 15, 1970

My dear young friend,

So many and varied were the gifts with which Nature endowed Deshabandhu Chittaranjan Das, and of which he gave liberally to his country, that it is difficult to pick out any one in particular for glorification. In his short life-span of 55 years he shone as journalist, poet, lawyer, orator, statesman and, above all, humanist. Although his legacy in each of these spheres of activity was great, the greatest, in my opinion, was his contribution to the political and spiritual renaissance of the nation. His was an integrated personality.

His "Sagar Sangeet" and other poems reveal his high seriousness of purpose and portray his spiritual release alike from the Brahmo Samaj to which he was drawn and the hedonism of the West which was the craze among the 'educated' in his time. He ultimately found peace in the *Vaishnava* ideal of love. His life was a reflection of the social and political renaissance of his time. He stood for a synthesis which would unite political nationalism with cultural and spiritual heritage in a harmonious whole. To him nationalism was not just politics and economics, but also simultaneously the revival of his country's glorious cultural heritage.

Among the other notable traits of the Deshabandhu's character was his unique sense of honour. At a comparatively young age when he had not achieved much success in life, he, along with his father, stood security for a family friend in distress, who failed to honour his bond. Chitta-

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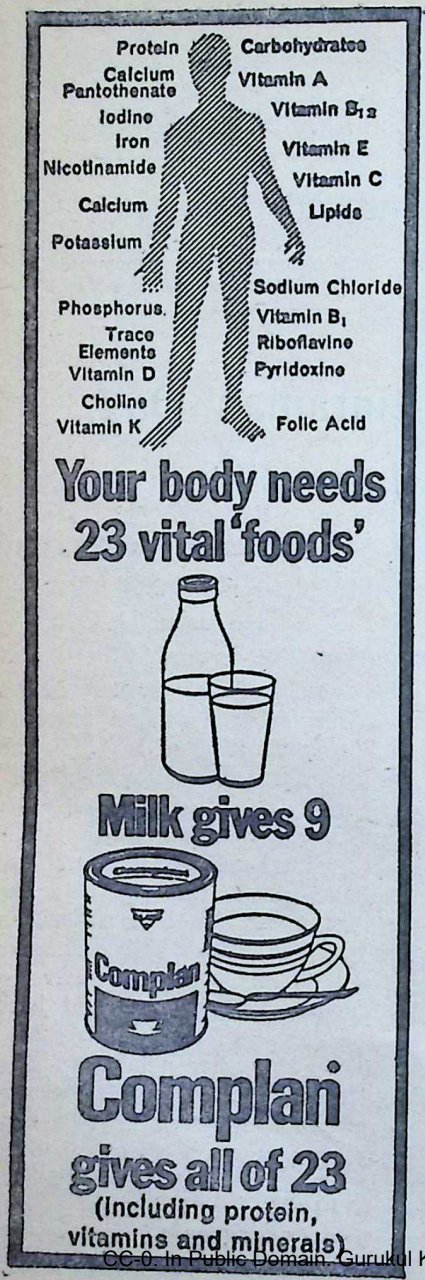

ranjan was honest and bold alike seek relief in the court of insolven But before long, when he had m good in life, almost the first step t he took was to ask for the annulme of his insolvency and pay every of his father's debts although they h become time-barred.

It was India's good fortune t C. R. Das failed to make the gra in the ICS Examination and he called to the bar, although it is mo than probable that if he had enter the Civil Service he would have r signed from it for national service Surendranath Banerjea and Subh Chandra Bose did. Even during h student days in Britain, he compaig ed for Dadabhoy Naoroji in his co test for a seat in Parliament.

Chittaranjan was famous for h forensic skill and power of cros examination. His legal acume blossomed forth in his defence Aurobindo Ghose, editor of th *Bande Mataram*, who was persecute in the post—Bengal partition year His fame as a lawyer rose high wh he appeared in the Manickto Bomb case, one of the country greatest political trials, in which young Bengali youths, including Aur bindo Ghose, were prosecuted f waging war against the King.

Essentially a man of compromis and statesmanship, the Deshabandh veered round from his opposition t Gandhiji at the Calcutta session of th Congress and became a convert to non-co-operation at the Nagpur se sion a few months later. He threw away a highly lucrative legal practic and renounced all comfort. He be

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...me a political *sanyasi* and gave ...way his immense wealth to the na... He was acclaimed Deshabandhu ...and was elected to the presidentship ...of the Gaya Congress in 1922. He ...founded the Swaraj Party in 1923. ...When he could not carry the delega... ...us with him for "opposition from ...within", he had the courage of con... ...viction to adhere to his policy and the ...patience and persuaded the Mahatma ...to acquiesce in his programme of the ...Swaraj Party.

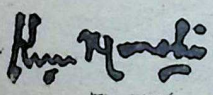
He had liberal ideas of self-govern... ...ment, which, according to him, should promote not only freedom for the pri... ...vileged few among the top and middle ...classes, but the well-being of the toil... ...ing masses. True to his convictions, he took interest in some working class movements in his later years.

C.R. Das belonged to the distin... ...guished galaxy of architects and buil... ...ders of Modern India. Like them all his was an integrated personality.

On the occasion of the Centenary of Deshabandhu our affectionate thoughts go to the venerable Srimati Basanti Devi, who stood by him, through thick and thin, in his mission in the spirit of a real *Sahadharmacharini*.

Let us salute the Deshabandhu, this noble soul, a prince among patriots who renounced everything for his country, a spiritualist among politicians, a unique man of honour in a sordid world.

Yours sincerely,



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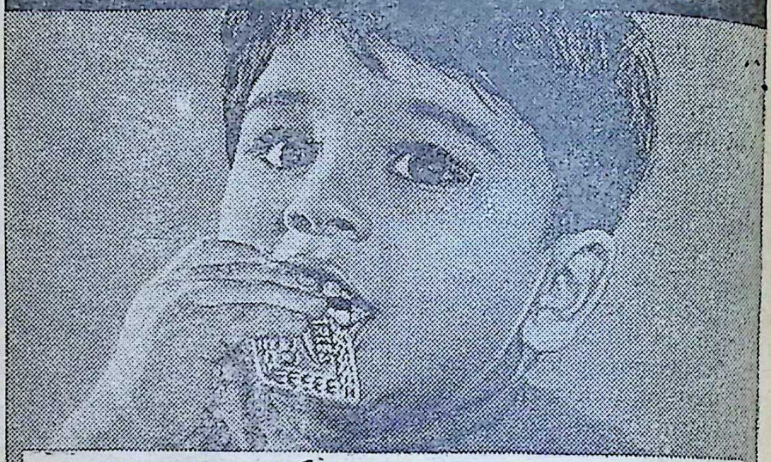

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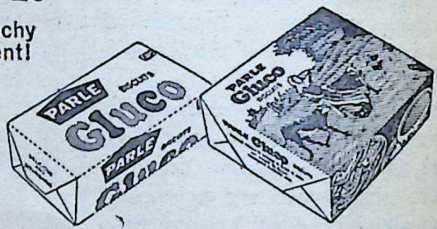

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Saint Namadeva

Seventh Centenary Tribute

MAHARASHTRA is celebrating the 7th Centenary of the birth of one of its great Saints, Namadeva who is supposed to have influenced Guru Nanak. The galaxy of saints that Maharashtra can boast of is indeed great and the great impact that these Bhaktas and Saints have left on posterity is greatly responsible for the brightly burning lamp of Indian culture in this part of India. We reproduce below an Abhang, a type of Marathi poetic composition that can be set to music and, which is widely sung all over Maharashtra.

Grant These, O Lord In Births To Come !

पंढरीचा वास चन्द्रभागे स्नान । आणिक दर्शन विठोबाचें ।।
हेंचि घढो मज जन्म जन्मान्तरीं । आणीक श्रीहरि नाहीं दुजें ।।
मुखीं सदा नाम संताचें दर्शन । जनीं जनार्दन ऐसाभाव ।।
नामा म्हणें तुझे नित्य महाद्वारीं । कीर्तन गजरीं स प्रेमाचें ।।

Namadeva begs of the Lord that he might be blessed in all his future births with birth in Pandharpur, the opportunity to bathe in the sanctifying waters of the Bhima (Chandrabhaga river), the darshan of Lord Vithoba. He does not seek for any other from the Lord. He would utter ever God's name, keep the company of Saints, and see God in the multitude of men. He wishes that there should be eternal music in that great highway that leads one to God.

It is usual for the devotees that throughout Pandharpur on Shayani Ekadashi, *in* Kartik *to sing this* abhang.

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न बुद्धिभेदं जनयेत् ।

—— गीता

Don't unsettle the mind
of the ignorant.

God alone

SRI Ramakrishna Paramahamsa ad
ed his disciple and chronic
"M", if he believed in God with fo
or without form, to which "M" s
in reply that he liked to think of G
as formless.

The Paramahamsa then observe
"Very Good. It is enough to ha
faith in either aspect. You belie
in God without form; that is q
all right. But never for a mom
think that this alone is true and
else false. Remember that God w
form is just as true as God with
form. But hold fast to your own co
viction."

But the disciple was tempted to
quire further of the Master: "
certainly He is not the clay image

Interrogatively, the Master assert
"But why clay? It is an image
Spirit."

The disciple quipped: "But sir, c
should explain to those who wors
the clay image that it is *not* God a
that, while worshipping it, they sho
have God in view and not the cl
image."

Sri Ramakrishna Paramaham
burst forth: "That is the one hob
of you Calcutta people—giving

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the teacher of all

tures and bringing light to others! Nobody ever stops to consider how to get the light himself. Who are you to teach others?"

And the Paramahamsa went on: "He who is the Lord of Universe, will teach everyone. He alone teaches us, Who has created this Universe; Who has made Sun and Moon, men and beasts, and all other beings; Who has provided means for their sustenance; Who has given children, parents and endowed them with love to bring them up. The Lord has done so many things—will He not show the people the way to worship Him? If they need teaching, then He will be the Teacher. He is our Inner Guide." "Suppose, there is an error in worshipping the clay image; does not God know that through it He alone is being invoked? He will be pleased with that very worship. Why should you get a headache over it? You had better try for knowledge and devotion yourself."

The Paramahamsa ended up saying: "Even if the image is of clay there is need for that sort of worship. God Himself has provided different forms of worship...has arranged all these forms to suit different men in different stages of knowledge."

□□□

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World Experience

SRI-LA-SRI-PANDRIMALAI SWAMIGAL

THE last article on *Panchakosha Viveka* (Bhavan's Journal, 4th October 1970) described in brief the five-*Koshas* or the attributes of the *Jiva* or the soul. The human body is made up of the causal body consisting of the *Anandamaya Kosha* which is experienced in deep sleep. The subtle body consisting of the *Vignanamaya* (Manasic), *Manomaya* (Astral) and the *Pranamaya* (Etheric *kosha*) is invisible and is experienced in dream state. The physical body consisting of the food sheath is the gross body of man and is experienced in waking state. All the five sheaths are active in the waking state, the causal and the subtle bodies are active in dream state and the causal body alone exists in the deep sleep state.

The spirit is immanent and is transcendental. The spirit which is immanent in the body is called the soul and the universal spirit which is transcendental is the oversoul or God. The spirit sheathed in the invisible *Anandamaya kosha* is the soul of man and becomes individualised due to *Avidya* or ignorance. The individual soul takes further sheaths ending with the gross physical body. The soul has to take a silent probation with its exercising body consisting of various attributes or *Koshas* till all the attributes are perfected and the soul gets merged in the universal from where it started its career.

The soul and the spirit are both permanent. The faculties of consciousness and will abide in the soul

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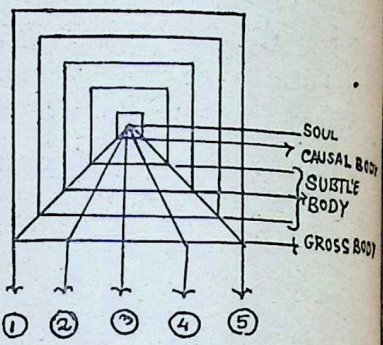
in spite of the fact that the faculties are operated through the agency of the vehicles or bodies as could be proved by our experience of the three states of existence (viz. waking, dream and sleep states). Further, the three bodies consisting of the five *koshas* are similar to the nervous organisation of the physical body which receives the sense impressions from the visible worlds. The sense impressions are carried to the brain through the nervous system. The brain automatically registers all the impressions but does not reflect back into physical consciousness all the impressions. There is therefore the discriminating faculty, called "will" that controls the brain. The "will" of man is in his soul to which the will belongs.

There is thus a constant process of action and reaction through the mechanism of the invisible bodies of man since the soul has to send back its instructions to the physical brain through its channels consisting of the invisible bodies. This is similar to the physical perception of external objects in which the brain and the nervous system work and other physical organs of man are interconnected in the external perception. The sense impression has to travel through the invisible bodies and return back to the brain by the soul which is encased in them. The soul does this work by exercising its will. The gross body contains the nervous channels and the invisible bodies are the corresponding channels working for the world experience.

The invisible bodies constitute the mind, which in the ultimate analysis is only consciousness residing in the soul. The consciousness has to work through the brain, to be aware of any sense perception received from the visible and invisible worlds. (*See figure*)



The result is *Paroksha Gnana* or knowledge arising out of the world experience. There is the other *Gnana* called *Aparoksha Gnana* where the spiritual perception is made possible and allowed to descend into the physical brain without distortion, to physical consciousness as in the case of God-realised persons. This is possible for every individual by virtue of the possession of the precious equipment *viz.* the human body and the various faculties connected with it.

□ □ □

This article was materialised by recovered Swamiji when Sri N. Mahalingam Industrialist, Sri A. B. Nair, Editor Free Press Journal, Bombay and I had the privilege of having an interview with him at Madras on the 22nd October 1970.—Ed.

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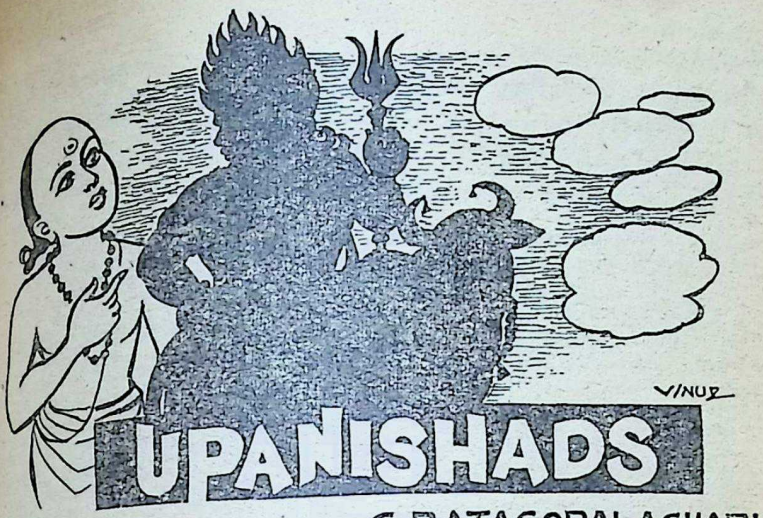

2. *Kathopanishad*

Nothing could be uttered on such a solemn occasion but must be carried out. The father was aghast at his own exclamation. Nachiketas, however, decided to go to Yama. "Many have gone before me and many yet must go after me. I go not alone to Death, and what can Yama do to me? Consider what has happened before this, and consider what is going to happen in the future. Countless are the mortals that have died before this and will die hereafter. The life of mortals, indeed, is like that of the corn which grows and ripens and is reaped, and like the grains that fall which spring again into life."

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किंस्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥
(I)-5

मनुष्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाऽऽजायते पुनः॥
(II)-6

So Nachiketas went to Yama. Yama was not prepared for the voluntary visitor. He was not willing to receive anyone coming him before his time. Nachiketas had to wait for three days before Yama received him. A Brahmana could not thus be disregarded even by Yama. So, to make up for the offence, Death offered to Nachiketas whatever boon he might demand. He offered many gifts—length of days, and all the possessions of the earth that one could desire, and *swarga* thereafter. But the youth chose for a boon instruction at Yama's hands about the nature of the soul.

"There is no boon that I desire other than this knowledge," said Nachiketas, "and there can be no better instructor than you for imparting this knowledge. What use is length of days and what joy can possessions, or song or dance, or horses and chariots give, so long as you are there as an ever-present termination to it all?"

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Yama pleaded with Nachiketas:

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥

Even the gods have had doubts in the matter on which you desire me to instruct you. The nature of it is so subtle that it is not possible to comprehend it satisfactorily. Choose some other boon, Nachiketas. Do not insist; release me from this.

(1)-21

But Nachiketas answered:

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥

If even the gods had doubts in this matter, and you say that it is not easily to be comprehended, who then could expound it as you can, O Death, and what other boon can equal this? None indeed.

Yama pleaded again: (1)-2

शतायुषः पुत्रपौत्रान्वृणीष्व
बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥

Ask for sons and grandsons who may live for a hundred years. Ask for numerous cows, elephants, and gold and horses. Ask for large tracts of land, and live as many autumns as you desire.

(1)-2

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥

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Or choose any boon that you can conceive equal to this, with wealth and long life. Be lord of wide dominions, O Nachiketas, I will make you the enjoyer of every desire. (1)-24

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान्कामांश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
नहीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः ।।

Ask freely for every rare pleasure in the world of mortals. Here are nymphs in chariots playing on lutes, such as men have never seen. These will serve you at my command. But, do not ask me about Death. (1)-25

Nachiketas was unmoved. He said:

श्वोभावा मर्त्यस्य यदन्तकैत-
त्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ।।

These ephemeral pleasures, O Death, consume the powers of the mortal's senses. Even if they lasted all life, they are of little worth. You say you give me these gifts, but being all limited by the death of the enjoyer, they remain but yours, though you appear to give them away, these chariots, and song and dance. (1)-26

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ।।

How can man be satisfied with wealth? Can we hold wealth when we see you? All wealth disappears on death. We live but as long as you command it to be. That boon alone, therefore, is worthy of being desired which I craved of you. (1)-27

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Yama thus failed to persuade Nachiketas to give up his inquiry into the mystery of life even for all the pleasures of this world and of the world of the gods. "You have displayed courage and resolve," said Yama. "There can be no better seeker than such a one, even as you stated that there can be no better instructor than myself. Listen, then, and I shall explain."

Then follows the teaching.

The first thing that man should learn in the pursuit of Truth is that the good is something different from the pleasant. So Yama begins thus:

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते
उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ।।
श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ
संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद् वृणीते ।।

The Good is one thing, the Pleasant is another. These two lead man to very different ends. He who chooses the Good attains happiness. He who prefers the Pleasant ever loses his object. The wise are not deceived by the attractions of the Pleasant. They choose the Good. Fools are snared into the mere pleasant and perish.

(2)-1, 2

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितं मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ।।

Steeped in ignorance, men engage themselves in activities and pursuits and considering themselves men of understanding and learned, stagger along aimlessly like blind men led by the blind, going round and round in the cycle of births.

(2)-5

The main obstacle in the path of the man striving for the higher life is the identification of oneself with the body. Therefore, all teaching in Hindu Vedanta stresses on man finding his soul within. If one realizes the divinity of the eternal spirit within, the battle is won.

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ।।

Concentrating the mind on the Spirit within, man should realize the divine characters of his own soul and its inherent freedom. The Spirit lodged within oneself is unperceived because of the perplexities of joy and grief and attachment to worldly objects. When one realizes the divine Spirit within himself, all the confusion of joy and grief disappears.

(2)-12

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य–
स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ।।
नाविरतो दुश्चरितान् नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ।।

This realization can come only from inside one's own heart spring purity of resolve and earnestness of spirit. It does not come by study or learned discussions. It comes to one whose Self yearns for realization, and whose mind has turned away from evil and has learnt to subdue itself and to be at peace with the world.

(2)-23, 24

In other words, it comes out of the longing for self-realization that leads to detachment, rather than from much learning; that is to say, it comes out of the grace of the Supreme Spirit that dwells within us.

(To be continued)

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Deshabandhu
C. R. DAS

* * *

A Centenary Tribute

It has been rightly said that Chittaranjan Das (b. 1870; d. 1925) was perhaps the greatest Bengali in the first quarter of this century. But he was not merely a great Bengali; he was by common consent one of the greatest Indians we can remember, the founder and builder of the best organised school of political thought in India. The record of his career, with that of the evolution of the political thought of the country in his day, is bound to fill many pages in the annals of modern India. He attained an exalted station in our national history. We remember him because from the dim past his image creeps into the present and will become a part of the future. In 1922, his grateful countrymen bestowed on Chittaranjan the title of "Deshbandhu" (friend of his country), and from that day he was throughout India better known by this title than by his name. Mere intellectual curiosity cannot help us to interpret the life of this great personality which must be realised in depth. He influenced the course of our history in a manner which still remains unsurpassed. Deshbandhu has become a part of India's personality.

Deshbandhu was in active politics for barely six years, and yet he established himself in the heart of the Indian people as one of the greatest leaders. Within this brief period he rose from agitational politics to statesmanship of the highest order. His whole life had been a preparation for this consummation.

Born in 1870, nurtured in the fold of protestant Hinduism—the Brahmo Samaj, Chittaranjan was an embodiment of the great Indian Renaissance that was ushered in by Raja Rammohan Roy. The keynote of the nine-

* * *

MONI BAGCHEE

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teenth century, the last thirty years of which are covered by Chittaranjan's adolescence and youth, was freedom. The mind and character of Chittaranjan were the product of this freedom movement. The advent of Mahatma Gandhi was a signal for him to jump into the arena of political struggle. And once politics claimed him, Das threw himself heart and soul into the struggle for India's emancipation. He gave up overnight his princely practice at the Bar and changed from one of the richest men in India to one who had hardly anything which he could call his own. The splendour of his renunciation dazzled everybody. Almost overnight, Mr. C. R. Das, Barrister-at-Law, became Deshbandhu Chittaranjan, the friend and servant of his country and his people.

Non-Co-operation Movement

"If India had the sword today, she would have drawn the sword." So said Gandhi at the momentous session of the Indian National Congress held at Nagpur in 1920. C.R. Das was initially opposed to Gandhi's plan of non-cooperation. "I like the programme well enough," he is said to have remarked at the special session of the Calcutta Congress held just four months earlier, "but I have my doubt as to the country being with us in the self-denying ordinance which non-cooperation presents to the people." Even at Nagpur he pleaded with Gandhi to defer the movement till the country was ready. Gandhi, on the other hand, was impatient, and he requested Das to support him. Finally Das "entered into a secret pact with Mr. Gandhi (known as the Das-Gandhi pact) by which each promised the other freedom of propaganda in his own sphere, for the future. As soon as this pact was entered into Chittaranjan became a complete convert to the non-cooperation idea."

It was at the Nagpur session of the Congress that the exact details of the non-cooperation programme were finally drawn up, laying great emphasis on Hindu-Muslim unity and non-violence. Gandhi told the people that if they carried out the programme faithfully, Swaraj would be theirs within a year. No doubt Gandhi initiated the movement, but much of its success owed to the dynamic leadership of Deshbandhu, Motilal Nehru and other stalwarts of the day who had given their full support to Gandhi.

The campaign of non-cooperation did not, however, prevent the moderates from contesting the elections to the new legislatures under the Reforms Act of 1919. Dyarchy was put into operation, and in each province Indian Ministers were appointed to take charge of the transferred subjects. As the movement in Bengal gathered momentum, and no less than sixteen thousand non-cooperators were clapped behind prison bars, the rulers came forward to strike Deshbandhu and he was arrested on the 10th December, 1921, and sentenced to six months" simple imprisonment. Before he went to prison, he gave a stirring message to India: "I feel the handcuffs on my wrists and the weight of iron chains on my body. It is the agony of bondage. The whole of India is a vast prison. The work of the Congress must be carried on

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What matters it whether I am taken or left? What matters it whether I am dead or alive?"

The Gaya Congress

As the movement went on, the whole nation seemed to be in revolt. But the mass movement had become too dangerous to continue. Das proved correct that India was not yet ripe for such a movement. The Congress was now vainly attempting to control the forces which it had set in motion. The Government's repressive measures were in full swing. At the Ahmedabad Congress (1921) Gandhi, who was then in complete charge of the movement, announced his new policy of Civil Disobedience which he was personally to inaugurate at Bardoli unless the Government showed a complete "change of heart" within seven days.

Before the week of grace had expired, an event occurred which completely altered the situation. The news of Chauri Chaura disturbed Gandhi. He announced his Bardoli resolve, suspending the movement of non-cooperation and civil disobedience and replacing them with a safe programme of limited agrarian reform. The rank and file of the Congress were puzzled and angry at the suspension of the movement at the height of its success.

Das, who was then undergoing his imprisonment at the Alipore Central Jail along with his other colleagues and followers, reacted strongly. "This is the second instance when Mahatmaji has bungled the situation," he is said to have remarked. Subhas Chandra, who was then in jail with his leader, has recorded; "Deshbandhu was beside himself in sorrow and anger at the way the Mahatma was repeatedly bungling. The Bardoli retreat came as a staggering blow."

Deshbandhu came out of jail in August 1922. He found the whole country in the grip of despair and despondency. He himself was then in a bad state of health and needed rest. About this time, it is on record, he broached to his fellow-prisoners the idea of Congressmen going into the Councils with a view to exposing the hollowness of the Reforms which he had characterised at the Amritsar Congress (1919) as "inadequate, unsatisfactory and disappointing." After his release, Das made perfectly clear to the people his intention of going into the Councils, though he made no definite or pronounced statements on the matter before his inaugural address as the President of the 37th session of the Congress held at Gaya in December 1922.

In the history of the Congress, the presidential address of C.R. Das stands as a magnificent one. It bears the stamp of a far-sighted statesman. It is one of his major speeches since 1917 when he delivered an equally brilliant speech as the President of the Bengal Provincial Congress. In his Gaya Congress address he discussed at length the principles of non-cooperation and explained the futility of boycotting the elections. In this remarkable address, he first advanced his proposal to depart from Gandhi's programme on a very crucial issue, and boldly made a bid for entry into the Councils. He made Gaya Congress the starting point of a new cam-

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paign, and before the delegates dispersed at the close of the session, he had established the Swarajya Party with Motilal Nehru and some others for "carrying the non-cooperation into the Councils." While the supporters of Gandhi criticised it as a contradiction in terms, Das silenced them with the force of his logic.

The Swarajist Revolt

Since the Gaya Congress, Deshbandhu made the organisation of the Swarajya Party the sole object of his life. His role in Indian politics as the crusader of Council entry has never been properly understood or analysed. The birth of the Swarajya Party within the Congress was a historical necessity to rouse the slumbering nation following the withdrawal of the non-cooperation movement. Gandhi was then in jail and the ri... between the two leaders, Das and Gan... dhi, became more and more pronounced. The idea of the Swarajya Party fired the imagination of many people and for a time Gandhi and his followers and friends were isolated from the mainstream of national resurgence. The Congress itself was then divided into two camps, the Pro-changers and the No-changers. Eventually the political wisdom of Gandhi led him to a compromise with the Swarajists and the two leaders were once again reconciled to each other at the Belgaum Congress (1924) which was presided over by Gandhi.

The Swarajists announced the policy of the new party in these words: "We shall enter the Assembly and the Councils for the sole purpose of causing uniform, continuous and

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consistent obstruction." Subhas Chandra justly characterised the new trend in the country as "the Swarajist revolution". It was a revolution in the true sense of the term as the subsequent records of remarkable success achieved by the party showed. Indeed, those were the days of the Swarajya Party and its accredited leader, Deshbandhu, who practically raised a storm of unprecedented magnitude. One of the memorable speeches which Deshbandhu delivered at Madras he said:

"Am I a rebel? I would rather rebel against the Congress and any institution in India if I feel that the realisation of the demand of Swaraj makes it necessary. I want Swaraj. I want my liberty. I am prepared to fight. I have not been a coward in my life. I want to fight and, if necessary, I am prepared to lay down my life."

Only a true freedom-fighter like Deshbandhu can utter such words which reflect "the Eternal Spirit of a deathless mind." It was from this time that Das became one of the political stalwarts in India.

We need not refer at length to his brilliant performances as the leader of the Opposition in the Bengal Legislative Council. The abolition of the Diarchical system of government in Bengal in March 1925 fully vindicated Deshbandhu's position on the question of the boycott of the Councils. In his last speech on the floor of the Council, he said:

"We want a living constitution, a true constitution, a constitution in which honourable men can work with honourable friends, and we say that the whole field is at present covered with a sham Constitution. The end of dyarchy will enable us to build the beautiful mansion to which I have referred. It is not very difficult to understand that if you feel that a Government must mean a government by the people, of the people and for the good of the people, the Ministers under the present system will serve no purpose. I now venture to think that no Government in the world can ever dispute the will of a great country like India."

A Life of Dedication

The personality of Deshbandhu was a rare combination. His was a life of great sacrifice and dedication. Sarojini Naidu has rightly said: "Kingly was Deshbandhu Das in every impulse and gesture of his life, royal alike in the splendour of his bounty and the splendour of his renunciation." He was one of the founders of that freedom which we have won. He was one of the great generals of that battle. He died at the height of his power and glory. A visionary, a dreamer and an apostle of revolt, Das was an implaccable foe of the bureaucracy. In the battle for freedom he gave no quarter and asked for none. No man after Tilak preached the gospel of Swaraj with the consistency and insistence of Deshbandhu. He was the first man to give a check to a powerful government like the British. He whipped up his people from deep somnolence, brought them face to face with the gravity of their condition and awakened them to a consciousness of nationhood.

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Politics was the very breath of his life; he took it seriously, almost raising it to the level of a religion. He was a practical idealist who knew how to combine what is desirable with what is possible. He was never a slave to slogans and had an uncommon power of separating the essentials from the irrelevant and the peripheral. It is a measure of his sagacity and vision that more than ten years before the enactment of the Government of India Act, 1935, he had clearly foreseen that the next advance on the political front would be the achievement of provincial autonomy and a federal central government.

It is said of C.R. Das that he killed dyarchy, and with dyarchy the deceit which was the soul of the Montford Reforms. But the [illegible] achievement—magnificently successful though it was—than the great personal influence he brought to bear on his generation and the inspiration he has left behind for generations to come. "To the generations of tomorrow, he will grow into a radiant figure of historic legend and romance, a vital portion of epic beauty and grandeur of their spiritual heritage." It is not by his act of courage, his sacrifice or the manifestation of his generosity that we remember Deshbandhu, but by their ensemble, by his life as a whole and by his personality.

The bright eyes of the triumphant politician—hero of a hundred battles—closed in sight of the eternal snows of the Himalayas to reveal the soul of the poet. According to Disraeli, a great man is one who influences the lives of men in a radical manner, who gives a new direction to men's thoughts and actions. Deshbandhu gave shape to the nebulous ideas of national work in the difficult circumstances of his day. Above all, he gave tone to Indian politics. It was a sense of duty urged by a passion for truth and freedom that brought him to the forefront. He hardly spared himself in working for his cause and his health was seriously impaired by his constant worries and unremitting toil.

There was nothing small in Deshbandhu. He thought great thoughts. He conceived big projects. A proud man with unfeigned disdain for mean rank or wealth, he gave the smallest man his ear. The events of his life show that his wide tolerance often crossed the confines of credulity which

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was not seldom embarrassing to his followers. But it was a part of his greatness. By his last gesture—as his Faridpore speech (May 1925) has come to be called—he announced no modification of his political creed but proclaimed what was the guiding principle of his politics, namely, that what makes a programme of action national is not the extreme character of any steps proposed, but the attitude and the determination. He alone would boldly proclaim that given a scintilla of power, provided it was real power, he would not mind for the present the glaring insufficiency of the Government of India Act.

History will record that, through his matchless service and sacrifice, Deshbandhu had devoted his emotionalism into a spiritual force, which was and still remains, more spiritual than material. Rabindranath has summed up the life-work of this great man in his inimitable way: "Man truly reveals himself through his gift, and the best gift that Chittaranjan has left for his countrymen is not any particular political or social programme, but the creative force of a great aspiration that has taken deathless form in the sacrifice which his life represents."

Let us erect for the only Deshbandhu of India an imperishable monument by weaving into our own lives his renunciation, his bravery, his wonderful industry and his love of his country.

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JAWAHARLAL NEHRU

under the shade and after

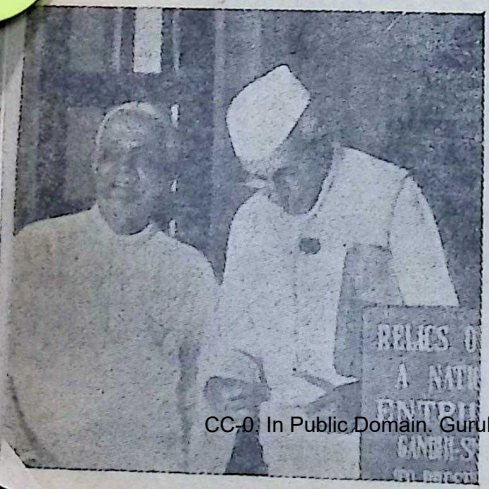
DR. R. R. DIWAKAR

November 15, 1970 is being celebrated as Children's Day in honour of our First Prime Minister and beloeved leader of the people, Pandit Jawaharlal Nehru. Dr. R. R. Diwakar, a close associate and fellow worker in the field of India's social and political regeneration, speaks of certain essential individual traits and aspects of Pandit Nehru.—Ed.

AN oft-repeated charge against great leaders is that they do not usually train their successors. To a certain extent this is a self-contradictory statement but there is a grain of truth in it. A truly great man is always self-made though it might be that some great leader perceives the seed of greatness in one of his followers and gives him opportunities to take the initiative and grow.

Shri S. K. Patil once said of Jawaharlal Nehru that he was like a *banyan* tree under which no other plant could prosper. Gandhi too was a mighty *banyan* tree but he had a knack of judging people aright and giving them full opportunity while keeping the initiative with himself.

The Author with Nehru



Most people commonly believe that during Gandhi's ascendancy Jawaharlal and for the matter of that, any one else had no individuality of his own and that none made any significant contribution during the freedom struggle. This is not a fact. Rajendra Babu, Moulana Azad, Sardar, Rajaji and others never lost their individuality. Least so did Jawaharlal and Subhas. The beauty as well as secret of Gandhiji's leadership lay not in suppressing the individuality of others but in harnessing the willing cooperation of all to the one cause of India's freedom struggle.

Of all others, Jawaharlal and Subhas were the youngest and both had not only an individuality of their own but they asserted it often to Gandhiji's

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embarassment. Subhas stretched it too far and was alienated but Jawaharlal, while maintaining his individuality gave sometimes a distinct turn even to high policies. That was how he grew even under the shade of Gandhi, like *banyan* tree, and after him, he himself became the proverbial *banyan* tree. If he had lost his individuality under Gandhi and had not developed it by repeated and mildly aggressive assertion, he would never have been able to give a distinct turn to India"s history after independence. If Gandhi was the architect of India's freedom as Lord Mountbatten declared and if Sardar Patel was the architect of India's unity, Jawaharlal was responsible for ushering India into the modern industrial age and for its distinct foreign policies.

It may be appropriate here to point out and emphasise certain important traits of youthful Jawaharlal Nehru, before as well as after he came under the spell of Gandhi. There were a number of things in which Nehru was dissimilar to Gandhi. His early life and breeding in India was aristocratic. His life at Harrow and Cambridge was quite different from that of Gandhi when he was attending Inns of Court in London. Jawaharlal has said more than once that he felt a stranger in Indian crowds and yet he became their darling. Gandhi identified himself with the masses and became a Mahatma, almost worthy of worship! They seemed to be cut out for quite contradictory roles. While Gandhi began with a craving for spiritual life and elevation, Jawaharlal even in later life said he was innocent of what goes by the name of spirituality. Once Gandhi said to have remarked, Jawahar may not believe in God but his actions are god-like! What greater complement could be given by a believer in God to a believer in Man!

Right from the beginning of his political career Jawaharlal identified himself with the youth of the country and became their inspirer and guide. His internationalism was born with him and he always wanted to link up all world struggles against imperialism and colonialism. It was he who encouraged Dr. Hardikar to organise the Hindustani Seva Dal which became the Volunteer Arm of the Congress.

Though at first sight Soviet Communism attracted him, he soon shed the violent authoritarian undemocratic part of it and hugged democratic socialism to the end. At Avadi Congress democratic socialism became a part and parcel of the Congress ideal. As early as the Madras Congress in 1929 he urged upon the elders to adopt complete independence as the creed of the Congress. But he had to wait till 1929 when at Lahore, he himself declared it to be the Congress creed with the authority of its President. He was always insistent on spelling out the content of independence for educating and inspiring the masses. He succeeded in the Karachi Congress in 1931 and the Fundamental Rights resolution was accepted by the Congress under the presidentship of Sardar Patel.

Another important idea which he was insisting upon was planning. Subhas Chandra Bose when president of the Congress initiated it and Jawaharlal worked it up to a point with the help of Shri K. T. Shah, Shri V.

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V. Giri & others. It was Jawaharlal who initiated the important proposal for a Constituent Assembly for drawing up the Constitution of India. It materialised in 1946 and after independence, it functioned for three years, both as the Parliament and the Constituent Assembly. He took a leading part in giving shape to our secular and socialistic Constitution and to the Parliamentary type of democracy which is operating today.

Every one knows too well that Gandhi was against partition. He predicted that partition would not solve any problem but would create new ones. Both Sardar and Jawaharlal did not want to postpone the coming of independence, whatever the cost. Independence came and we are still counting the cost. Gandhi wanted the Congress to convert itself into a Lok Sevak Sangh, a kind of Servants of the People Association. But Jawaharlal saw that at that time none but the Congress could handle the situation. If Congress had left the political field there would be worse than a vacuum, there would be chaos, as no other group or party had an all-India following.

Thus though Gandhi was too tall for others, his shade did not come in the way of the growth of Jawaharlal who proved both by his ideas and actions that he had a distinct role to play in modern India's history. Even in his own life-time Gandhi unequivocally declared that Jawaharlal would be his successor and that Jawaharlal would speak his language after his own passing away.

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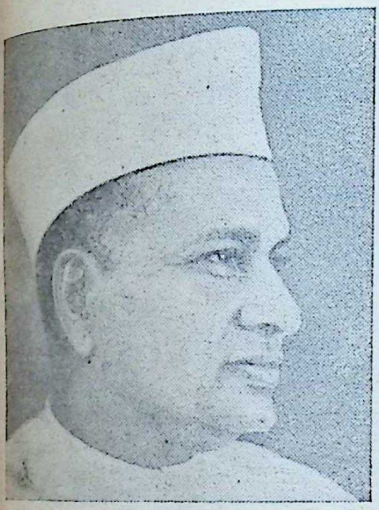

Sri Jamnalal Bajaj's 81st Birth Anniversary on Wednesday, 4th November, 1970 was marked by the issue of a Commemorative Stamp.

THERE was no better, nobler and more devoted follower of Gandhiji in the industrial and commercial field than Seth Jamnalal Bajaj. He may be said to have come nearer to the idea of a "Trustee" of the poor than anybody else. Had he lived to see the dawn of freedom, he may well have set an example of what a capitalist could do to serve the country.

I believe the Government of India is paying only very humble tribute to Jamnalalji by releasing a commemorative stamp in his honour on Wednesday.

I first met Seth Jamnalal Bajaj in December 1917 at Calcutta. We, Gandhiji and his personal companions, had gone from Champaran, where we were working to attend the annual session of the Indian National Congress presided over by Annie Besant.

Gandhiji's' party consisted of Ba, Devdas, Mahadevbhai and myself. We were lodged in a Dharamsala, newly built at the instance of Jamnalal. On January 1, he came to meet Gandhiji.

Rising star

Jamnalalji was a tall, handsome young man at that time. He looked younger than his age, about 23 or 24. Actually, as I learnt afterwards, he was 29, having been born in 1889 or, as he used to say, some six months after Jawaharlal.

Jamnalalji was then a rising star in the commercial and industrial world. His business was connected with cotton and cotton textiles, which had prospered during the war, when Lancashire could not supply the necessary cloth needed. At that time Jamnalal was attached to Pandit Madan Mohan Malaviya.

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But, as years went on, he joined Gandhiji in all his movements of Satyagraha. Soon, he became the Treasurer of the Indian National Congress. He was so careful about its slender funds that, when in different Satyagraha movements, the Congress was banned and its properties confiscated, the Government did not know how to lay their hands on the AICC funds invested by Jamnalalji.

In 1923, he headed the flag satyagraha in Nagpur. He was treated in jail as a 'C' class prisoner. This impaired his health, I believe, for the rest of his life.

During the first Satyagraha movement, he donated one lakh rupees to help the lawyers who had left their profession in pursuance of the boycott of foreign law courts. He also contributed Rs. five lakhs to the Tilak Swaraj Fund.

Born democrat

Though he participated in all the Satyagraha movements and repeatedly went to jail, he had genius for constructive work. He induced Gandhiji to establish his Ashram near Wardha, at Sevagram, and donated a large plot of land for the purpose. He was the soul of the Spinners' Association.

He donated his big garden house at Wardha for the location of the Cottage and Village Industries Association which was named after Gandhiji's nephew Maganlalbhai, the constant companion of Gandhiji from South Africa. He was also mainly responsible for the organisation of the Hindi Prachar Sabha in the South.

I have never seen such large-hearted hospitality anywhere else. Janki Devi, his wife, the children and the staff of his big establishment were all engaged in ministering to the myriad needs of the guests. Sometimes, we would tease Janki Devi by saying that it was not enough that she should entertain us with everyday diet; she must give a feast in our honour! And a feast there was.

The members of Jamnalalji's family not only served the guests but also participated actively in the Satyagraha movements and courted imprisonment.

Jamnalal was greatly interested in the uplift of the women of India. He organised a high school for women. The daughters of all those who went to jail were maintained and given free education in this school.

His practical advice in the Congress Working Committee was always heard with the attention it deserved. He was a born democrat, a man of universal courtesy. His wealth sat lightly on him. As soon as he took up the cause of Khadi he sold off all the shares he had in the textile mills.

In 1942, during individual Satyagraha, Gandhiji advised him not to offer himself for jail, as his health was failing. He was to engage himself in the service of the cow, which he did. He built for himself a small cottage near Wardha where he resided, most of the time engaged in Goseva. Here he breathed his last at the early age of 51. □□□

अवनीतस्वामिलाभादस्वामिलाभः श्रेयान्

To be without a master is better than having a fallen master. —Kautilya

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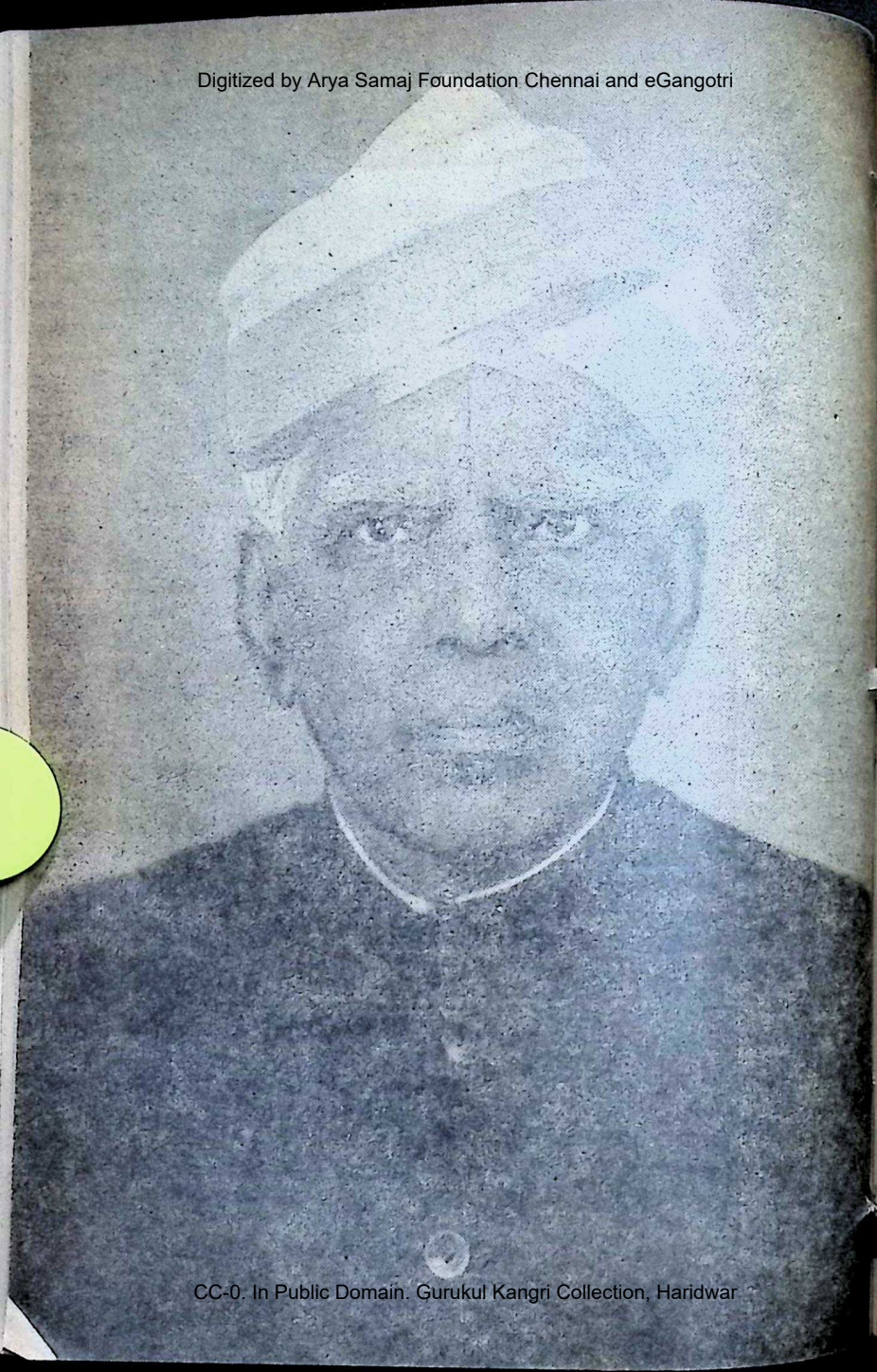

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Dr. Sir. A. Lakshmanaswami Mudaliar

T. V. VISHVANATHA AIYAR

If born, be it to attain fame and distinction, otherwise better be not born at all.

—*Kural* 1-236.

ONLY recently, Dr. A. Lakshmanaswami Mudaliar, the renowned former Vice-Chancellor of the Madras University, was awarded the Leo Bernard Foundation Medal and a prize equivalent to 1000 Swiss Francs. The award was given to Dr. Mudaliar in recognition of his "outstanding achievement in obstetrics, gynaecology, education, administration and statesmanship". The summing-up would be complete if it had also included "and as a man and a manager of men". Professor Leo Bernard was one of the founders of the health organization of the League of Nations. Dr. Mudaliar has himself considered the present award the greatest achievement of his life, coming as it did from an international organization which was the representative of nearly all the nations of the world and which has striven for peace, health and prosperity of all peoples and nations, irrespective of race, colour and political affiliation.

Dr. Sir A. Ramaswami Mudaliar and Dr. Sir A. Lakshmanaswami Mudaliar are twins not only by birth but also by their brilliant attainments, world-wide fame, and services to the country and to the causes they have held dear. They have carried their distinction, as they have their 84 years, lightly and earned the respect and regard of all those who have come into contact with them, by their innate courtesy, disarming urbanity and engaging capacity to listen. Twins are not necessarily alike in features or outlook, attainments or aspirations. Even at the turn of the century their headmaster at Kurnool had correctly predicted that these twins would make a mark in human history and would enhance the prestige of their school. Their achievements in public life, in world bodies and in their chosen fields, their bearing and manners, appearance and attire with the unfailing *Srichoornam* mark adorning their forehead, devotion to Lord Venkateswara and the upholding of Indian culture and tradition, and their oratorical skill, have run so parallel that the

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phenomenon is as rare as it is unique. They look and are so much alike that the one has easily been mistaken for the other, not only abroad but even here, at home.

Each brother has pursued with courage and determination his boyhood ideals and left an indelible mark in the fields of his choice. If the elder brother has distinguished himself in politics and administration, finance and industry, the younger has done so in medicine and health, education and university administration; but they are in no sense compartmentalised men. Each has fruitfully entered the special field of the other, Dr. Ramaswami Mudaliar becoming a noted Vice-Chancellor and Dr. Lakshmanaswami Mudaliar playing a significant role in politics as a balanced and out-spoken leader of the opposition in the Madras Legislative Council. Both have been adorned with a string of honours, titles and degrees, here and abroad.

Dr. Lakshmanaswami Mudaliar entered the Madras Medical Service way back in 1909 and, by dint of hard work, became in 1939 the Principal of the Madras Medical College and Superintendent of the Government Hospital for women, both famous institutions. He was the first Indian to be appointed to these posts. He secured a Doctorate in Medicine of the Madras University in 1922 (not an easy achievement in those days) and was lucky to go in 1928, early in his career, on deputation for 12 months to Great Britain and the Continent to add to his academic qualifications and professional experience. Thus began his series of world tours for over 40 years. These have related not only to his chosen field of Medicine, Midwifery and Gynaecology (in which he is an acknowledged world authority, teacher as well as practitioner), but also to public health, (W.H.O.), education, culture, (UNESCO), etc.

He has filled with great ability and distinction, over the years, every office in the World Health Assembly and Executive Board. He has been the President of every important committee and has been the automatic choice in all tasks wherever persuasive eloquence, delicate handling of men and things, diplomacy and tact were in demand. He has been a valued member or the distinguished Chairman of almost every committee connected with Medicine, Health, Education or University or School reform. The Mudaliar Committee Report on Secondary Education in India is a monumental effort and is noted for its comprehensiveness and thoroughness, balance and insight. There has been little done in India in these and allied fields without Dr. Mudaliar's wide experience, sage counsel and expert guidance.

His flair for administration and capacity for giving the lead at assemblies, public bodies and committees have become proverbial. His wide experience, precise knowledge and acknowledged mastery of several disciplines, stout and steadfast defence of the English language, insistance on ethical standards and moral values, upright conduct and decent behaviour, his gift of reducing a problem or a situation to its basic elements, his practical ability to find acceptable

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via-media solution, and his convincing presentation, eloquence and humour and gift of friendship, and courtesy and tact in dealing with men and matters have been acknowledged the world over.

He presided over and guided the destinies of a great University, Madras, as its Vice-Chancellor for over twenty seven years—a world record—and no wonder, he has been acclaimed as a great Educationist and Administrator, who stood long and hard for University autonomy, devotion to learning, maintenance of discipline and upholding of standards. He roundly declares:

In a world where tolerance and forbearance are becoming rare virtues, and where freedom of thought is seriously assailed from many points of view, the Universities must undoubtedly be the haven of refuge for all devotees of Truth, who prize it above the ephemeral attraction of temporal gain.

I hold firmly to the belief that no country can prosper, no civilization can exist and no true progress can be made, if the youth of the country are not trained in habits of self-discipline.

Concluding his talk broadcast from Madras, on the Mahatma, soon after the assassination, he said:

May He who is the architect of the Universe and the giver of all good, may He who is all pervading, omniscient and omnipresent, may He give us the strength and the wisdom to work in the righteous path alike to prove ourselves worthy of the Father of our Nation and worthy of the land that gave birth to him.

Dr. Mudaliar ministers alike to the needs of the body and of the mind. He is a builder, in more senses than

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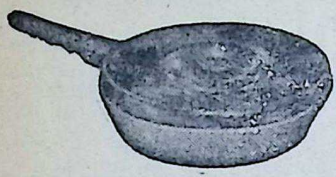

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one. As a physician, he eradicates the disease that affects the body from the very time of conception. As a seasoned teacher and stalwart educationist, he tries to root out ignorance and indiscipline.

There is a happy blend of the conservative and the liberal in the make-up of Dr. Mudaliar's personality. He has an abiding reverence for the ethos of our people fashioned through the centuries and for the great heritage that has come down to us from our ancestors. But, over the foundations of this traditional culture, he has reared a forward-looking philosophy which has helped him to make a mark in the realms of modern science. During the time that he was Vice-Chancellor he always held the scales even between classical learning and modern knowledge, between the Humanities and the Sciences, realising that both sets of discipline are necessary, the one to lead to the discovery of the soul and the other to help to extend the boundaries of the human mind. Dr. Mudaliar is no visionary in his assessment or approach to the problems of life. He is a hardheaded realist who is not swayed by glib-tongued slogans about sacrifice which seems to be the fashion of these times.

It is sad to contemplate that the voice of reason is being drowned by the din and bustle of the soap-box oratory of the demagogue and the ill-informed, and ethical standards are in grave jeopardy in the social and political turmoil of the present day.

Dr. Mudaliar married Srimathi Radhabai Ammal in 1926 and ever since, she has been his great helpmate keeping him free from domestic cares and anxieties and the atmosphere at home is one of great felicity and religious devotion. They have three sons and one daughter, all well and highly placed in life. The first son, Dr. A. Venugopal, has followed his distinguished father by becoming a noted Surgeon and Specialist; the second, Dr. A. Ramachandran, is the well known Head & Director of the Indian Institute of Technology at Madras and the third son, is flourishing in business as Director of the I.C.I. The blessings of God have been bountifully bestowed on the family.

At the ripe age of 83, Dr. Mudaliar has every reason to look back with satisfaction on his long and distinguished service in the cause of the country and the world. □ □ □

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J. H. DAVE

Religion & World Peace

a Hindu view

जनं बिभ्रती बहुधा विवचसां
नाना धर्माणां पृथिवी यथौकसाम् ।। १

The Shruti (Vedas), which is the bed-rock of Hindu religion and culture, states that in this world many people speak different languages and observe different religious practices according to the countries they reside.

स्वस्तिपन्थांअनुचरेम सुर्याचन्द्रमसाविव
पुनर्ददता अघ्नता जानता संगमेमहि ।। २

In another passage it states "Let us follow the path of goodness like the sun and the moon (that is, for all time). Let us unite with all others, giving liberally, not killing each other or being violent, and knowing and appreciating the viewpoints of others.

विष्णु र्गोपा अदाभ्यः अतो धर्माणि धारयन्

"The all-pervading supreme reality (Vishnu) is the upholder of eternal laws (*dharma*). He protects them just as a herdsman protects the cows. He cannot be deceived[3]."

Good life in consonance with the Moral Law is cognate with cosmic law. The prayer is, to lead us beyond all pain and grief, along the path of eternal or cosmic law called *rita.*

Satya is truth, the moral law and *rita* is eternal order, natural law, discipline of eternal law and goodness or cosmic law.

As opposed to *rita* is *anrita,* which is disorder, chaos, untruth and deceit.

ऋतं च सत्यं चाभीद्धात् तपसोऽध्यजायत

Both *rita* and *satya* are born of perfect spiritual ardour.[4] There is coordination between the moral law and the eternal law.

ऋतस्य श्लोकोवधिरा ततर्द

The sacred Law of Rita if ignored will make itself heard even by piercing the ears of the deaf.

Rita, that is the eternal cosmic law, is called *Brihat,* that is, broad-based, and it is also *ugra,* stern. It covers the entire universe. The world is des-

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cribed as one nest. It is the abode of the birds of passage which form a brotherhood and their father, the Lord Creater, constituting the warp and woof of all his created beings.

समानमिन्मेकवयश्विदाहुः
इन्द्र साधारणस्त्वम्

The Supreme Being, who is to be invoked and prayed to, is common to all (*Samanam Indram*). He does not belong to any particular religion, group, country or dogma. He is *Sadharana,* common to all, approachable and is the object of worship even by the lowliest and the poorest (*Indra-Sadharanas Twam*).

Ethical Virtues

एतद्देशप्रसूतस्य सकाशाद् अग्रजन्मनः
स्वंस्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः।।
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया
दुर्गे स्मृता हरसि भीतिमशेषजन्तोः
स्वस्थैः स्मृता मतिमतीव शुभाददासि।
दारिद्र्यदुःखभयहारिणि का त्वदन्या
सर्वोपकारकरणाय सदाऽऽर्द्रचित्ता।।

Manu, the oldest Law-giver of India, says that the spiritual leader of this country should explain to enquirers from other religions the good points in their respective religions. India is well-known for its tolerance. Spiritual Truth is to be learnt, as the *Gita* says, with all humility after proper questioning and service. The Supreme Reality is prayed for, for giving freedom from fear not only to all human beings but to all creations of the Lord; for the removal of poverty, misery and doing good to all. Every sect and section of Hinduism as also the sections known as Jainism, Sikhism and others, as also other well-known religions, emphasise various ethical virtues. Some religions emphasise certain aspects and include, in the broad spectrum of those aspects, other ethical virtues. The difference is only of emphasis. In effect, all ethical virtues are commended by all religions.

Ahimsa or non-violence, *satya* or truth, which the *Mahabharata* defines as contributing to the good of all creatures; non-stealing; self-control and non-possession as far as possible, —these ethical virtues have been constantly emphasised by Indian religions.

Trusteeship Theory

Mahatma Gandhi emphasises the theory of trusteeship for those who have extra riches. He has stated that those who are in affluent circumstances should use for themselves only that much of wealth which is absolutely essential and the balance of the wealth they should hold in their hands on trust for the good of the people. This trusteeship theory is based on the Hindu scripture *Bhagavata* which says that anyone who is rich and who uses his riches for purposes beyond his needs is, really speaking, a thief.

यावद् भ्रियेत जठरं तावत्स्वत्वं हि देहिनाम्
अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति।।

Austerity, prayer and self-sacrifice: these three uphold the world. The fruits of mother Earth are not earmarked for the enjoyment of this generation only, but for all succeeding generations as well (*Bhuta* as well as *Bhavya*). Unless mankind behaves ethically and on the firm foundations of the eternal law, the fate of not only the future generation but even the present is sealed. Our constant

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prayer should therefore be to lead us to have right thinking.

Gayatri

The famous *Gayatri-Mantra* emphasises the above points in particular. It starts with contemplating on the entire universe, *Bhuh, Bhuvah-Svah* and encompasses the entire speech, through the mystic syllable *Aum,* which represents all speech, starting from the throat through the palate, right up to the lips. The inner voice is to be prayed for guiding us rightly.

We must see the world as a whole and that too with a friendly eye (*Mitrasya Chakshusha*). We must assemble together and speak with one voice. Let our minds be of one accord. May our aim be common, thoughts common, mind common, hearts common, so that all may live happily together. May we speak auspicious words to people at large, to our own people and also to foreigners. Let us not covet the wealth of others—so say the *Upanishads.*

मागृधः कस्यस्विद् धनम्

Without a r ligious and ethical sense, man forfeits his title to be called human. Any action of ours which is harmful to others should not only not be performed, but should, if contemplated, put us to shame. All religions have preached that; even though injured, one should not indulge in counter-attack. The royal sage Bhartrihari has described the common points of all religions in one famous verse:

God: The Common Factor

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ।

As the Lord abides in the heart of every creature, injury to another is tantamount to wounding the Lord. One who sees the presence of the Supreme Reality in all is the real spiritual man. The strong must protect the weak and the afflicted. If human beings and other creatures are ill-treated, no ritual or worship, however elaborate, will meet with God's favour. With compassion, wisdom and discrimination, man is expected to respect all beings, each as the abode of the Almighty. In other words each human being has to be worshipped by charity, compassion, respect, friendship and a sense of brotherhood. Indeed, in whatever form or manner they worship Him it becomes acceptable to Him and reaches Him. God is Truth, Beauty, Goodness. Those who pray to Him thus are really at Peace.

आकाशात् पतितं तोयं यथा गच्छति सागरम्।
सर्वदेवनमस्कारः केशव प्रतिगच्छति ।।
त्रयी सांरण्यं योगः
येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।
तेऽपिमामेव कौन्तेय यजन्त्यविधिपूर्वकम् ।।

The function of religion is to "humanise" human relations; to do so it must sustain higher values of life, even though in the past some misguided religious passions have become ancillary to conflicts and war.

Manu has stated that certain outer forms of religion do change with changes in time. Certain statements can be explained as glorificatory or *arthavada;* some can be explained on the theory of *adhikara-bheda,* suited to aspirants of varying levels. But the core or foundation of all religions

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is the same. The outer forms have to change with the advance of science, technology and the changing world. But science alone cannot solve all problems, and religion has to influence man to bring about good-will and peace in the world. Mutual understanding and coordination between science and religion will bring about peace with justice.

Mahatma Gandhi said that one would be a good Hindu only if he was a good Parsi, Mussalman and Christian too. He said he had reverence for the Prophets and Saints of all religions.

As Rajaji, who is doing yeoman's service in re-interpreting ancient India to the moderns, has said: the correct view of religion is that it can never be out of harmony with science. There should be no contradiction between religion and practical affairs. If there was, it is nothing but hypocrisy, and hypocrisy can never become inocuous by becoming widespread and being taken for granted.

Enlightenment is not an intellectual state, but a state of spiritual awakening. Vedanta provides the soul-force to enable us to reduce selfishness, egotism, attachment to pleasures and fear of pain, and helps us to dedicate our lives to the efficient performance of our duties.

Vinoba Bhave, the great Bhoodan leader, has stated that humaneness is the cardinal religion of man and that he implores God to give us the faculties of truth, love and compassion.

The late Sankaracharya of Puri, Jagadguru Bharatikrishna Tirth, defined *Sanatana Dharma* as religion of the Sanatana, i.e., eternal God, to bring man near that *Sanatana* or God, and stated that that any form of religion which came into conflict with another religion is no religion.

Dr. S. Radhakrishnan has cited the prayer of the *Bhagawata*: "I desire not the supreme state with all its eight perfections nor the release from rebirth; may I take upon myself the sorrow of all creatures who suffer, and enter into them, so that they may be free from grief."

Dr. K. M. Munshi has often pointed out that culture is not civilisation. Shri Ramachandra and Sita travelled in a canoe while we move about in giant airliners and that, while material equipment is part of civilizaton, culture is the characteristic way of life inspired by fundamental values, which must be preserved.

Let us therefore pray with the Vedic Rishis that all be happy, all be healthy; all see the good; none be unhappy.

ऊर्ध्वबाहु विरौम्येष नचकश्चित् शृणोति मां।
धर्मादर्थश्चकामश्च स किमर्थं न से०यते ॥

The venerable Sage Vyasa, after composing a lakh of verses of *Mahabharata*, laments in the end that, even though he advised people at the top of his voice to be religious and spiritual, none paid heed to it. He repeats that all secular prosperity and fulfilment of desires will flow from religious life alone.

Shall we take heed of that advice or ignore it?. □ □ □

Note: *Paper submitted to the World Conference on Religion and Peace held at Kyoto, Japan, last month.*

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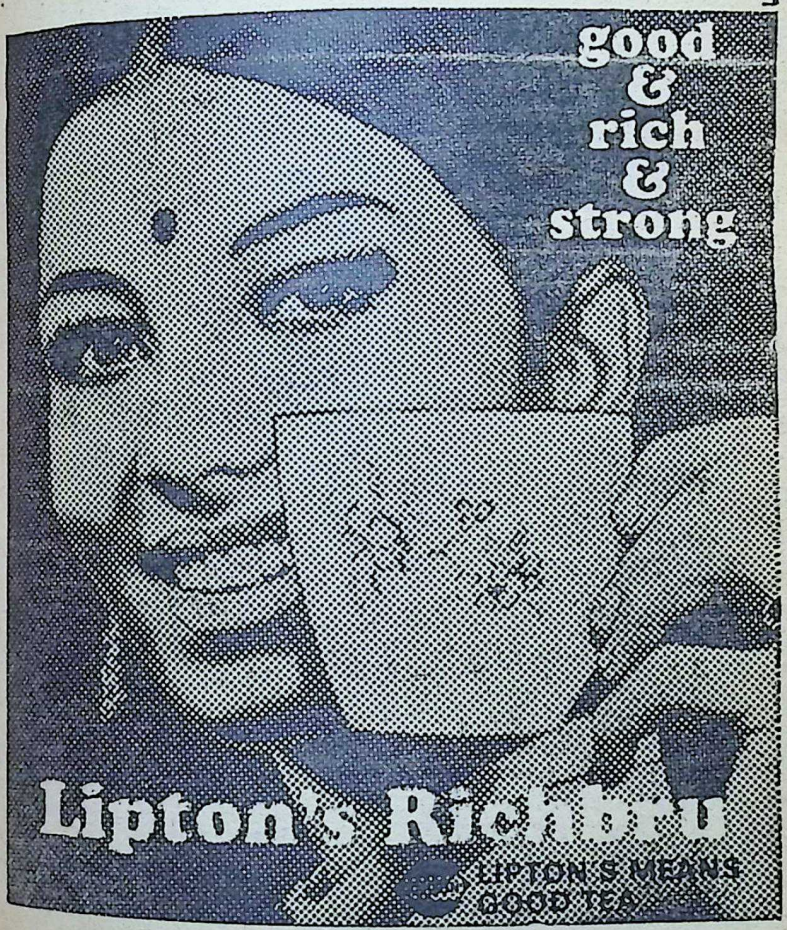

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2	ANGER	FEAR	ANGER	FEAR	ANGER	FEAR	ANGER	FEAR
3	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-
4	EXCITEME-	SENTIME-	EXCITEME-	SENTIME-	EXCITEME-	SENTIME-	EXCITEME-	SENTIME-
5	GIVING	VOTING	GIVING	VOTING	GIVING	VOTING	GIVING	VOTING
6	LIFE	LOVE	LIFE	LOVE	LIFE	LOVE	LIFE	LOVE
7	MORALITY	PERSONA-	MORALITY	PERSONA-	MORALITY	PERSONA-	MORALITY	PERSONA-
8	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND

CounterQuiz 75

✿	1 FREE		2 FREE		3 FREE		4 FREE	
1	ACCURACY	OBJECTIV-	ACCURACY	OBJECTIV-	ACCURACY	OBJECTIV-	ACCURACY	OBJECTIV-
2	ANGER	FEAR	ANGER	FEAR	ANGER	FEAR	ANGER	FEAR
3	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-
4	EXCITEME-	SENTIME-	EXCITEME-	SENTIME-	EXCITEME-	SENTIME-	EXCITEME-	SENTIME-
5	GIVING	VOTING	GIVING	VOTING	GIVING	VOTING	GIVING	VOTING
6	LIFE	LOVE	LIFE	LOVE	LIFE	LOVE	LIFE	LOVE
7	MORALITY	PERSONA-	MORALITY	PERSONA-	MORALITY	PERSONA-	MORALITY	PERSONA-
8	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND

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7	MORALITY	PERSONA-	MORALITY	PERSONA-	MORALITY	PERSONA-	MORALITY	PERSONA-
8	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND

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8 CLUES

(1) There is, indeed, a pedantic attempt at **ACCURACY/OBJECTIVITY** in the teaching of history that is very natural but very objectionable.

(2) **ANGER/FEAR** is usually considered to be the most universal, the most fundamental and often the most powerful of all the instincts.

(3) We cannot escape our **COMPLEXES/CONSCIENCE.**

(4) The lives of large masses of our people are dull and monotonous, certainly not overcharged with **EXCITEMENT/SENTIMENT.**

(5) Like most of the worth-while things in life, the joy of intelligent **GIVING/ VOTING** is a matter of education, slow as that process may be.

(6) Eternal **LIFE/LOVE** is indeed what the gospel of Christ is all about.

(7) **MORALITY/PERSONALITY** is something that comes from the heart and the will.

(8) In worldly finance what you **SAVE/SPEND** for one thing you can't use for another. Spiritual arithmetic is different.

NOTES:—These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 13-12-70. Prize list in Litquiz Weekly. Advance—20-12-70. Complete—27-12-70. Abridged in Sunday Standard & Bharat Jyoti of 27-12-70. Send 30 Paise stamps and receive translation of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive official solution immediately. Ask for a FREE specimen copy of Litquiz Weekly.

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BHARATIYA VIDYA BHAVAN, BOMBAY-7

UNDER ACTIVE PREPARATION

BHAVAN'S INDIAN CULTURE READERS

(FOR STANDARDS I TO XI)

SELECT OPINIONS :

SWAMI CHINMAYANANDA : I am glad that the idea of mine on which I have been talking and working for the last ten years is getting a concrete shape and an attractive form in your creative hands. The syllabus sent to me is ideal.

SRI-LA-SRI PANDRIMALAI SWAMIGAL : I bless your laudable endeavour.

ACHARYA VINOBABHAVE : I have looked through the syllabus. I feel it is wellthought out.

DR. G. S. PATHAK, VICE-PRESIDENT OF INDIA : The scheme is very well thought out and comprehensive and leaves very little to be desired.

SRI C. RAJAGOPALACHARI : I wish your new project all success.

DR. D. C. PAVATE : I personally think that you have given very careful thought to the question of framing the syllabus in basic culture. I would like it to remain as it is .... it will be a good idea to have text books written on the basis of this syllabus.

DR. K. C. REDDY : The subjects covered in the syllabus meant for different classes, and the grading of the contents of the book seem to be well thought out. It is very necessary that our boys and girls take some knowledge of the basic elements of our culture during their school days... The scheme on the whole appears to be very sound and I am sure if such books are produced by the Bhavan, they would serve as a model for all our schools.

DR. KARAN SINGH : I would like to heartily commend your initiative in this regard and I am sure that the books will be a valuable combination to our educational climate. This is as it should be, in a country like ours, which is so varied geographically and otherwise.

SRI HANSRAJ GUPTA (MAYOR OF DELHI) : The tentative syllabus is excellent and I am sure the books written on this basis will be very welcome at this stage. The stamp of Bharatiya Vidya Bhavan will also make them acceptable to our present day Government.

DR. C. D. DESHMUKH : The idea is most commendable and the syllabus proposed is generally on the right lines.

DR. D. V. GUNDAPPA : I have gone through the syllabus. Please let me say they are excellently planned. They are comprehensive and the selections suggested are inspiring. The books should prove splendid text books not only of religion and spiritual culture, but also of patriotism and citizenship for all Indians.

DR. A. L. MUDALIAR : It is a well planned presentation of successive stages of the most essential aspects of Indian Culture and heritage. I am sure that such a series of books, if prescribed, will go a long way to give a proper and healthy knowledge to the pupils concerned of the great traditions of our land from the earliest to the latest.

SRI SRI PRAKASA : I can hardly suggest any improvement, it is so good and complete.

DR. D. S. KOTHARI : Books based on the proposed syllabus would be of real value and make a distinct contribution towards acquainting our youth of India's great cultural heritage.

DR. V. K. GOKAK : I welcome the reorientation of this kind because, there is an attempt in the syllabus to drive home objectives and national awareness of unity. I think this is very well done by keeping the more abstract aspects of the subject for the higher standards taking the more vivid ones for the lower.

DR. K. R. S. IYENGAR : The courses are intelligently graded; they lead on gradually from the easier to the more difficult, the better known to the less known, and in their totality comprehend a very wide spectrum of the fascinating subject ... I hope the Bhavan will persevere with this truly meritorious scheme ... The movement is bound to spread.

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Dr. K. M. MUNSHI

KRISHNAVATARA

PART VIII: THE BOOK OF KURUKSHETRA

6 *Face to Face*

WHEN they entered Matrikovata, Pradyumna marvelled at the size of the huge, sprawling house with goat-skin walls. They were escorted to a chamber, which was luxuriously furnished. Whichever way they moved, the servitors showed them great courtesy.

That night Pradyumna and his entourage were allotted a separate room within the hospitable walls of the community house.

Pradyumna felt as if he was being treated like a well-fed hog. The object of this princely treatment can only be to corrupt him by excessive attention.

Pradyumna and his companions were taken to a chamber, in which there was a rectangular bathing pool. Since no one came near, they took their clothes off and swam in the pool.

A corpulent dark-hued servitor appeared as though by magic bowed low and slapped his fat hands. Half-a-dozen girl servitors came into the chamber at his summons. Pradyumna dived back into the pool and the girls, gigling at him, went back disgusted.

The servitors brought them food and drink which Pradyumna and his companions partook. Then they stretched themselves on the couches provided for them and soon fell asleep.

Before parting for the night, Pradyumna asked Vajranabh: 'Do all your servitors—men and women—provide all amenities of life?'

The spirit of self-denial, which was inculcated in him, was shocked at the women servitors, almost bare—bodied, bringing them food.

There were few households where

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they did not swarm.

'*Kshaatra-dharma* condemns dependence on slaves', sand Pradyumna and continued: 'Does no one obey the canons of *kshaatra-dharma*—not even the high-born women?'

Vajranabh said with a cynical laugh: 'It is scarce to find a woman who is chaste.' He laid a big hand on his companion's forearm and said: 'I told you before that you would not find much to your liking here. Don't be shocked. Our women do not like to be condemned.' Then he lowered his voice. 'People who do not contribute to the strength of the mighty King of Kings have gone in fear of their lives.'

He broke off as he read the face of Pradyumna and continued: 'But take heart, not all are such as these. There are a number of noble and good women, but they dare not condemn others openly'.

'But how can they prevail against men?', asked the young Yadava.

'They have a weapon more powerful than the weapon which we possess', replied Vajranabh.

Pradyumna asked: 'What is the weapon which they possess and we don't?'

Vajranabh smiled and said: 'Poison—when they sleep with their heads in their lap'.

'Don't try to destroy the burning faith and high morale of the young warriors', said Pradyumna.

'Well, keep your faith, young Yadava, treasure it, guard it but beware of our women', said Vajranabh.

Vajranabh liked the young man, so handsome and so straightforward. He lowered his voice and said: 'You seem to be a dedicated *kshaatriya*, my son'.

Seriously perturbed by what Vajranabh had told him, Pradyumna retired to the room where he was to pass that night.

Next morning, dark-hued servitors came to help them wash themselves and do their morning rituals. He was also given a woollen shawl, a present from the King of Kings.

The next day when Pradyumna woke up, he found a dark-hued servitor kneeling behind the head of his couch. Another slave appeared in the doorway, bowed low and said: 'If my lord will follow this unworthy slave, he will be brought to the royal chamber where the mighty King of Kings desired him to be brought'.

'It was a blazing afternoon. The mull, Purna, helped Pradyumna to attire himself in a manner befitting a

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call upon the King of Kings.

Pradyumna told his companions to accompany him to the royal chamber, but the dark-hued slave squirmed in the humility of his obeisance as he said: 'Forgive me, but I was commanded that you alone should be brought'.

'Nothing is going to happen to us, my boy', said Purna, the mull, to Pradyumna. 'If they had intended to do something to us, they would not have brought us across the desert with such honour and respect. There seems to be some mischief afoot. Now I recognise this Chief. I remember to have seen him, where I can't say. We shall shortly solve the riddle of our presence here'.

Pradyumna was escorted by the servitor to the royal chamber where there was a low dais, overspread with tiger skins. Along the back of the dais stood an immobile rank of huge dark-hued servitors with naked swords in their hands.

Seated cross-legged, like all the others on the dais, was a man to whom all eyes would have been drawn even without the pomp and splendour of his present settting. He was in the middle fifties and, even sitting, showed himself to be of great stature.

Pradyumna immediately saw that this was Shalva with whom he had fought in Saurashtra. He stood proud and erect with a faint smile on his face as he discovered that even Shalva realised who he was.

The King of Kings looked at Pradyumna with a smile. Pointing to a seat near him, he said: 'You are welcome to the court of the King of Kings. Come and sit down, young man. Don't be afraid.'

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Pradyumna responded by a boyish smile of disbelief. 'King of Kings, if you had asked me, I would have come myself. If you are the King of Kings, as *kshaatra-dharma* requires and *kshaatriyas* are expected to do, you should have a ceremonial body combat with me'.

'Now I remember. You are the young warrior whom I would have finished at Dwaraka, but spared', said Shalva. 'I know you well. You fought me bravely in Dwaraka. I have no quarrel with you; it is with your father'.

'Why then have you captured me? Perhaps to enjoy my company?' asked Pradyumna. 'Perhaps there is another

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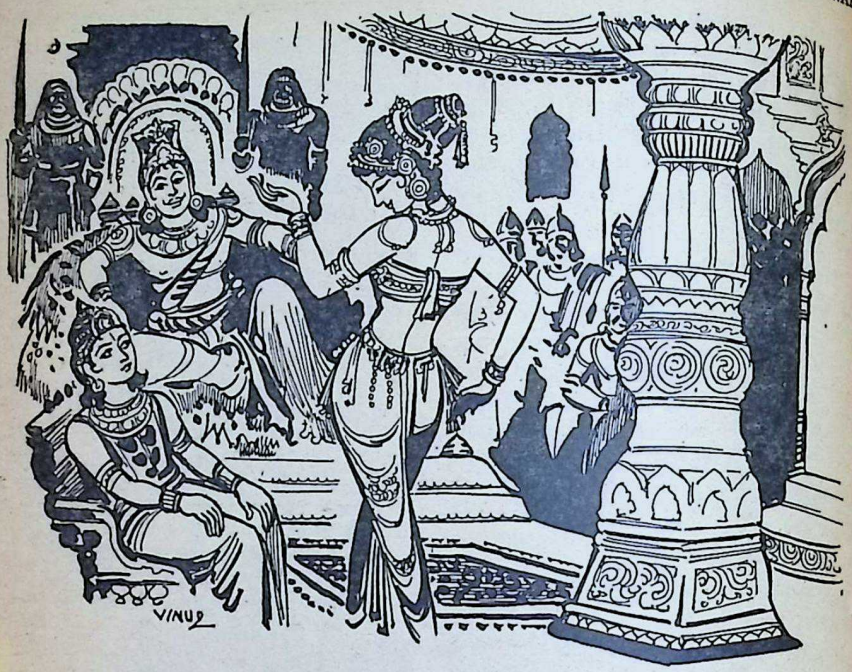

version of the incident.'

Shalva laughed cynically. 'We will not fail in our duties as host'.

Then, at his command, a slave girl came in followed by musicians.

'She is a wonderful girl', Shalva said.

She danced languorously, indolently, sensually, casting her gauzy veils from her as she swayed, until she dropped the last as the music ceased, and stood before them, sculptured and modelled as a statue.

Shalva leaned towards Pradyumna and asked: 'Do you find the girl attractive?'

Pradyumna replied: 'Indeed, she is beautiful'.

Shalva said: 'I give her gladly to you. She is most docile and obedient and well schooled in her art'.

'I thank the noble King of Kings for his magnificent gift, but the gift is useless for me. I have vowed not to touch a woman unless she was married to me. That is one of the pledges, I took when I was initiated into *kshaatra-dharma*', said Pradyumna.

With a nod of his head, Shalva waved his hand, and the slave girl gathered up her gauzy scarves she had shed and backed out followed by her musicians.

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DHARMA

The Hindu Concept of Religion

T. H. CHOWDHARY

IN a dispute over passage rights across a farm or the negligence of a needy relative, the aggrieved would, at the end of all arguments, ask the persecutor in the presence of others, "tell us in the name of *dharma* whether what you are doing is right". And very often the matter is amicably settled. This appeal to, and invocation of *dharma* in the open is still the most normal method of resolving conflicts in the 'uncivilised' countryside of India.

During the 1962 conflict with China the then philosopher-President of India, Dr. Radhakrishnan, assured the nation that since *dharma* was on India's side it would win ultimately. It used to be said in fun that Chow-En-lai enquired what this *dharma* on India's side was. Not receiving a satisfactory explanation and presuming that it was a murderous secret weapon, he halted the advance and withdrew!

What does this word *dharma* that regulated the Hindu society for millennia mean? There is no one English word which could, if not fully, at least adequately translate or express what *dharma* is. It could mean law in the sense that in *dharma* the weakest and the mightiest are equal; righteousness in the sense that what is not *dharma* is reprehensible; duty in the sense that *dharma* requires conscientious, efficient performance of an assumed or assigned function; religion in the sense that *dharma* constantly exhorts one to aspire and deserve divine grace; characteristic attributes in the sense that *dharma* wants their natural and efficient efflorescence. In fact it is an integral expression imbued with all these ideas. In Samskrit its genetive meaning is 'that which holds'—holds, secures, and preserves a substance, a person, a society and the world from disintegration. *Dharma* could, therefore, be broadly interpreted as 'Law', comprehensive and all-embracing.

Ancient India had no name for its religion. What others mean by religion was simply called *Sanatan Dharma*, the Eternal Law, covering not only religion but personal, social and moral conduct of men, societies and kings.

The law-givers of ancient India have no parallels anywhere in human

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history. The legislators of modern times need not have any qualifications other than that of managing to get elected; often they have been vested in big group or class interests. Not so with the people who propounded *dharma,* the Law. They were ascetics sworn to renounce everything and to possess nothing. They lived far away from the maddening crowds, in *ashramas* or hermitages in forests amid unredeemed tribals and aboriginals. The sons of kings and nobles, and citizens came to live in the hermitages for learning.

Their disciples, the hermits-in-training, walked far and wide in the realm, observed the people's and king's conduct, heard their talk and thought and reported back to the *Rishis.* Thus did the *Rishis* keep themselves informed about society at large.

Theirs was to enquire, to search and seek the truth behind the universe and God, and help man to draw nearer and nearer to God, to free him from the cycle of birth and death. Man's individual abilities and propensities should be allowed freely to develop towards the attainment of that aim. The ideals of *Mukti*—freedom from birth-death cycle and *Kaivalya* —and identity with the Only One are as much valid as the reality of his life here on earth, his society and evolution towards higher civilization. *Dharma* will promote the achievement by man of these lofty goals. Just as a person has to observe a certain discipline, conform to regulation and undergo prescribed studies to obtain a University degree, so should man and his society observe a definite discipline to govern his life here on earth, and that discipline is *dharma.*

The relationship of kings and emperors with *dharma* is unique. A king was sworn to uphold *dharma* and to live in *dharma.* He who has fallen from it and leads his people away from it forfeited his right to rule. Sovereignty vested not in him but in *dharma;* he was only a trustee of it. A *Rishi* became the preceptor of a royal family. A king may have his ministers and generals, but the Rishi's guidance was sought in all difficult matters involving law and morality. A king would step down his throne and kneel to a *Rishi.* No king could enter an *ashrama* in his uniform or with his weapons; it was out of bounds for soldiers and armies, such was the veneration in which the Rishi was held. There were many kingdoms and kings in India but the country was as far and wide as *dharma* extended, although administered by many. The most virtuous, the most learned and the most valourous among the kings aspired to be the emperor or Chakravarti, but only as the wielder of the wheel (of *dharma*). The defeated kings were not to be killed or deprived of their kingdom, but they had to merely acknowledge the paramountcy of the emperor. Thus did emperorship pass from king to king. If the emperor fell from *dharma* the *Rishis* denounced him and it was a a signal for other kings to get rid of him.

The sages of different regions assembled either at a place of pilgrimage or at the court of the emperor to debate and resolve differences over *dharma* and its application.

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Was *Dharma* immutable? No, it changed with the developing civilisation and extension of Aryan rule and culture over the country. As the Aryans conquered region after region of the original Dravidian inhabitants, their assimilation into the Aryan fold necessitated a new interpretation of *dharma* to overcome conflict, to regulate the peaceful evolution of the new society and enable the absorption of the newly acquired citizens into the Aryan civilisation. The remarkable feature was the permissibility of reinterpretation of *dharma* in response to changing circumstances or in furtherance of desirable social goals. Bhishma's exposition to Yudhishtra of *dharma* in relation to changing times from his death-bed of arrows at the end of the Mahabharata war is a piece of philosophy *par excellence*.

What were the main teachings of this *dharma*? Apart from the universal values of love, charity, non-stealing, non-covetousness and non-violence, harmony between one's natural qualities and characteristics and that of society's general requirements was very much emphasised. Every person has certain characteristic abilities, and good will come to him and to society if these are freely perfected and executed, rather than performance by him of others' functions and duties. The wisdom and value of this could be easily realised if we perceive how much of imbalance or inefficiency is caused to a person as the result of a conflict between one's likes and abilities and the adoption of alien duties.

Dharma asserted the equal respectability of all types of duties—butchery and priesthood, gutter-sweeping and soldiery, farming and divining. This conduced to class-harmony and the avoidance of social upheavals. Ceaseless and efficient performance of one's duty is the greatest virtue; it exhorted men not to worry about the fruits of action but to perform every action as a dication to God. Thus would we acquire equanimity, neither rejoicing in prosperity nor wailing in poverty. One should avoid those thoughts and actions which in the beginning are pleasant but in the end would be like poison; avoid extremes and cultivate moderation in all activities, thus preventing men from becoming fanatics and permitting them to accept correction without losing face.

Dharma was for every one to practice without any extraordinary effort at renunciation or privation. Life is divided into stages—childhood for play; adolescence and youth for acquisition of knowledge and skills for his and society's maintenance; householder to bring up and tend a family; forest-dweller gradually to disassociate himself from the exercise of power, burdens of worry and bonds of family and greater orientation to God; and, finally, a yogi, who belongs to none in particular but to all in general, completely dedicated to contemplation and God. How important are the last two stages, especially when one contemplates how much of the conflict and war and misery in the world is due to the desire of some people to rule beyond their time, to mould the world after them, to be remembered in perpetuity.

Society was organised on the basis

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of caste. Caste denoted a group of persons and families performing the same type of duties. It was only late in the evolution of Hindu society, in the days of its stultification and decadence, that caste derived from birth. As explicitly stated in the Bhagavad Gita, the four castes were created by the differentiation of the nature of work. The highly evolved and most learned, constituting the Brahmana caste, were ordained to possess nothing and renounce everything, devote themselves to learning and scholarship, instructing men in law and righteousness; the valorous and egotistic, coveting distinction and power, became the Kshatriyas, prepared to lay down their life in defence of *dharma* and the security of the realm; the artisans, the farmers, the traders and the industrialists constituted the Vaishyas; and the most lowly evolved, i. e., culturally backward and unredeemed, became the fourth class. Depending upon one's achievements, persons and families moved up and down the caste ladder. Thus Viswamitra, a Kshatriya, became the greatest Rishi, while Drona, a Brahmin by birth, became a great warrior. All castes were of equal value and were indispensible constituents of society.

There was the general *dharma* which governed every individual and also the caste-*dharma* which governed the particular class or caste. The one was spiritual and the other social. Neither conflicted with the other. *Dharma* was propagated by the Brahmana, was upheld and exemplified by the king and the leaders of the society. The higher one is, the stricter was the standard of conduct expected of him, for, people only imitate and follow the mighty and the best. Thus was the responsibility of the Brahmanas the greatest in the promotion and preservation of *dharma*. As long as they and the kings understood this and conducted themselves appropriately, all was well.

In the Hindu *dharma*, membership of a prescribed church or temple or religion is not necessary to merit divine grace. Personal and individual faith and direct communion are meritorious enough to enable one to be freed of all sins and worries. This leads the Hindu to assert that all religions are equally true and, as all rivers lead to one mighty ocean, all religions lead to the one God.

Just as it was unparalleled wealth and opulence that made the Romans slothful and degenerate, so did Hindu society get corroded at the height of its prosperity in the 3rd to 7th century A.D. *Dharma* declined fast and the Kings and country became easy victims of the Islamic conquerers. In defeat and bondage, it declined further and accumulated the worst practices which were discovered only during the British regime. Vast and intense reform movements swept the Hindu society during the last hundred years and their work is of course not yet over. *Dharma* of the immaculate conception does not exist everywhere, but where even the tradition exists it is a powerful force inspiring men to nobility, truth and righteous conduct. □ □ □

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HUSSEIN OF JORDAN

A Harassed King

"UNEASY lies the head that wears a Crown". This is truer in few other cases than that of King Hussein of Jordan. He has had political and personal crises throughout his reign. Proverbially, the cat has nine lives. This charmed cat has had ten. Whether he will survive and how long he will live is anybody's guess. One can only wish that Allah may grant him a long life and a long reign over his harassed kingdom.

Much of his misfortune is due to history. Hussein was installed as King of Jordan in 1953. His cousin, Faisal, who became King of Iraq at the same time, was assassinated by revolutionary army officers. Twenty-two-year-old Hussein was saved from death by British paratroopers. Hussein is a Hashemite who claimed ancestry even unto the Prophet. His forbears were rulers of Mecca until they were ousted by Saud of Arabia. Hussein's great-grandfather sought British help. In 1921, Feisal, a Hashemite, was made King of Iraq, and his brother Abdulla, King of Transjordan, which became Jordan when, after the creation of Israel in 1948, Abdulla annexed a portion of Palestine to the west of the river Jordan. But the Palestinians in that region did not trust him, and one of them killed Abdulla in a mosque in Jerusalem. Hussein, who was near him, had a narrow escape, a bullet bouncing off a medal in his breast. Hussein's father, Talal, succeeded Abdulla, but ruled only for a few months. When he was only eighteen, Hussein was proclaimed King.

As a youth he led a gay life, fond of sports cars, wine and women. He

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married a Hashemite girl, who bore him only a daughter but no son, and was soon divorced. His present wife was a British secretary, Toni Gardiner, who embraced Islam to become Princess Muna. Two sons and two daughters were borne by Muna. The sons were sent to a boarding school in Britain a couple of months ago at the start of the civil war—more about this presently. These circumstances explain his affinity to Britain and the West, notwithstanding his professions of Arab loyalty.

Jordan's troubles started long before Hussein ascended the throne. Indeed, they stemmed from the creation of Israel in 1948. Only a few thousands out of a total of one million odd Palestinians opted to stay in Israel; the vast majority of them moved to the Gaza Strip or the west bank of the Jordan, both of which were seized by Israel in the six-day war of 1967, while the rest of them were neglected and frustrated refugees in the Lebanon, Syria and Jordan and became thoroughly inflammable material for the civil war in Hussein's kingdom and its frontiers.

They organised themselves into the fedayeen (men of sacrifice) and from stray groups developed into a guerilla army of 25,000. They federated into a Palestine Liberation Organisation, consisting of eleven units. They are reckless, having nothing to lose. Of Jordan's population of 2,200,000 they constitute 65% and are a kind of parallel government.

The civil war in Jordan was clearly forced upon Hussein. He found himself between two threats, the saber-rattling fedayeen and his own army, about half of which is composed of loyal Bedouins. The latter resented the meek role it was called upon to play by the former Premier, Abdel Moneim Rifai. An army spokesman told the King, "We have all become women". The usually calm Hussein decided to act. He formed a new Cabinet headed by Brigadier-General Mohammud Daoud, clamped down martial law and appointed Field-Marshal Habes Majali, a Bedouin officer, as military Governor of Jordan.

He told B.B.C. television: "It was worse than anything I have lived through, worse than the six-day war. It was almost the destruction of everything that we tried to build, of everything that was dear to me". About the danger to his life, he said poignantly: "You have to live with yourself, and when the time comes it does come. I have been through so much that I believe in it. I am certainly not going to run away from a bullet. I certainly would not be fast enough anyway. I am hoping that this will be the turning point, that we will really be able to build a new Jordan".

Hussein proved to be more than adequate, although the fedayeen leader, Arafat, picked up the gauntlet and warned of a "blood-bath", telling the Ambassadors of all Arab States that the King wanted to liquidate the Palestinian resistance. He asked the fedayeen to keep their fingers on the trigger till "this fascist military rule is removed". The sky-jacked hostages were taken into hiding. And, sure enough, there was a blood-bath as predicted by Arafat.

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According to the Jordanian army, the civilian casualties were less than 2,000, but Arafat insisted they were 10,000. Amman, the capital of Jordan, was called "Philadelphia" (the city of brotherly love) by the Greeks who conquered it centuries ago. During the nine-day civil war, Amman became a city of blood. There was sniping and counter-shooting from house-tops and in every alley. Amman was on fire. Life came to a standstill. Communication with the outside world was cut off. Arabs everywhere were inflamed, and some Palestinians in Jerusalem shouted, "Kill Hussein." Like his army, Hussein was firm, although he held a helicopter in readiness to ferry him across to Iran in an emergency.

The fighting spread to the north. The radical Baathist regimes of Syria and Iraq actively helped the guerillas. The P.L.O. based on Damascus accused Hussein of intriguing with Israel during the 1967 war and persisted in the vendetta against Jordan's King. Syria sent out 250 tanks to pierce the northern districts of Jordan, although they bore the markings of the Palestinian guerillas. One hundred of these tanks were destroyed by the Jordanian forces. Syria abstained from aerial operations, partly under Russian pressure and partly because of fear of reprisals by Israel. An Israeli air force officer said: "In this kind of fight, we are with Hussein"! Having suffered heavy losses, which more or less demoralised them, the fedayeen were in a mood to cry a halt, at least for the time being.

Big Powers' concern and the anxiety of Nasser also played a part in bringing about an end to the fighting. In particular, Syria's invasion of the northern regions of Jordan, evidently with the connivance of Russia, and the clear danger of jeopardising the earlier cease-fire with Israel threatened to draw the two big Powers into a direct confrontation. This, coupled with the growing presence of the Soviet in the Mediterranean, made the U.S. talk of "intervention", although America would hardly do anything to alienate the oil-rich Arab States or create a second Viet Nam. Nevertheless, the U.S. could not sit still in face of Russia's refusal to correct the shifting of her missile sites on the west bank of the Suez. Nixon ordered the American fleet to move nearer Asia Minor and alerted his armed forces elsewhere. Pressure was exerted on Moscow to discourage Syrian forays into Jordan. Overtly, the U.S. declared its desire to save American citizens in Jordan, but covertly the intention was to save Hussein from disaster, dethronement or worse. It was a war of nerves which worked.

Meanwhile the Arab States from North-west Africa to the Persian Gulf were clearly worried at the in-fighting among the Arabs and the consequent loss of solidarity against Israel and the West. Obviously worried, Nasser, who had originally had sympathy for the guerillas, became apprehensive lest peace in the Middle East as a whole should be jeopardised. He called a summit meeting of the heads of Arab States to consider the deteriorating situation and do something to patch up Arab unity. The fedayeen leader, Arafat, was also invited and flew to Cairo with his beard shaved to

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avoid being spotted. King Hussein was, of course, there.

At Cairo's Nile Hilton Hotel, with Nasser beaming over, Hussein and Arafat shook hands and agreed to settle the conflict and, as a first step, to cease fire. The guerilla leader issued the cease-fire order through Gen. Jaffer al-Numeiri, President of the Sudan.

Egypt, Lybia, Tunisia, the Sudan, Saudi Arabia, Yemen, Kuwait and the Lebanon were represented besides Jordan at the "Save Jordan" Conference. Notable absentees were Iraq, Syria and Algeria, all of whom were hostile to any cease-fire, although Syria halted her offensive from the North—as the result of Soviet suggestion, the strength of the Jordanian army or the fear of an Israeli counterthrust.

An agreement was drawn up and signed in the last week of September providing for a cessation of all military operations by both sides, internal security through civilian administration in place of the military government and guarantees of guerilla action against Israel. Hussein responded by forming a 13-man civilian Cabinet, headed by Ahmed Toukan, a Palestinian politician.

The cease-fire suffered a big blow in Nasser's sudden death on the morrow of the agreement—in circumstances identical with those in which India's Lal Bahadur Sastri collapsed as the result of a heart attack immediately after the signing of the Tashkhent Agreement.

Fighting again broke out in Jordan, though it is only sporadic. A disturbing feature is the loosening of Hussein's hold even on the non-Palestinian minority. A serious set-back for Hussein is that more than 2,000 members of the Beni Sakhr, the most powerful of his own Bedouin tribe, have deserted him and joined Arafat's Al Fatah or other guerilla groups. The Cabinet formed in Amman after the Cairo cease-fire has been replaced by another.

As all through his 17-year-reign, Hussein continues to live and rule from day to day, hour to hour. Even after the cease-fire, the situation is full of ugly possibilities. As an Israeli Foreign Ministry official observed, "The battle in Jordan is over, but Hussein's war has just begun". The future is uncertain for Hussein. It is obviously impossible for a monarch in the late 20th century to rule over a population the vast majority of which is hostile to him, while even some of his own erstwhile followers are wobbling. Alternating firmness and vacillation are the besetting sins of his life. His brave words—"I am not the kind of person who will quit. This mission is part of my life, and I am part of it. I will see it through to the end"—are continually diluted by baneful indecision.

Will the Middle East Crisis ever be solved? Not until the Palestnian question is satisfactorily settled by the creation of a viable Palestinian State. But how? What will be the future of Israel if the Palestinians are allowed to have their way? Will Jordan be engulfed? What is the future of Hussein? The answer to these questions lies in the laps of the gods.

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If Hitler as the common enemy could temporarily bind together Stalin, Roosevelt, and Churchill; if the Kremlin Communist government, as the common enemy, could unify into one military alliance the most heterogeneous governments of the Western bloc; still more easily can mankind be unified into one permanent solidary body by its perennial common enemies.

THE ENERGY OF HATRED

How to rechannel it ?

DR. PITIRIM A SOROKIN &
WALTER A LUNDER

A NOTABLE decrease of the disastrous effects of forces of interhuman strife, hatred, coercion, and mistreatment can be achieved by rechannelling their outbursts and redirecting their aggressive energy.

In the struggle for existence, irrational passions and hateful emotions manifest themselves and find their satisfaction almost exclusively in generating and fuelling all forms of interhuman strife beginning with cutthroat competition, inhuman coercion, and merciless exploitation, and ending with murderous wars, bloody revolts and crime.

Their energy can, however, be redirected in such a way that instead of serving destructive tasks it can be turned to constructive purposes. Rechannelling of the energy of hatred can give an example of this redirection.

Hatred is still one of the most powerful emotions of man and one of the most efficient "motors" of human behaviour. In an overwhelming majority of human beings it cannot be quickly eliminated or even greatly weakened. It can, however, be rechannelled for serving different "works" and "operations." Hitherto it has "powered" mainly inter-individual and inter-group conflicts. Instead of this function, its power can be used for extension of love and for binding mankind into one solidary body.

How?

By redirecting the power of hatred from its present channels of inter-individual and inter-tribal conflicts into a new "pipe line" serving the sacred war of humanity against the most terrible, most implacable, eternal, and common enemies of every human being, every group, and of the whole of mankind: against death, physical

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and mental disease, gravest criminality, stupidity, ignorance, interhuman strife, ugliness, poverty, fruitless suffering, nature's calamities, interhuman hatred itself, and a host of other forces inimical to every man's creative growth and everybody's vital, mental, and moral well-being.

Instead of setting man against man, and group against group, the power of hatred can be directed against these eternal and universal enemies of humanity. They are so formidable that the whole reservoir of mankind's hatred can easily be spent in this fight. Their merciless pressure is so enormous that everybody's fighting impulses can find the fullest satisfaction in this sacred war.

With a minimum of teaching, preaching, and propaganda, everybody's patriotic ethos and pathos in this sacred war can be easily incited, maintained and exalted to the highest pitch of intensity ever reached in any tribal war.

If Hitler as the common enemy could temporarily bind together Stalin, Roosevelt, and Churchill; if the Kremlin Communist government, as the common enemy, could unify into one military alliance the most heterogeneous governments of the Western bloc; still more easily can mankind be unified into one permanent solidary body by its perennial common enemies.

To sum up: if a fraction of the resources spent for inciting tribal wars is used for arousing the holy war of humanity against its nonhuman adversaries, the most powerful—intellectual, emotional, and volitional—unification of the whole of mankind for such a war can be accomplished.

In this way the elemental power of hatred will be destroying interhuman hatred, the aggressive propensities of man will be fighting interhuman aggressions, and the "fighting instincts" of man will be serving the task of the unification of humanity freed from interhuman wars.

By similar re-channelling, the forces of predatory competition and the struggle for existence can also serve to pacify and harmonize the social life of mankind, instead of intensifying interhuman conflicts.

Competition in humility and unselfish service, the only competition approved by the great monastic orders and competition in the exploration and use of outer space for the benefit of mankind can serve as examples of this re-direction.

Through this sort of re-channelling, the remaining coercive relationships within states and other organizations can be reduced to a still smaller minimum. □□□

MAXIMS FROM KAUTILYA.

अर्थ संपत् प्रकृति संपदं करोति ।

Economic prosperity creates prosperity for the people.

प्रकृति संपदा ह्यनायकमपि राज्यं नीयते ।

If the people are prosperous even a leaderless state can be governed.

प्रकृतिकोपः सर्वकोपेभ्यो गरीयान् ।

People's wrath is the greatest of furies.

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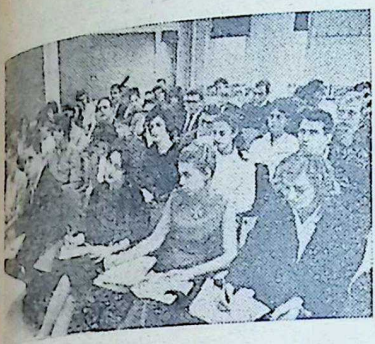
YOUTH



America's hope or despair?

DR. PRADIP KHANDWALLA

B.Com., A.C.A. (India), M.B.A., M.S., Ph.D. (America), Associate Professor of Industrial Management, McGill University, Montreal.

THE most spectacular phenomenon in America, the land of spectacles, is its youth. Its activities are a fantastic college—demonstrations at the drop of a hat: para-military take-over of university buildings: sleep-ins, teach-ins, love-ins: drug trips: animated questioning of materialistic values: soul-stirring protest against racial discrimination, against napalming of Vietnames villages: insistence on campus democracy: fight for socially relevant and personally meaningful education: flags, slogans, rock, rocks.

Is America's youth her hope or despair?

Americans are curiously ambivalent about their own youth. One American official I met the other day told me that, while he thought the current crop was the brightest and socially the most aware in American history, it was also the most spoilt crop of youngsters. Teachers and professors, no less than permissive parents, were to blame. Nixon called campus activists "bums." But he also recently acknowledged: "I recognize that a great number of our young people are concerned about the fact that in our great cities the air is dirty, that in some places the water is polluted, that there aren't enough parks, that education is inferior, that health is inadequate, that there is alienation between the races and between generations".

The generation gap has reached explosive proportions in America. The gap between the young and the old has widened dangerously. The young do not trust the old and *vice versa.*

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The young tend to think of the old as terribly dull, re-actionary, and possibly insane. The old find the young emotionally immature, irresponsibly destructive, and, quite frankly, a threat to their cherished values and institutions. As some of them would wryly comment today, children are a great comfort in your old age—and they help you reach it faster too.

Most societies experience the generation gap. The young are realistic, aggressive, and impressionable. The older generation is somewhat more conservative and pragmatic. And these differences lead to some tension between the generations. Eventually, of course, the young pass into the ranks of the middle aged, and acquire the conservatism and pragmatism of the middle-aged. All remains essentially well.

But imagine what would happen if youthfulness can be indefinitely extended? What if psychological and economic conditions were such that the young could retain their aggressive idealism well beyond their teens or twenties? What an impact this would have on the relations between this new generation and the conservative parents and grandparents of this generation! An astonishing society would emerge. Let us explore the psycho-dynamics of this social change.

Maslow, the psychologist, has noted that we humans have a hierarchy of needs. Our most urgent needs are for survival, food, clothing, shelter, etc. We can call these physiological needs. Somewhat less urgent are the social needs, the need for companionship, the need to interact with others. Somewhat less urgent than these social needs are the ego needs—the need for approval, the need for autonomy and power, the need to defend or bolster one's ego. The least urgent of our needs is the need for self-actualisation. The interesting thing about this need, according to Maslow, is the fact that, while this need is rather dormant, once activated it is relatively insatiable. Self-actualisation means bringing one's potential to fruition. It means, for example, that if you have a talent for music, you strive to develop that talent, even though as a musician you may not expect to live as comfortably as you would if you became instead a chartered accountant. Once a person has reached a state where his need for self-actualisation is stimulated, he will work long and hard at attempting to satisfy it; and the more successful he is, perhaps the more he will strive to increase his potential and bring it to fruition. But when does he start satisfying his need to actualise his potential? Maslow says that most people start focussing on their need for self-actualisation when they have, to a substantial extent, satisfied their need for physical security and well-being, their need for companionship, and their ego needs.

Now, in the case of America, affluence has enabled the vast majority of people to satisfy their physical needs. The family, the church, the work organization, enable most persons to satisfy their social needs. Opportunities for growth and autonomy afforded by universal education and an expanding economy has provided opportunities to many to satisfy their ego needs. Hence, in America conditions are ripe for an era where self-

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actualisation will be and can be the dominant human need. The success ethic, fixated as it is in physiological, social, and ego needs, is likeily to be replaced as the dominant driving force by an ethic of self-actualisation or of doing your own thing.

Indeed, even a casual observation of the American campus scene suggests preoccupation with self-actualisation. Students seem to wear garbs made of butterfly wings. The clenched fists of black militants brush past the folded palms of Krishna Consciousness devotees. Sartre and Marcuse get gulped down with hot dogs and milk shakes. Out-side the cafetaria there may be violent lament for the American involvement in Viet Nam. The sororities and fraternities hum with a thousand different activities and hobbies. In the colleges, engineering students march to psychology classes to peer momentarily at the frolics and foibles of *homo sapiens;* and arts students wander into philosophy, mathematics, and physics classes to glimpse nature as a rational, orderly entity. On campus, on luxuriant grass or a thick mattress of snow, depending upon the time of the year, you see thousands of young men and women lounging, walking, running, or dancing, with a million thoughts and concerns in their heads. Such are the emerging Americans, preoccupied with action, reflection, experience, preoccupied with individual self-fulfilment. The American youths of yester-year were different: much more respectful of authority, much more conformist and success-oriented, more concerned with getting ahead than with questioning their personal goals, much less of social critics.

We can look at the difference between the tradional American society and the emerging society there this way: As Weber, the sociologist, pointed out, capitalism developed partly as a consequence of the Protestant ethic of hard work for long-term gain. In Freudian terms, the necessary energy for hard work for long-term gain was derived by repressing the *libido,* that is, by converting sexual energy into work energy through repression. This was facilitated by deifying hard work. Traditional American society thus developed the ethic of love of labour. The situation is dramatically changing today. The young still work hard, but theirs is not a love of labour, but rather a labour of love. They are turned on, not by prospects of long-term financial gain, but by prospects of satisfying their deeply felt need for self-actualisation. Hence, the contrast between the life-styles and life-goals of the two generations is enormous. The older generation's psychological strategy is to repress the *libido* for long-term gain to satisfy its ego needs, and then relieve the *libido* by titillations such as conspicious consumption, the antics of sex symbols, competitive games, and extra-marital relations. The society this strategy gives rise to is dominated by an ethic of work, success, and repressive, highly controlled organizations that trade control over their members' lives for financial rewards and dispensation of power and status. On the other hand, the psychological strategy of a growing number of the younger generation is to attach sexual energy to persons, activities, and objects that

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seem to promise self-fulfilment, that is, by falling in love with, getting involved with, these persons, activities, or objects. What kind of society will the psycho-dynamics of self-actualisation give rise to? If the young of today come to power tomorrow, what kind of society will they create?.

To begin with, the two-party system in the U. S. is likely to give way to multiple factions and parties, many of them very short-lived. Issues and personalities, rather than hereditary loyalty, will influence political allegiance. Already we see McCarthy successfully dethroning Johnson with the support of the young, despite massive support for the latter among the Democratic party regulars. With the support of the young, we see Lindsay and Flaherty winning mayoralties despite opposition from their own parties. American politics will become less predictable, more spontaneous, less organised, more democratic in the sense of being influenced by the people rather than by the political bosses, and more stormy, as old values and institutions are questioned and attacked. As an example of what may be in store, let me quote an excerpt from the *Time* magazine about what happened in America in response to the shootings of campus protesters in May. I think it is a good example of the spontaneous politics of tomorrow:

"In New Haven, Yale seniors began organizing a 'counter commencement,' planning to have nearly 1000 members of the graduating class wear suits and ties to commencement and donate their $ cap-gown fees to a fund for the benefit of anti-war candidates. A group called Action for Peace collected 60,000 signatures in the New York City area in two days to support a Senate amendment to curtail the Indo-China war; the group began mailing petitions to high schools and colleges across the country for more signatures. Williams College students began organizing 'Pause for Peace', national work stoppage set for May 27 between 2 p.m. and 3 p.m. Williams students are asking alumni to spread the protest. Some 400 faculty members from four western Massachusetts campuses have voted to invite Spiro Agnew to speak at their campuses; they reason that once the Vice-President arrives, he can be indicted for crossing State lines to incite a riot—which would surely break out if Agnew came to visit."

But one thing is almost certain. Politics will no longer just be a game of name-calling and intrigue. It will become far more serious. The young will sporadically but intensively participate in it, not to grab power and money, but to influence those of the decisions of society that impinge upon the roots of their consciousness as human beings. In a decade, America may become far more radicalized than Russia or China. I leave it to you to speculate about the world-wide repercussions of this possibility.

The family, as we presently know it, may well fade out as the basic sociological unit in America. Desmond Morris has suggested that man is basically a polygamous animal. As externally imposed moral sanctions drop off, or are ignored, polygamy, polyandry, and various forms of group marriage or group living will tend to replace the monogamous marriage as the dominant marital arrangement. I do not think morality will go away. The new morality will be a more existential one, one personalized and

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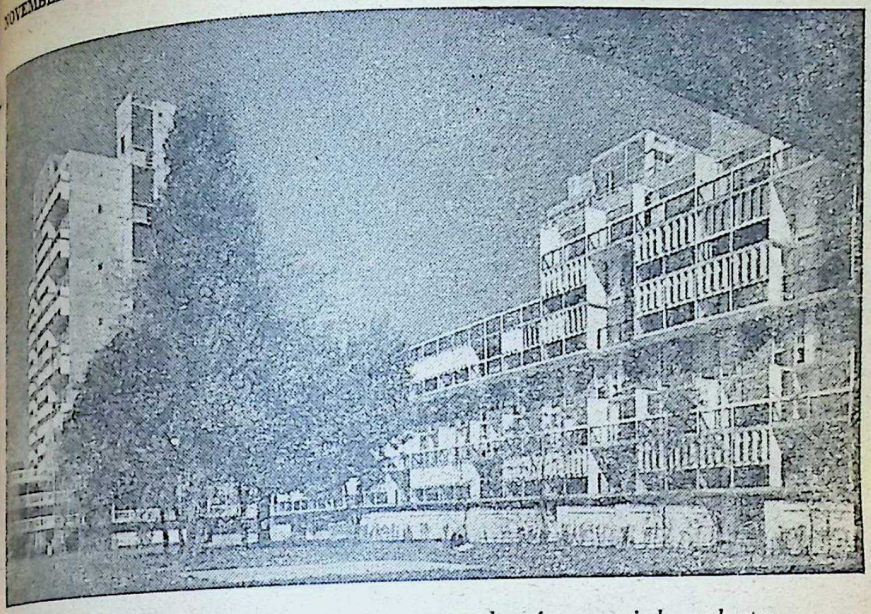

Harvard University's new dormitory complex for married graduates.

based on the moral impulse felt in a particular situation, rather than the socially and religiously inculcated morality of today. The preoccupation with morality may increase rather than diminish. The young men and women I have come to know on the American campuses are intensely moral people, not in any conventional sense, but in the sense of being concerned with what they regard to be right or wrong. Concern for other people, especially weaker people, whether they live in Vietnam or Negro ghettos, will increase. Such feeling-based values as love, trust, sympathy, concern, involvement will become very important.

An economy based on mass production and consumption will tend to give way to an economy based on services and customised products. Already the American automobile industry turns out hundreds of models; options and extras vastly increase the range of the consumer's choice. For example, a Dodge Dart, an intermediate-sized car of Chysler Corporation, comes in several models. In each model, one has a choice as to one of two engines, one of two or three braking systems, gear systems, one of several colour tones, etc. With some imagination, one can assemble a practically unique car at no very great extra cost. The service industries have already overtaken manufacturing industries in terms of the number of employees. It is likely to grow even faster as self-actualising young men and women look for more and better education, research, medi-

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cine, health facilities, government services, clubs, dressers, publishers, etc. etc. Aesthetics, rather than utility, will tend to influence choice. Marketing rather than production, will be the key area for business organisations.

The system of education will undergo vast changes. The running of educational institutions, including the planning of curricula, will be subject to much stronger influence by the students. In place of a relationship in which the college administration and the teacher wholly determine what is good for the student, the relationship will be one in which all three will sit down and negotiate what ought to be covered. The student will be accepted as a responsible decision-maker in educational matters that concern him vitally. Not only will there be greater student participation in the management of educational institutions—and this means not only curriculum-planning but also hiring and firing decisions, teaching methodology and determination of priorities—there will also be a greater tailoring of education to meet the needs of individual students. And there will be a greater insistence on the social and philosophical relevance of course work.

Self-actualising, autonomy-seeking young men and women are hardly likely to tolerate working in authoritarian organisations sweetened or soured, depending upon your perspective, by manipulative human relations practices. Highly educated, self-actualising, autonomy seeking organizational members are likely to insist on greater decentralization, more participation in decisions that concern them, greater use of expertise rather than formal authority in making decisions, and in informality in inter-personal relations marked by openness of communication and honesty of feed-back. We are likely to see American organizations using opportunities for creative activity and for autonomy as chief motivators in place of financial rewards and status. The leaders of these organizations will have to have great inter-personal skills. They will be dealing with creative, individualistic, even eccentric persons who also will probably be highly educated and highly skilled, persons who cannot be easily manipulated and do not like being manipulated. This will require considerable inter-personal sensitivity among the leaders of the full range of organizations—governments, political parties, firms, educational and other service institutions. The organizations of the future and their managers will be dramatically different from what we commonly find today.

All in all, I would say that the coming American society will be characterised by a much greater plasticity of form. Whether in political, economic, educational, social, or organizational life, existing traditions and values will be unfrozen. The American will tend to lead a less compartmentalized life. Sex, education, marriage, politics, religion, entertainment—these will cease to be separate categories of experience. He will search these categories for the experiential thread that binds them together and helps him towards a feeling of having actualised his potential as an individual.

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Are America's young its despair or hope? This depends upon the image of America *you* prefer—an America of yesterday and today, conservative and conformist and yet innovative, loud and lusty and yet religious and moralistic, a society characterised by hard work, industry, striving for success, personal initiative, love of sports, Hollywood, military power, Westerns, skyscrapers, violence, stable government and a continually rising per capita income, the mightiest of nations, a society, according to Barry-more, where you buy a life-time supply of aspirin for one dollar, and use it up in two weeks. Or, an America dominated by a passion for individuality, dominated by the young and their values, vigorous but questioning the application of vigour, a more democratic, less predictable, highly changeable, militarily and economically a possibly weaker America, an America more concerned with beauty than utility, truth and ultimate values than success and capital gains, a churning, changeable, even socialistic sea of highly educated, questioning, disputing, politically explosive, existentialist America.

It is important that we make up our mind about the America we prefer. The America of to-day and tomorrow will be the India of day-after-tomorrow.

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English translation of Bankim Chandra Chatterjee's Bengali Novel

by

AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

15

(*Contd.*)

Shyamasundari was addressing her brother's wife sometimes as "Bou", sometimes as 'Bon' and sometimes as "Mrino." As the name Kapalakundala sounded a bit horrible, the members of the family called her "Mrinmoyee" and hence she was called Mrino. We, too, will sometimes address her as Mrinmoyee. Shyamasundari was reciting a ballad learnt in her infancy, which runs as follows:

The lotus-queen, they say, covers her face with the approach of night;
She opens her petals and tempts the bees at her lover's sight.
Wild creepers with spreading leaves run towards the tree;
The waters of the rivers and streams mix and mingle in the sea.
The lilies shed their shame and bloom when touched by pale moon beams;
The married lass gets glad and mad when the nuptial night is over, it seems.
O what is this pain? A god's game; it makes one sad and glad
The touch of other's hand is a pleasure grand, nothing sweeter can be had.

Shyamasundari: Will you alone remain an ascetic girl, my dear?

Mrinmoyee: Why, what sort of asceticism am I practising?

Lifting the masses of Kapalakundala's hair with both hands, Shyamasundari said, "Won't you braid this pile of hair?"

With a flicker of smile, Mrinmoyee disengaged her hair from Shyamasundari's hands.

Shyamasundari said again, "Very well, then grant a wish of mine. Dress yourself like a girl of a middle-class family. How long will you remain an ascetic girl?"

Mrinmoyee: I was an ascetic girl long before I met this son of a Brahmin.

Shyamasundari: We won't allow this any more.

Mrinmoyee: Why not?

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Shyamasundari: Why? Do you want to see what I can do? I will see that you shake off this asceticism. Do you know what a touchstone is?

Mrinmoyee: No.

Shyamasundari: A touchstone turns metal into gold.

Mrinmoyee: What of that?

Shyamasundari: A woman too, has her touchstone.

Mrinmoyee: What is that?

Shyamasundari: It is the man; contact with a man turns even an ascetic girl into a housewife. You have touched that touchstone. Let me see. I will bind this bunch of hair into a big braid and make thee wear fine cloth. Flowers will grace thy tresses and vermilion will shine on thy hair-parting. I will make thee wear girdle and fasten rings to thy ears. I will give thee betel leaves and nuts to eat and a pot of sandal paste, saffron and catechu to make thy red lips redder. A golden doll of a lad will I place on thy lap and see if thou likest it or not.

Mrinmoyee: Well, I understand what you mean. Suppose I have come in contact with a touchstone and have become gold. Suppose I have braided my hair nicely, put on fine clothes, decorated my hair with flowers, worn girdle, fastened rings to my ears, and all that paraphernalia of sandal paste, saffron, betel, betel nuts, including a golden doll. Will all these things make me happy?

Shyamasundari: Isn't the flower happy when it blooms?

Mrinmoyee: It is men who are happy at its sight and not the flower.

Shyamasundari's face darkened. Her large, wide eyes quivered a little like the open petals of a blue lotus in a morning breeze and she remarked, "Not the flower? Well, I cannot say that; I have never bloomed like a flower. If I were a tender bud like you, I would have been happy in tasting the joys of flowering."

Seeing her silent, Shyamasundari resumed, "Well, suppose what I have said is wrong, tell me what it is that makes you happy?"

Mrinmoyee thought for a while and answered, "I can't tell. I think, I feel happy if I can wander about in the depths of the forest on the seashore."

Shyamasundari felt a bit surprised. She realised that all the care taken on her account had been entirely lost upon her. This made her a trifle disappointed and angry.

"Is there any way out for going back now?" she asked.

Mrinmoyee: No way out.

Shyamasundari: What will you do then?

Mrinmoyee: The priest used to say, "I will do what my Lord enjoineth".

Shyamasundari burst out laughing and said, "Enough of learning, my religious teacher! Tell me what will you do?"

Mrinmoyee: I will act up to the will of God. What is in store for me will happen.

Shyamasundari: Why do you bother about fate? You will be happy. But—why do you sigh?

"Listen", said Mrinmoyee, "on the eve of my journey to this place, I

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went upto the goddess and offered three leaves at her feet. It was my usual practice to offer such leaves to the goddess before taking any work in hand. If any good were to come, the leaves used to stick to her feet; if it foreboded evil, the leaves used to drop off. As I was afraid of undertaking a journey to an unknown place with a stranger, I approached the goddess to know her wishes; the goddess refused my offerings; I don't know what is in store for me."

Shyamasundari was silent. A shiver passed through her frame.

16

In the past

"This slavery is painful indeed."
—*Ratnavali.*

When Nabakumar left the inn with Kapalakundala, Motibibi started for Burdwan by another route. Let me tell you something about her past life till she completes her journey. The character of Motibibi was a mixture of vice and virtue. A detailed account of her life will not, I think, displease the reader.

When her father embraced Islam, her Hindu name was changed to Lutfa-unissa. She was never called Motibibi but she sometimes used this name while travelling in disguise. Her father came to Dacca and was employed in the service of the state. Being an outcaste, he did not like to mix freely in the wide circle of his own countrymen at Dacca. Within a short time, he became a favourite of the Subadar. After collecting some letters of recommendation from a large number of 'Omrahas' with whom he was friendly, he came to Agra with his family. Akbar Shah, who had a keen eye on merit, soon appreciated his services and conferred high offices on him. Eventually he became one of the chief 'Omrahas' of Agra.

In the meantime, Lutfa-unissa began to grow up. On arriving at Agra, she learnt Persian and Sanskrit and became well-versed in music, dancing and other fine arts. Among the numerous beautiful and accomplished women of the capital, she came to occupy the top-most position. But unfortunately she had not had as much of moral training as she had of intellectual equipment. When she reached the prime of youth, people came to know by degrees that the propensities of her mind had become very strong in her. She had neither the will nor the power to control her passions and desires and betrayed the same propensity for good or evil. She made no distinction between right and wrong when she set her hand to any work and would always have her own free will. She indulged in good or evil acts just as she pleased and fell an easy prey to all the vices that are bred in youth by the vicious propensities of mind. As her former husband was alive, none of the 'Omrahas' was willing to marry her. She too was not much inclined to marry. She thought, "Why should I clip the wings of a bee that freely sucks honey from flower to flower?" At first a whisper and eventually a dark scandal

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gathered round her name. Her father got disgusted with her and drove her out of the house.

Prince Salim was one of the gallants who used to bask in the sunshine of Lutfa-unissa's amours. Uptill now he was not able to bring her into his own harem lest the scandal of an 'Omraha' should arouse the anger of his impartial father. He got a chance now. The sister of Man Singha, the king of the Rajputs, became the chief queen of the Prince and Lutfa-unissa was engaged as her chief attendant. In the eyes of the people, she was a companion of the Begum but in private life she was a paramour of the Prince.

It is no wonder that an intelligent woman like Lutfa would soon win the heart of the Prince. She attained such unrivalled mastery over the mind of Salim that she determined to become the Empress of Delhi in future. Not that she alone was determined but all the people of the capital tipped her as their future Empress. While she was spending her days in dreaming such dreams, she was roused from her sleep. Meher-unissa, the daughter of Khaja Ayas (Aktimud-Udaula), the Treasurer of Akbar Shah, was foremost among the beautiful Muslim girls of the time. One day, Khaja Ayas invited Prince Salim and other prominent people to his house. On this occasion, Salim met Meher-unissa and fell in love with her at first sight. What happened later on is known to every reader of history. The daughter of the royal Treasurer had already been engaged to one Sher Afghan who was an extraordinarily valiant and powerful 'Omraha'. Being blinded by love, Salim approached his father for the cancellation of this engagement, but his impartial father refused him with a rebuff. Though baffled for the time being, he did not abandon all hope. Meher-unissa was married to Sher Afghan. But Lutfa knew the mind of Salim so well that it was crystal clear to her that Sher Afghan's life would not be spared even if he were endowed with a thousand lives. He would surely be killed the moment Akbar Shah was dead and Meher-unissa would become the wife of Salim. Lutfa gave up her hope of winning the throne of Delhi.

(To be continued)

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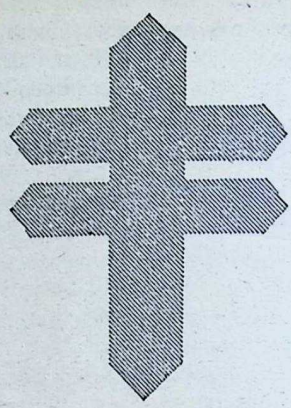

TUBERCULOSIS

and Natural Hygiene—3

DR. HERBERT M. SHELTON

WRITING more than a hundred years ago, Russell T. Trall, M.D., said that the medical profession, in twenty-five hundred years of trial, had never cured a single case of tuberculosis. Although many cures for the disease have since been discovered and employed, they have all failed. It is still true that there is no cure for tuberculosis. This is not to say that tubercular patients always fail of recovery; but we must distinguish between getting well and being cured. There is no known cure for a cold, but almost everybody who develops a cold gets well.

Felix L. Oswald, M.D., was undoubtedly right when he declared that pulmonary tuberculosis, in its early stages, is perhaps the most remediable of all chronic diseases. He pointed to the post-mortem findings which indicate that at some time in life, almost everyone suffers with tuberculosis of the lungs, but the lungs heal, and in the majority of instances, neither they nor their physicians suspect tuberculosis. He also emphasized that in "numerous cases, lungs wasted to one-half of their normal size, have been healed, and after a perfect cicatrization of the tubercular ulcers, have for years performed the essential function of the sound organ."

It is true, as he says, that "the actual waste of tissue is never perfect-

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to repaired, and fragmentary lungs, supplying the diminished wants of the whole organism, must necessarily do double work, and will be less able to respond to the demands of an abnormal emergency." This is to say, with much of the lungs gone, the individual is a physiological cripple and is forced to function on a lower physiological level. In this respect, he is like the man who lost one kidney or a one-legged man. There is nothing like an organism that is entire and capable of functioning to full capacity in all of its parts.

But, if post-mortem findings have been correctly interpreted, pulmonary tuberculosis is one of the most remediable of all so-called diseases. It is a far more common disease than has been suspected, only relatively few cases of which ever become formidable. Most cases recover spontaneously without any one ever suspecting its existence. This ease with which recovery takes place is a basis for genuine hope of recovery even in advanced cases. The chief reason that so few tubercular patients get well, is that the popular treatment builds the disease. Tilden thought it doubtful if any case of tuberculosis ever gets well after the lymphatic glands begin to break down, but this does not occur early and it is well to keep in mind that the tubercles are elements of the body's scheme of conservatism.

It is the contention of hygienists that all cases of tuberculosis of the lungs, and perhaps of other parts of the body, can get well if hygienic care is instituted before the lymphatic glands of the lungs begin to break down. Before we take up the subject of the hygienic care of those who suffer with tuberculosis, it may be well to consider the treatments that have been employed and the reasons for their failure.

A few remarks about the pre-Koch care of the tubercular may prove both interesting and enlightening. Until near the middle of the nineteenth century, medical pathologists classed tuberculosis (pulmonary consumption) among the inflammations. This called for a type of treatment that they called antiphlogistic and consisted of low diet (chiefly gruel), bleeding, blistering, antimony and confinement to the house. The bleeding commonly took the form of leeches. Drugs of various kinds were employed with which to palliate symptoms.

The general form of the treatment is thus described by a British physician writing in 1956:

"First, cold in any form must be sedulously guarded against, and the rule is that the patient shall be cased in flannel. In the next place, a mild temperature is much relied on, and the invalid is confined to the house, except in the very finest weather. Or change of climate is recommended, usually to the south of Italy or to Madeira, or, more recently, to Egypt...tonics are largely given, including the different kinds of astringent bark, along with the mineral acids; and the different preparations of iron are strongly recommended, with, last and most, cod-liver oil."

I need hardly tell my readers that under this plan of treatment, the death rate was very high. The physician just quoted said of the treatment, that it was followed "with the kind of results to be infallibly expected from so fatally mistaken a prac-

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tice." He condemned the antiphlogistic practice, only to recommend what was then known as the analeptic or feeding treatment. This plan, which was the beginning of the stuffing programme, which has since been followed, had its origin, not with physicians, who first opposed it, but with the Rev. Dr. Stewart of Erskine-On-Clyde in Great Britain. He treated tubercular patients in his parish with beefsteak, porter, cold bathing and constant exercise in the open air, so far as the patient's strength would permit.

Not being a physician, the Rev. Stewart may not have administered drugs to his patients, hence the glowing accounts of his success may not have been exaggerated. But, as soon as physicians adopted his plan of heavy feeding and exercise, they added their drugs to it, so that tubercular patients were no better off than before.

Prof. Bennett of Edinburgh, in a work on tuberculosis published about the middle of the last century, wrote:

"It is by no means uncommon to meet with patients who are taking at the same time a mixture containing squills and ipecaunha to relieve cough; an anodyne draught to cause sleep and diminish irritability; a mixture containing catechu, gallic acid, tannin, or other astringents, to check diarrhoea; acetate of lead and opium pills to arrest hemoptysis; sulphuric acid drops to relieve sweating; quinine, iron or bitters, as tonics; wine to support the strength and cod-liver oil in addition. I have seen many persons taking all these medicines, and several others, at one time, with a mass of bottles and boxes at the bedside, sufficient to furnish an apothecary's shop, without it ever suggesting itself apparently to the practitioner that the stomach, drenched with so many nauseating things, is thereby prevented from performing its healthy function. In many cases, there can be little doubt that this treatment of symptoms, with a view to their palliation, whilst it destroyed all hope of cure, ultimately even fails to relieve the particular functional derangement to which it is directed."

It is simply stupid to speak and write of the death-rate from tuberculosis, when the patients were treated with such lethal means. The deaths were most often due to the treatment, all of which was symptomatic (palliative) and damaging. The poor were cared for in hospitals, and so unsatisfactory was the treatment that it was seriously suggested by leaders in the profession that since they could do such patients no good, and they occupy beds that could be used by patients for whom they could do something, they were best excluded.

At that time, the bulk of British metropolitan hospitals were built "amid the stench of cattle-markets, the back-slums of a squalid population, or the roar of the world's highways." Such locations failed to provide the salubrious surroundings that are most conducive to recovery of all the patients and not merely of tubercular patients. I need hardly remind my readers that today's hospitals are located amid the roar of the city's traffic and the exhaust fumes of many thousands of cars and trucks. Inside the hospitals themselves one is reminded of Grand Central Station, while fresh air cannot be obtained in them.

Cod-liver oil, cream, eggs and milk, and overfeeding of tubercular patients have reigned from the days of

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...e Rev. Stewart. Many drugging ...s have enjoyed a heyday of popu... ...rity and passed to oblivion since his ..., but still the rule is that tuber... ...ar patients die. Present day treat... ...ent, in many ways not as lethal as ...se of the past, is far from satisfac... ...y. The many reported cures have ...ed to cure and a frantic search ...r a cure continues.

It was observed earlier that cod... ...er oil was useless, even harmful ...r tuberculosis, but this did not pre... ...nt its continued use. Although it ...s a frequent cause of diarrhoea, it ...s thought to be especially good as ...od for consumptives. Indeed, long ...servations of the use of this oil led ...me to the conclusion that "it never ...ts protracted life one single mo... ...ent; but that it has hastened to ...e grave many and many a case, by ...ducing a fatal diarrhoea."

Writing in June 1857, Dr. Trall ...d, "much experience in the mana... ...ment of consumptive cases have ...nvinced me of the utter inutility and ...bsolute mischievousness of all de... ...ees and forms of drug-medication."

A number of germ-destroying drugs ...ve been employed in the treatment ...f tuberculosis. Such drugs destroy ...re of the cells of the patients than ...ey do of microbes, hence the pa... ...ent's condition is made worse by ...em.

Notorious among such drugs were ...ucosote and gold salts. Vandalizing ...perations by which two or three in... ...ches of the true ribs of tubercular ...patients were removed on the side from which pus was being discharged, removal of tubercular glands, removal of portions of the intestines, removal of bone in bone tuberculosis, and the crowning stupidity of collapsing the lungs, have all failed to restore the victims of the surgical frenzy to health. Truly, what Tilden so appropriately describes as the "physiologico-pathological heterogeneity resulting from too much doctors (physicians), too much diet, too much care, and too much surgery," ushered tubercular patients into their graves at a rapid rate.

The plan of care that has prevailed during this century has been murderous, to say the least. Drugs to kill the microbe, drugs to suppress the cough, drugs to reduce fever, drugs to suppress the night sweats, tonics to "strengthen" the patients, drugs for constipation or to repress diarrhoea, prolonged periods of inactivity, and a plan of feeding that would kill a jungle tiger, have sent hundreds of thousands of tubercular patients into premature graves, many of whom could have recovered under a sensible plan of life.

It is ruinous to suppress the cough, which is designed to free the air passages of mucus and, sometimes (as in haemorrhage), of blood. The haemorrhaging patient may drown in his own blood if the cough is suppressed. Anodynes to suppress pain, may suppress coughing even more effectively than cough-medicines. Morphine for pains in the chest has killed its thousands.

(To be continued)

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The New Morality

THE other day I had a strange dream. It was in the early hours of the morning. Since they say that early-morning dreams will materialise and since what I saw in that dream was so disturbing, I venture to share it with the readers of the *Bhavan's Journal*.

A strange man stood before me; he wore side-burns and from the look of his, I could see that he had taken great care to dress himself as nearly as a woman.

I asked him: "Who may you be, Sir?"

"Don't you recognise me? I am the modern Manu!" he said.

"Is that so? To what good fortune do I owe this pleasure of your visit?" asked I.

"You have not yet learnt the rudiments of my Modern Smriti! Since that will soon replace my old Smriti, I have made a synopsis of it and brought to you, so that you may acquaint yourself with its main points, and make it acceptable to the New Society."

And he gave me a sheet of typed paper.

When I had finished reading it, I wanted to return it to him saying, "You are not modern Manu, but Modern *Satan*", but he had vanished.

This is what was written on it. I remember it clearly.

1. You shall not speak the truth; it is a sign of stupidity.

2. Double-think, double-talk and double-cross are the hall-marks of statesmanship.

3. Fidelity in marriage is a weakness of the meek.

4. Dress is the symbol of slavery from which you must emancipate yourself.

5. The higher you sell yourself for, the cleverer you are.

6. Your ambition must be to become an expert auctioneer of votes.

7. Bribe is the salt of office. Accepting them, preferably in foreign currency, is a symbol of team-spirit. You are in duty bound to scandal all your colleagues who refuse to be parties to it.

8. Be extravagant in your promises. They are directly proportionate to the votes you can garner in the election. It is only the timid who doubt the ability to redeem them. You can always make

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up for unfulfilled promises with more promises.

9. Drinking and gambling behind purdah are starred virtues. Besides cultivating them yourselves, you must encourage them in others. At the same time, keep the name of Gandhi on your lips in public and mock him in your heart. That is the new strategy.

10. You must be a model to others in luxurious living. Your example should become a contagion.

11. You must frequently visit foreign countries at the expense of the public exchequer. This alone will ensure your prestige.

12. Waste is a sign of affluence. Give more and more lavish lunches, dinners and banquets.

13. You must increase your expenses all round, so that inflation in the country may sky-rocket and people may continue to want more and more money to spend. Do not worry if your country increases its debt-load, and is forced to borrow more money from foreign countries, and ultimately repudiate it. After all it is only to raise the standard of living of your own people!

14. Encourage the cult of sex, especially amongst the young, so that the tempo of pleasure-hunt in the country may always remain high. Teach and publish literature, and mobilise the mass-media like cinemas, T.V. etc. for the encouragement of sex. Brush aside the protests of prudish reactionaries.

15. Don't dirty your hand by working on the soil, especially if you are educated. Only the reactionaries look upon work as worship. Work is bondage. If at all you should, work on the table; it is dignified.

16. If you cannot provide jobs for the millions, allow the jobless to break a few heads, burn a few buses or houses; destroy public property; also teach them how to grab land, women or whatever they can lay hands on.

17. Revolution is the father of all progress. People have to instigate them and such people should be respected. Nobody should stop them. If somebody does, he does so only at the risk of being annihilated.

18. To be considered a famous or important person, you must make people talk about you. Follow the teaching of the verse given below:—

घटं भिन्द्यात् पटं छिन्द्यात् कुर्याद् रासभरोहणम्।
येन केन प्रकारेण प्रसिद्धः पुरुषो भवेत्॥

Break the pot, tear the cloth;
Or even ride on a donkey.
Somehow you must become a well-known man.

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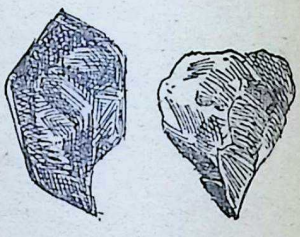
ARMS & WEAPONS

SMT. TARA KASHYAP

ARMS and weapons have played a significant role in the evolution of civilisation. Born almost as a helpless being with none of that built-in weapon and shield for offence and defence like the wild beast, man has been obliged to use his intelligence and perfect arms and weapons for his purpose. One advantage of this has been that his arms and weapons unlike those of the beasts are unlimited and are capable of endless sophistication. It is interesting to make a study of the evolution of these arms and weapons purely from the point of an anthropologist and note how they have affected human life.

Man has attributed to the various Gods and Goddesses whom he worshipped various kinds of weapons and some of these characterise the deity. In this attribution lies the grand concept of *Shishta rakshana* and *dushta nigraha* towards which man as a cultured being also should proceed. Or it may be that one day following the principle of *Ahimsa,* man altogether gives up these arms and weapons but uses instruments for making his life better. But a study of the subject is bound to indicate to us that man's attempts have been motivated by this great ideal.

The rich heritage of these traditional weapons could be traced to the hymns and mythologies. Indra's Vajra, Vayu's Pasa, Vishnu's Gada and Chakra, Siva's Trisul and Parasurama's Parasu mentioned in the ancient lore continued in one form or the other down to the modern times.



There was a time when man was barbaric and was no better than a beast. Besides his own hands, nails and teeth, he knew of no other weapon to defend himself from the attacks of wild animals and his enemies. So it is the greatest event in the life of man when he could scare away an approaching beast by throwing a stone at it.

Encouraged by this discovery he at once set on an adventure of making large number of hand axes, flint flakes, hammer stones, hand spearheads. The

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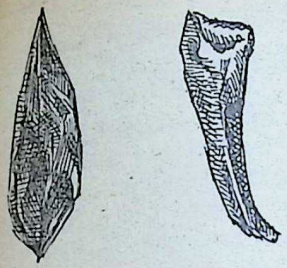


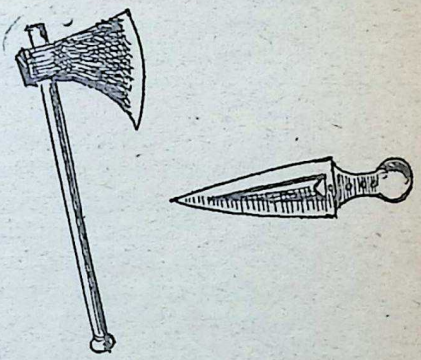
weapons done crudely by the early man were known as *Paleoliths*.

Later when the same was polished, sized and sharpened by new stone age man, they came to be known as *Neoliths*.

When man advanced further he discovered the uses of metal. The first metal which was widely used was copper. The people of Indus Valley made their weapons in copper along with the stone ones. This period became famous as *Chalcolith* age.

By this time life had already become complicated. Mere protection from wild animals was no more a problem for man. Man by now had settled down to an orderly life under a single leader, who later on became known as King, whose duty was to protect his people and their property. He was assisted by his armies. Naturally there was more and more demand for arms and weapons on a large scale. The weapons at this stage could be divided into defensive and offensive weapons. Generally kings who wielded offensive weapons were considered superior.

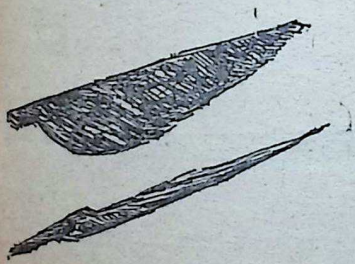
The Aryans who migrated to India found the existing weapons insufficient. Their constant fight with the local inhabitants necessitated the making of new weapons. This led to the discovery of iron during the time of the Yajurveda. The defensive weapons like axes, spears, daggers, bows and arrows used by the people of the Indus Valley was no match to the sturdy knives and swords wielded by



the invading Aryans. Coat of Mail was another invention made by the Aryans to protect themselves against the attacks of the enemies.

The Aryans, who made India their home, became rich and prosperous. They built kingdoms and made India well known throughout the ancient world.

The Greeks who had heard about India's fabulous wealth invaded India under their leader, Alexander the Great. Many new changes took place in the weapons especially of war. Me-



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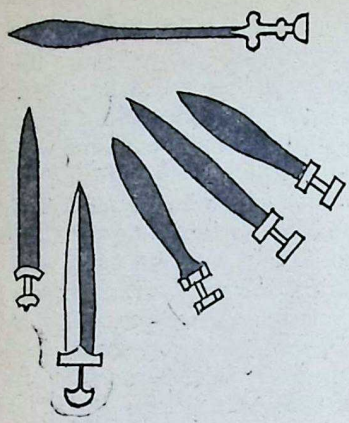


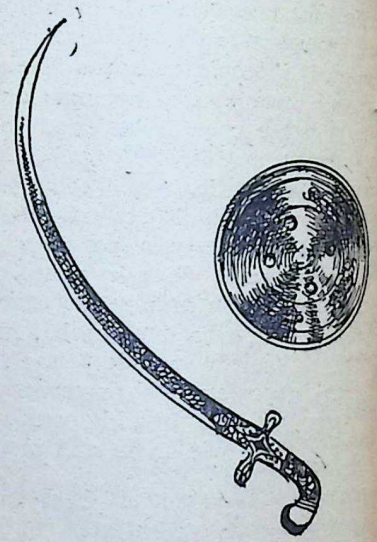
gasthenes who visited India writes about the weapons belonging to Indian princes. The old arms were replaced by Javelins made of iron, swords and throwing spears. According to him straight and long swords were very popular.

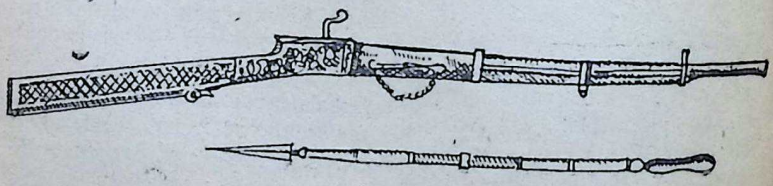
The Indian writers also refer to various weapons wielded by the kings of their times. Weapons and armours were made out of different materials such as animal horns, skins and iron. The skin of the tortoise, elephant and that of the cow were put to maximum use in making armour for head, chest, throat and arms. A very primitive form of a mobile engine with a weapon for mass attack which was designed during this period is also mentioned.

With the invasion of the Muslims, the history of arms, weapons and armour entered upon yet another stage.

The great literary works of medieval period such as Zafar Nama, Memoirs of Babar, Humayun and Ain-i-Akbari refer to a variety of them. Swords and sabres were popular items. The Gupti was also another kind of sword which could be concealed in a walking stick. Daggers, Poniyards, Bows and Arrows, Maces, Muskets, Matchlocks and guns were in great use in warfare.

The Muslim rulers, especially the Mughal rulers, loved their weapons to be decorated with artistic designs. Though fire arms were very popular,





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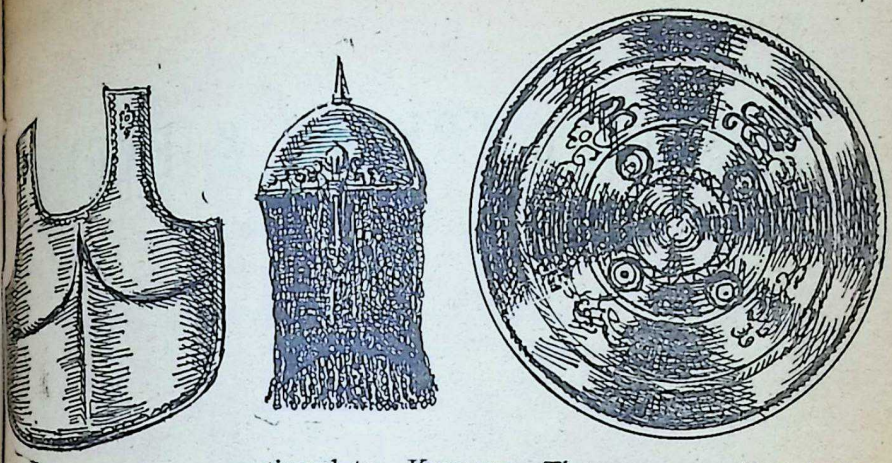

the old bow and arrow continued to exist. The Mughals were expert archers.

The matchlock was another weapon known in India as Tugang or Bandug. It was Babar who used artillery on a large scale. This important fire-arm is believed to have originated in Turkistan. Akbar the Great is also credited with introducing many new changes in the weapons of warfare. Large guns, simple rockets known as Bans were also in use.

These and many more were found utterly useless when the European powers brought with them the highly revolutionalised arms, armour and weapons at the beginning of the modern period.

Nevertheless the worship of these weapons continued among the rulers of princely states and orthodox Hindu households.

The weapons stored away as antiques were worshipped on the ninth day of Dassera celebrations. This practice is said to have originated in Pauranic times. The Pandava brothers are supposed to have worshipped their weapons before marching against the Kauravas. The weapons which had enabled them to win the battle for the establishment of Dharma naturally came to be revered and respected by a majority of the Hindu population.

□ □ □

THINGS NOT CHANGED BY TIME: YESTERDAY RE-LIVED TODAY

"Thus it is manifest that the best political community is formed by citizens of the middle class, and that those states are likely to be well-administered, in which the middle class is large, and stronger if possible than both the other classes, or at any rate than either singly; for the addition of the middle class turns the scale, and prevents either of the extremes from being dominant...."

* * *

"Moreover, experience shows that a very populous city can rarely, if ever, be well governed; since all cities which have a reputation for good government have a limit of population. We may argue on grounds of reason, and the same result will follow. For law is good order; but a very great multitude cannot be orderly: ...."

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CULTURAL TRENDS & EVENTS

TAMIL seminar in Paris! The third International Seminar was held in Paris. Delegates had come from India, Ceylon, Malaya, France, U.S.A. and other countries of Europe. The most interesting discussion was over the Indus Valley script. A Finnish Sanskrit Pundit, Mr. Ask Parpola, using a computer had found that the script represented an early type of Dravidian, indicating a proto-Hindu religion. Another clever scholar working on the same topic, only on linguistic considerations, was also opting for the Dravidian origin of the script. Airavata Mahadevan (of Modern Bread fame) also comes to the same conclusion, working without a computer or any prejudices. Now that Mahadevan has been awarded a Nehru Fellowship for two years he is proposing to work together with Mr. Parpola in Madras to unravel the secrets of the script. Incidentally, Father Heras was the first scholar to suggest a Dravidian similarity and origin of the Indus Valley script. *Min Kan* was his oft repeated expression.

* * *

TIME was when idol worship of Indians in particular was severely criticised by Christian Missionaries. They had ridiculed the idea of worshipping of stone or metal images. Now, when a full exhibition of ikons comes to town from many countries of Europe, we see that even in this sphere, Europeans are no better than Indians. It is the same spirit everywhere, man being the same throughout. The use of flowers, garlands, burning of lamps before the ikons and the holy salutation offered to it, are all almost the same. There is only some difference in the manner of salutation: instead of folding hands and bending low, others will touch the shoulders and the forehead denoting the Holy Cross. While the Indian mythology has a great variety of themes for portrayal or for representation in paint, stone or wood, the Christian ikons suffer from restricted scope for variety. They have to draw on only one theme. i.e., of the Lord.

* * *

VANAMAHOTSAVA in U.K.! Even the British people are getting tree-minded. They have taken to observe *Vanamahotsava* as much as we in India do. The Automobile Association seemed to have realised the importance of planting trees for others. It recently undertook an expedition to plant 12,000 young trees all over Britain. Another attractive aspect of this tree planting drive was that over 6000 planters participated in it by

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undertaking to plant the saplings and also by contributing £ 1 each to enable the local councils to buy trees. Oaks, chestnuts, poplars, beech and elms were some of the popular trees chosen. This was surely planting for the second or third generation. While in India it is the Government that takes the initiative, it was the people who did it in U.K. What a great difference it makes!

UNITED WORLD COLLEGES is a brilliant British idea to promote better international understanding. Although the first such college, will start functioning from September, 1970, there is already a demand for similar Colleges from Singapore, Canada and Federal Germany. For a two-year high quality course, 200 students from 32 different countries have already been enrolled. Most of them hold scholarships from their respective countries. Earl Mountbatten is the President of the International Council of the College and his name is an adequate assurance of the high quality of instruction and proper execution of the project. The College will function at St Denat's in South Wales.

* * *

IMPORTANCE of English in the medical profession is realised by German businessmen and they have themselves suggested a way for getting acquainted with that language. A set of gramophone records has been prepared and put out on sale for the use of doctors. With the help of the records, German Doctors will be able to master the terms and expression British Doctors use while talking pro- fessionally. And in India efforts are being made to force the mother tongue as a medium of instruction even in medical colleges!

* * *

THAT the learned are respected all the world over is once again proved during the centenary of the birth of Charles Dickens. His books, pictures and scenes from his popular books are being shown in a roving exhibition in main cities of India. It shows some 150 books and 50 photographs. It is worth while to make a list of Indian translations and adaptations of Dickens. The National Library at Calcutta is the proper agency for such an assignment. Very likely, it has already started work on it.

* * *

IT sounds highly improbable—£ 210 for a book! But it is true. The British Museum had in its possession an old Hebrew illustrated MS of the 14th century. Because of its heavy golden colour of the illustrations, it is called Golden. Written on vellum, the book is in three parts: (i) 14 pages of miniatures in French Gothic style on a gold ground biblical scenes; (ii) a narrative in Hebrew; and (iii) a selection of liturgical poetry connected with the Passover. It seems to have been prepared for a rich Jewish family living in Spain. With the persecution of the Jews from that country, the Golden Haggadah (narration) went to Italy and it changed hands many times. Ultimately, it was acquired by the British Museum in 1865.

Nearly two years were spent in

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making facsimilies of the Golden original, bound in calfskin to match with the original binding, and it has cost more than £ 50,000 for 500 copies. That there are buyers at the price £ 210/- per copy, that book loving is yet a current fashion and that old art is still valued and appreciated, are great consolations.

* * *

SWAMI Anand, now staying at Kosbad (Dt. Thana) was one of the winners of the Sahitya Akademi's annual awards for best books of the year. His book *Kul Kathao* had won for him the unique honour. But he excelled himself by refusing to accept the award! A greater man than this Swami is difficult to find, especially when we know what tremendous efforts go behind the scenes for securing such honours.

* * *

TACEB is an Institute for Agricultural Rural Training for the Blind that Tatas are running at Phansa in Surat Dt. About four miles from Phansa, Taceb Co-operative and Collective Farming Society is formed at Kalgaon, where the Gram-Panchayat has donated 50 acres of virgin land for resettlement of 25 Taceb-trained blind farmers. Tractors, pumps, oil-ghany, Gobar-plant and other equipment for better farming are available to the handicapped trainees and it is a miracle to see how they manage to perform most of the operations quite efficiently. This has created a new hope for the blind who are now confident of standing on their own legs. They will no longer be dependent on their kith and kin. Such a confidence is the greatest achievement of the Taceb training centre. Donations in kind and coin may be sent to Tata Sons (P) Ltd., Bombay House, Bruce Street, Bombay.

□ □ □

Three Brothers and Fils, eminent advertising consultants of Bombay, have been awarded a prize for making the design of a T.B. seal (given above) for the 1970-71 T.B. Seal Campaign. They had also won this prize in 1968.

HELP FIGHT TB

The twenty-first T. B. Seal Campaign is now in full swing. Spearheaded by the T. B. Association of India, who prints over 3 million seals, the campaign is a part of the Association's crusade to eradicate the scourge of T. B. from our country.

We can help the Association by buying these seals.

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...Without Comment

IT is obvious that the United Nations has not fulfilled the high hopes of mankind. Still, it is all of us and its weaknesses are also our weaknesses.

—*Mrs. Indira Gandhi,* Prime Minister of India.

THE Constitution keeps clear of parties and coalitions and recognizes only the support of a majority of the Assembly as a whole or the failure of the confidence of such a majority. —*C. Rajagopalachari.*

THE country has already passed under a kind of Hitlerite regime and no amount of frantic efforts would provide redemption except through recourse to Gandhian methods. —*Acharya J. B. Kripalani,* M.P.

WE forget that we are not in warring camps, but are partners in development joined together in the common endeavour to accelerate the pace of economic growth, to raise the standards of living of our people, and to give content to our independence.

—*Dinesh Singh,* Union Minister for Industrial Development.

THE Menon Government (Kerala) is the 'illegitimate child' of the CPI's clandestine affair with the New Congress.

—A *Marxist M.L.A.,* Kerala Legislature.

IT is a 'sacred, open marriage sanctified before the purificatory fire'.

—A *C.P.I.M.L.A.,* Kerala Legislature.

INDIA is a land of incredible beauty and fascination, of tremendous contrasts, and like the ocean, for ever unfathomable.

—*Yehudi Menuhin,* world-famous violinist and recipient of Jawaharlal Nehru Award for International Understanding for 1968.

OUR ancestors have produced valuable works of great wisdom like Kautilya's *Artha Sastra,* but we take interest only in Marxism, Leninism and Stalinism. We must learn Indianism. —*Gen. K. M. Cariappa,*

ADI SANKARA is the patron-saint of Indian tourism. By establishing *pithas* in the different corners of India, he made certain that people travelled from one part of the country to the other.

—*Dr. Karan Singh,* Union Minister of Civil Aviation & Tourism.

THERE are a lot of bleeding hearts around who just don't like to see people with helmets and guns. All I can say is go and bleed.....It is more important to keep law and order in society than to be worried about weak-kneed people.....Society must take every means at its disposal to defend itself against the emergence of a parallel power which defies the elected power.

—*Pierre Elliot Trudeau,* Prime Minister of Canada.

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Indicative Planning

PROF. R. S. MISHRA

ECONOMIC planning may be planning by direction or planning by inducement. In case of planning by direction, the central authorities determine the quantity of each good to be produced and the plan is executed by means of direct orders to the producers.

In planning by inducement or indicative planning, the planning authorities simply lay down the targets of the plan in each field, but the implementation of the plan is left to the private enterprise. In order to ensure that the plan is implemented, the government provides incentives to the private investors and induces them to achieve the plan targets. For instance, the government may give development rebates or other tax concessions to the desirable industries. Of course, the government has to see that the necessary credit and raw materials are made available to investors to enable them to undertake the needed investment and fulfil the plan targets. It is the responsibility of private enterprise to fulfil the targets of the plan.

Indicative planning does not mean complete freedom for private enterprise. The private sector is regulated and controlled by the government. The existence of controls, rationing etc. is not incompatible with indicative planning. Necessary controls for the distribution of raw materials and income distribution are often introduced by the government.

Each of these two types of planning has certain advantages and disadvantages. In planning by direction only those goods are produced which the government wants to be produced. This means that consumers do not have the freedom of choice, labourers do not have the freedom of choosing the jobs, producers do not have the choice of producing what they want to produce.

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Apart from this, planning by direction is quite inflexible. The Central Planning Commission, which issues the directions, cannot be expected to foresee all the consequences of its actions. Any revision of the plan in future is very difficult, if some difficulty arises.

Planning by direction involves a number of controls. But a large number of controls are undesirable, because they involve huge government machinery and expenditure. They also provide innumerable opportunities for corrupting the public service. When the government is doing only a few things, we can keep an eye on them; but when it is doing everything, it cannot keep an eye on itself. It is very difficult to enforce a large number of controls.

Indicative planning does not require the cumbersome government machinery for the allocation of resources and controls. All that the government has to do is to provide certain incentives to investors to undertake investment activities. The government can subsidise the goods if it wants to encourage their production and consumption. If it wants to discourage the consumption of goods, it can levy taxes on such goods. If it wishes to increase the production of wheat, all that it has to do is to increase the guaranteed price of wheat or to increase its wheat subsidy. Thus inducement in certain cases can bring about the same results as planning by direction. In indicative planning we do not need bureaucratic controls.

But as indicative planning will bring about inequality of income, it is necessary to control the distribution. It is desirable to have free markets wherever necessary, but it is also desirable to control them. □ □ □

RANDOM SCENT COMPETITIONS—No. 1

Sponsors: Mata Lachhmi Company, Manufacturers of RANDOM SCENTS, Fountain Chambers, Nanabhai Lane, Bombay-1.

Question to be answered

Classify the words used by Kalidasa in **Kumarasambhavam Canto V** into the following groups and write the meanings of these words also.

1. Words relating to the plant kingdom. 2. Words relating to the animal kingdom. 3. Words describing dress and ornaments. 4. Words relating to the states of mind, feelings and emotions. 5. Words relating to 'tapas'. 6. Names of persons. 7. Words that describe the nature of God. 8. Words describing the parts of the human body. 9. Geographical words—land, sea, sky, seasons, etc. 10. Words relating to any another group not included above. Attach BJ coupon to your answer. Five persons can use these.

Send your answers to Mama, C/o Editor, Bhavan's Journal, Bharatiya Vidya Bhavan, Chowpatty, Bombay-7. Last date: 30.11.1970.

B. J.	B. J.	B. J.	B. J.	B. J.

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Notes & News

BHAVAN'S RAJENDRA PRASAD COLLEGE OF MASS COMMUNICATION, BOMBAY.

STUDENTS of mass media were urged to beware of "abuse of the media for manipulating human responses to serve unholy ends" by Prof. V.V. John, Vice-Chancellor of Jodhpur University.

He was addressing the students of the diploma-awarding function of the Rajendra College of Mass Communication, Bombay. He said that as participation in the media revolution was on a large scale, human lives should be enriched by them. But in this revolution India has still to find its feet. Visual communication had reached great heights; yet official reaction was very timid.

Television provided an opportunity for education on a large scale, but Government was still harping on the problem of illiteracy and ways to tackle it. Television would make for an intimate relation between the educators and the illiterate. However, this media needed to be handled with care, or it would become, as in the U.S., "the chewing gum for the eye". No longer did communication depend solely upon the printed word. The media would have to be imbued with "radical ideas" to suit today's life.

Speaking about the "knowledge explosion" he said "forces are released whose consequences are not foreseen". Tools of communication were likely to be manipulated for sinister purposes. He stressed that the educationist's role was to protect society against "ubiquity of the mass media".

Regarding the freedom of the press, Prof. John said that it was surprising that the outcry against the monopoly of newspapers came from the supporters of Government who thrive on the "greatest monopoly media in the country, the radio". However the AIR programmes were "insufferably dull; we do not count in the world of electronics media". It would suit the Government that a few rich persons owned the newspapers for it would be easier to twist the arm of the few".

Prof John continued: "We quarrel over inconsequential things". Redrawing of State boundaries was deemed more important than the security of the country's frontiers. We would have to do away with "this obsession with things that divide rather than unite us. Use of media for enrichment of human lives was a task of wisdom".

The Bhavan's Kulapati, Dr. K. M. Munshi, in his welcoming address, said that the various mass media were universal in their incidence and appeal. He told the students that formulating public opinion was a task of utmost importance. Hence he hoped that they would exercise an adequate sense of responsibility. In doing so they should continue to develop a spirit of inquiry and contribute their utmost to the well-being of society.

The Principal, Lt. Col. A.D. Hiranandani, reported on the activities of the College.

GANDHI JAYANTI

AT BANGALORE:

GANDHI Jayanti was celebrated in many Kendras of the Bharatiya Vidya Bhavan.

At the Bhavan's Bangalore Kendra, Sri G. Ramachandran, Director, Gandhigram, delivered a lecture on "Gandhi and Tagore". Dr. R.R. Diwakar, Vice-Chairman of the Bangalore Kendra, presided.

Students of the Bhavan's Music School, Bangalore Kendra, led by the

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Principal Smt. Parvathy Mahadevan, sang the Bhavan's Prayer, Bhajans and Ramdhun.

The entire audience stood up and took the National Integration Pledge administered by Sri M.P.L. Sastry, Hon. Director of the Bhavan's Bangalore Kendra.

Sri Ramachandran paid rich tributes to the two great Indians of the Century, Gandhiji and Gurudev Tagore, who were the very embodiment of Indian culture and heritage. He said that Tagore's personality embraced all aspects of culture, a remarkable synthesis of oriental wisdom and western discipline. As for Gandhiji, the world had yet to produce a man who had so much of confidence in human spirit and character, whose moral courage toppled the edifice of a mighty empire and yet whose simplicity and child-like innocence attracted millions.

Sri Ramachandran paid tribute to the great good work being done by Kulapati Munshiji for the re-integration of Indian culture through the Bhavan.

Sri Justice K.R. Gopivallabha Iyengar, Hon. Treasurer of the Bhavan's Bangalore Kendra, proposed a vote of thanks.

IN BARODA:—

SRI Samat Mehta, the Socialist leader, was the guest of honour at the celebration in the Bhavan's Vallabhram Mehta Public School at Baroda. The function started with the school prayer, the school pledge and the national pledge. Then followed an English song and *Vaishnava Jana to*. After the chief guest's address, there was *Ramadhun*. The function concluded with a vote of thanks and the singing of the National Anthem.

Sri Sanat Mehta described the hectic days of Gandhiji and the touching scenes that were witnessed when the Mahatma fell a victim to the assassin's bullet, the fate of all great men. He warned the boys against the sheepish tendencies that are unnerving the nation.

AT MADURAI:—

A LARGE gathering of students and well-wishers of the Bhavan assembled in the premises of the Madurai Kendra and took the National Integration Pledge. Sri K. Sankara Sastrigal presided over the meeting and Sri K. Venkataramani, Officer of the State Bank of India, addressed the gathering about Gandhiji's ideals. With a vote of thanks by Sri K. Durai, Manager of the Kendra, the function concluded.

IN DELHI:—

THE Bhavan's Vallabhram Mehta Public School, New Delhi, celebrated Gandhi Jayanti by organising an Inter-School recitation competition in which almost all the good schools of Delhi participated. The competition was in Hindi and English and was open to students from VI Std. to XI Std. The passages were selected from the works of Gandhiji. The prizes were distributed by Prof. B.R. Kulkarni, Director of the Bhavan's Delhi Kendra.

Later, the six Houses of the School participated in a cultural programme with speeches, dramatisation and readings from Gandhiji's life and works.

Prof. C.R. Ekambaram of the Indian Institute of Mass Communication addressed the students of Journalism and Mass Communication courses on "Gandhiji's efforts for national integration through mass media".

He recalled the association of the Mahatma with newspapers from the time he started *Indian Opinion* in Durban and through the columns of *Young India* and *Harijan*.

Prof. Ekambaram said that Gandhiji identified himself wth the most lowly and humble in society and this enabled him to reach out to millions of our countrymen to spread the gospel of truth, non-violence and freedom.

The celebrations ended with the administration of National Integration Pledge and the singing of the National Anthem.

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OUR BOOKSHELF

KALKI (Tamil Weekly)—Deepavali Number 1970. Published by Bharatan Publications Ltd., Chetput, Madras-31, Price Rs. 5/-

THIS sumptuous number containing more than 300 pages, fully maintains its tradition of excellence. His Holiness of Kanchi in his message, offers an enlightened interpretation of our temples. According to him, they should be treated as something more than places to meditate and pray, which we can do even in our homes. The deities in the temples are specifically meant for showering our gratitude on the Almighty with the best we can offer. Rajaji in his message pleads for lighting the lamp of God in our hearts on the occasion of Deepavali. Sri Agnihotram Ramanuja Tatachariar points out with copious examples that Karnatic music with seven notes in its three-fold applications to vocal, percussion and stringed instruments was known in the Vedic times. Sri N. K. Krishnamurthy describes a number of Shaktipithas in our country. Sri K. V. Jagannathan relates a few illustrations of how, when one hears to one's face, one's own praise, without his being recognized as the person concerned, one reacts. Sri J.R.D. Tata shows how the brand of socialism advocated by our rulers is completely out of date. Sri R. Ganapati relates the moving history of the famous Govinda Dikshitar, the King-maker of Tanjore. Sri K. Santhanam examines our Fourth Plan and points out its inadequacies. There are a number of short stories written by famous Tamil Writers. To mention but a few, those of Panchapakesan; P.V.R.; Komagal; Lakshmi Subramanyam and others are competently written and touch our hearts. There is a feast of colour plates in the pages. Sarvasri Vinu, Rajam, Babu, Kanu Desai and others regale us with their creations, employing their special techniques. A poet's corner and the children's section make the volume an ideal and complete book for the family for the festive occasion.

SANSKRIT & HINDI

YUGACHARYA VIVEKANAND by Swami Apurvananda, Published by the Ramakrishna Advaita Ashrama, Varanasi-1. (UP) Price Rs. 3/-.

YUGAPRAVARTAK VIVEKANAND, a biography by Swami Apurvananda, published to commemorate Swami Vivekananda's centenary year, is a short but comprehensive, interesting and inspiring book. Originally it was written in Bengali under the same title and is translated into Sanskrit by Shri Gopalchandra Chakravarti of Varanasi and also into Hindi. The Sanskrit translation is designated *Yugacharya Vivekanand.*

The author's endeavour is commendable for he has depicted vividly the grandeur of the biographee's personality, his commanding nature, devotion to his Master, complete renunciation, intellectual power, love for humanity. The point has been adequately stressed that the Swami did not preach any sectarian religious point of view, eastern and western but exhorted to evolve a universal religion, comprising the best factors of all religions professed by various races of the world, based on the scientific technique of *yoga* and permeated by that impersonal fervour which marked the utterances of the Upanishadic seers.

The depiction of eventual growth of the immense personality of the Swami, clearly brings the fact to focus that Swami Vivekananda possessed the heart of the Buddha, whom he perceived while once he was meditating, the intellect of Sankara, the love of the *Sanatana Dharma* of Dayananda Saraswati and the organising capacity of all of them. The superb blending of all these extraordinary powers was marked by his

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view, inherited from his great Master, Shri Ramakrishna Paramahansa an all-embracing synthesis wherein all the religions on the globe had their legitimate place. He admonished all the religious leaders in the great Religious Parliament, held in Chicago to come out of their respective narrow spheres and have a vision of the vast ocean of humanity and to conceive of a new Universal Religion which will promote unity, peace and cooperation instead of religious polemics, wars and mutual destruction. He prophesied that his new religion will dominate the earth for the next 1500 years.

He will be remembered for a very long time to come for the foundation of many *Ashramas* and Ramakrishna Mission, his magnum-opus, which strive to quench the spiritual thirst and to effect social and economic reform.

Both the translations are good. The book will be read widely with great relish.

—Prof. R. T. Vyas.

PRAKRIT

KUVALAYAMALA (PART II) by Udyotama Suri (critically edited by Dr. A.N.Upadhye); Bharatiya Vidya Bhavan; pp. xxviii. 136; 191; 1970; Price: Rs. 25/-

PERFECTION is the only word that characterizes all the critical editions brought out by Dr. Upadhye. He has to his credit quite a good number of these and this is one more addition. Initiated and trained by Dr. P.L. Vaidya, a veteran of the editorial skill, Dr. Upadhye has held the field as his own, since he has entered it.

Udyotama's *Kuvalayamala* is the find of Acharya Jinavijayji Muni, a veteran of equal stature and an Institution by himself. It is a unique *Champu* in Prakrit and is assigned to the last quarter of the eighth century. It is a representative work revealing traits and trends of the contemporary society and is rich with the author's deep and intimate knowledge of men and matters of the age. The publication of such a rare and valuable work is, therefore, a landmark in the history of literature in general and of the Jainas in particular. The credit goes, no doubt, to the worthy Trinity—Muniji, Dr. Upadhye and the Bharatiya Vidya Bhavan.

The volume under notice contains a comprehensive critical study forming introduction study supplemented with a cultural Note and equipped with various useful Indexes, Glossary, explanatory Notes, *Gathasuchi* and also with concordance the importance of which is self-evident. It is accompanied with the *Kuvalayamala* Katha, on abridged version in Sanskrit by Ratnaprabha of the thirteenth century.

The narrative works of the Jainas, whether they are in Prakrit or Sanskrit, are nothing if not primarily didactic so much so that the reader sometimes feels that he had had a sufficient does of it. It also interferes with the execution of the work which is otherwise matchlessly artistic. But this being the basic aim of the author's conception of the work, we should not much bother about it. Wealth (*Artha*) and sensuous pleasures (*Kama*) have a place in a person's life so far as they lead him or her on and forward to the final goal of us all, the salvation. The narrative account of the five personages, which is the central theme of the work, underlines off and on, the evil consequences resulting inevitably from the pursuit of passions and pleasures. If a person wants to be salvaged, it can only be through hard discipline and austere self-restraint. This is the final note that it strikes and with force and vigour. The incidental stories being the warp and weft and the unending sermons on law being the heart and soul of such works, we have got to be charitable in our critical assessment of the author whose outlook on life is serene, whose approach is benevolent, and whose talent is of a high order. Purity first and purity last is the watchword of the author to bring home which he has employed his muse in a fitting matter.

The foreword from such a savant as Dr. L. Alsdor speaks volumes about the volume and we are sure that the reading public and the world of scholars will

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be too eager to accord a hearty welcome to it.

—*Dr. A. S. Gopani.*

SANGEETA BHARTRIHARIYAM:
Sri V. D. Gangal, M.A., I.A.S., Pub: Tilak Maharashtra Vidyapeeth, Sadashiv Peth, Poona-20. Rs. 5/-.

COULD a classical language like Sanskirt be our national language? The scoffing critics of this proposition should have seen *Sangeeta Bhartrihariyam* staged by the *Brahmana Sabha*, of Bombay, in the Birla Matrishri Sabhagar. Its simple Sanskrit coupled with that wonderful enunciation of the actors let everyone, even those who knew no Sanskrit, enjoy the blessings of true 'communication.'

A play reconstructed on a traditional story relating to Bhartihari and the fruit that confers immortality, using most judiciously and with telling effect the verses from the three 'hundreds' or *shatakas of Bhartrihari*, the *Nitishatak* the *Sringara Shataka* and the *Vairagya shataka* gave not only the audience a real feel of excellent music but also the counterpart of '*sahitya*' that made them sway and dance in their hearts to the music of the hearts of Bhartrihari, his Queen and her paramour Magadha Prince in disguise as Sangeetacharya. The finale of it all was superb: *dhik taam cha tancha* etc. wrung out of a truly disillusioned heart that yet had the tender sensibility to recognise the rightness of a life at a lower point of evolution and thus pardon the transgressor.

Sri Daaji Bhatavadekar played the role of Bhartrihari and Sow Nalini Phanase of Queen Pingala. A *dheeralalita Nayaka* that ultimately evolved into a disillusioned ascetic, Bhartrihari presented a panoramic view of a life that passed through a variegated and rich stage of contending emotions. Pingala managed her difficult role of divided loyalties with that devotion to the ancient *dharma* that would not let her give up '*vinaya*' reminded the audience of that great ideal of the Sanskrit dramatist that Kalidasa's Shakuntala has let known through the familiar ring of those words: *pauraya rakkha vinayam.*

The Vidushaka with his peculiar accent, Sarvajna with his abandon natural to one who makes a religion of love alone, the courtezan contrivances of Vipasha, the tripping gaiety of the minor woman characters that strutted across the stage in discharge of duties of different weight and consequence and the loyal and unflinching devotion of the King's confidants, all these rendered the staging magnificent.

The *Brahmana Sabha* deserves all encouragement from lovers of ancient Sanskrit drama. It is heartening to note that writers like Shri V. D. Gangal, I.A.S. author of this play are at composition. It is also heartening to note that the writer has taken the courage to discard Prakrit and use a simple Sanskrit diction that echoes not only the best of Sanskrit writing but also recaptures some of the fine imagery from Shakespearean and other dramatists of thte West.

A revival of Sanskrit, one feels can best be done if plays that are suited to the tastes of moderns are produced and staged. The *nata* is the true liason between the dramatist and the audience. If the writer himself cannot be an actor, at least he should be blessed, as in this case, with a group that renders his drama effectively.

—*R. A. Kashyap*

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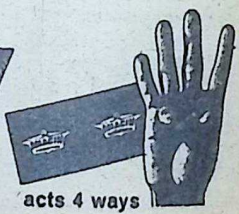

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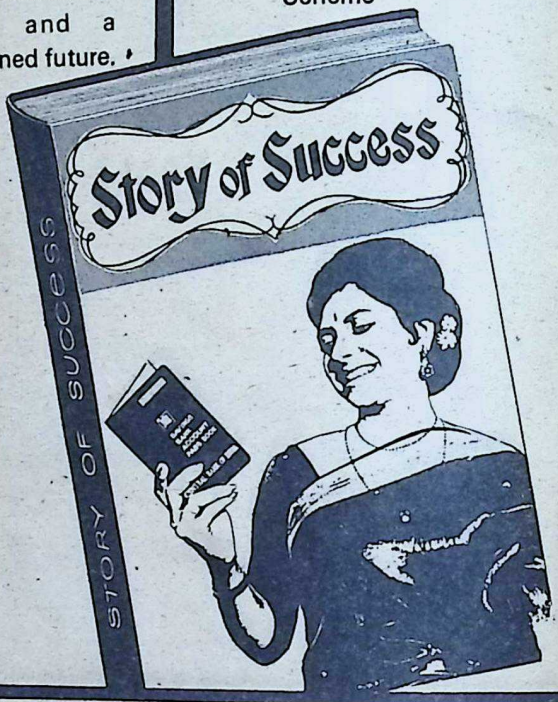

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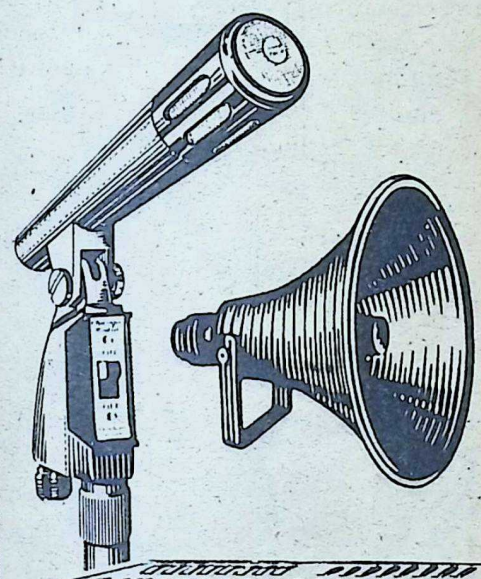

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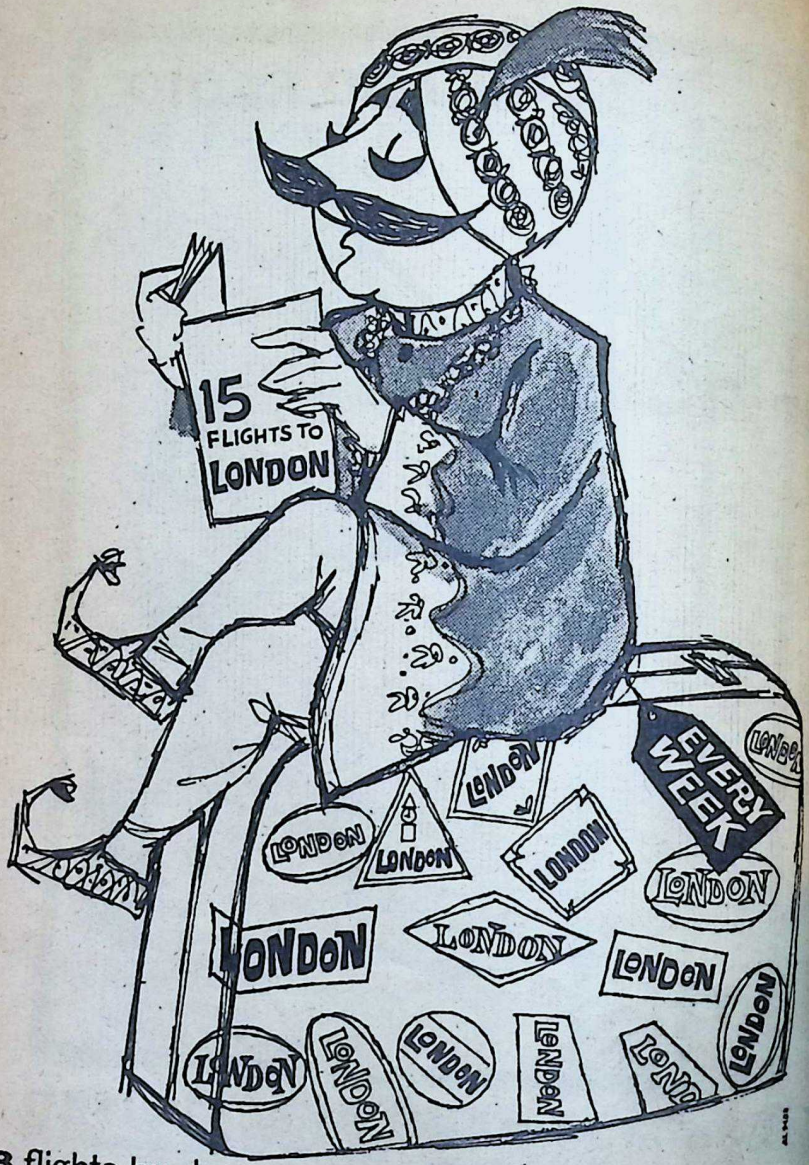

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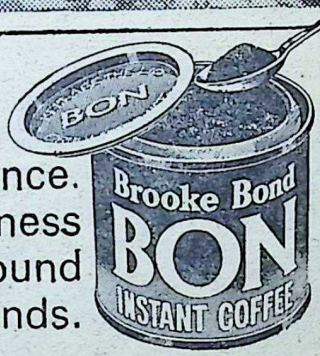

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side
—Rigveda I-89-i.

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PRAYER TO SAVITA

अभद्देवः सविता वन्द्योनु नः
इदानीमह्न उपवाच्यो नृभिः ।
वि यो रत्ना भजति मानवेभ्यः
श्रेष्ठं नो अत्र द्रविणं यथा दधत् ।।

The divine Savitr, who distributes lovely gifts to men, deserves to be worshipped now and is fit to be praised by our men at this time of the day so that he may bestow on us best riches.

Rigveda IV–54–i

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न तातो न माता न बन्धुर्न नप्ता
न पुत्रो न पुत्री न भृत्यो न भर्ता ।
न जाया न विद्या न वृत्तिर्ममैव
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ।।१।।

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गतिस्त्वं गतिस्त्वं त्वमेका भवानि ।।२।।

न जानामि दानं न च ध्यानयोगं
न जानामि तन्त्रं न च स्तोत्रमन्त्रम् ।।
न जानामि पूजां न च न्यासयोगं
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ।।३।।

न जानामि पुण्यं न जानामि तीर्थं
न जानामि मुक्तिं लयं वा कदाचित् ।
न जानामि भक्तिं व्रतं वापि मात-
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जले चानले पर्वते शत्रुमध्ये ।
अरण्ये शरण्ये सदा मां प्रपाहि
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ।।७।।

अनाथो दरिद्रो जरारोगयुक्तो
महाक्षीणदीनः सदा जाड्यवक्त्रः ।
विपत्तौ प्रविष्टः प्रनष्टः सदाहं
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ।।८।।

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TEXT

न तातो न माता न बन्धुर्न नप्ता
न पुत्रो न पुत्री न भृत्यो न भर्ता ।
न जाया न विद्या न वृत्तिर्ममैव
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ।। १ ।।

VOCABULARY

Subantah

taath=father (a-ending masculine noun declined as Raama. See Adhyayana Sloka-12. *maatr*=mother (r-ending, feminine noun). *bandhu*=relative or comrade (u-ending mas.) *naptr*=grandchild (r-ending mas.) *putra*=son (a-ending mas.) *putri*=daughter (i-ending fem.) *bhritya*=servant (a-ending mas.) *bhartr*=master (r-ending mas.) *jaayaa*=wife (aa-ending fem.) *vidyaa*=wisdom (aa-ending fem.) *vritti*=means of livelihood (i-ending fem.) *asmad*=I (d-ending pronoun common) *gati*=refuge, the ultimate goal, (i-ending fem. noun) *yusmad*=you (d-ending pronoun, common.) *ekaa*=one (aa-ending numeral fem.) *bhavaani*=Bhavani, the Divine Mother (i-ending fem. noun)

Avyayani

na=not; *eva*=alone, only.

TRANSLATION

Neither father nor mother, nor comrade nor grandchild, nor son nor daughter nor servant nor master, nor wife nor wisdom nor even a vocation but Thou alone, O Bhavani, art my refuge !

COMMENTARY

Ashtakas in devotional literature are very common, there being a mystical association with certain numbers, particularly eight etc. This *Bhavani Ashtaka* is a composition of Sri Sankaracharya. Sri Sankaracharya was not only a great intellectual who wrote incisive prose to establish his position in philosophy, he also burst forth into mellifluous song in his devotional compositions.

This *Ashtaka* is the expression of Sri Sankara's realisation of the futility of all earthly things that we hold dear and of the one refuge, unfailing and sure, namely Bhavani or the Divine Mother. In this *Ashtaka* Sri Sankara unburdens his heart and the refrain at the end of each one emphasises the truth that Bhavani is the one refuge for mankind.

One who is aspiring after divine grace may sing these verses as part of a devotional ritual and thus by its repetition have inforced in his mind the truth

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realised by the author. Meditation on these will perhaps one day lead him to that state of realisation when his outward repetitive song will be united with its counterpart of personal experience. That is the purpose of all devotional rituals.

ANALYSIS

The main idea is conveyed in the statement that 'Bhavani is the one refuge'.—*gatih tvam tvam eka bhavani.*

The repetition of *tvam* is for the sake of emphasis; futher it has also its function in the music of the line that is sung. For, if these verses are sung in chorus, as they generally are, they acquire a certain grandeur by this emphasis on *tvam*. The devotee's expression of *tvam eka* will possess a certain tonal content that will connote the desperation he has experienced in seeking other refuges and ultimately coming to the one refuge, *Bhavani.*

The earlier part is for contrast and it can be split into a number of sentences, a sample of which is as follows :

na tatah mama gatih, (kintu) tvam eka he bhavani. mama gatih (asi).

The father is not my refuge, but Thou alone, O Bhavani, art my refuge! Instead of *tatah*, substitute *mata* and the other words to get the other sentences.

LANGUAGE WORK

In the vocabulary part we have given all the words found in this Bhaga. You will notice that the poem has no verb and that is to be understood. It has two *avyayas* and the rest are all nouns and pronouns. For language work it is an interesting poem because it has specimens of nouns ending in a, aa, i, ee, u, and r, and two constantly used pronouns, *Asmad* and *Yusmad*, the first and second personal pronouns.

Another interesting thing about the poem is that it gives the words for our relatives, father, mother, son, daughter, grandchild, relative and so on.

ASSIGNMENT

1. Write down the forms of all the nouns listed in the vocabulary either using the charts given in our *Adhyayana Bhagas* or by referring to reference books like Sanskrit grammars or *Shabdaroopavalis.*

2. There are two 'i' ending feminine nouns here—*gati* and *vritti.* Refer to the forms of 'i' ending masculine noun *hari* or any other word found in the *shabdaroopavali* and say what forms are common to both the masculine and the feminine 'i' ending nouns.

3. What difference do you find between the forms of *bhartr* and *matr* the two r-ending nouns, masculine and feminine ?

NOTE:—Send your answers to us and write to us if you experience difficulties.

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KULAPATI'S LETTER
Devoted to Life, Literature and Culture

Guru Nanak

BHARATIYA VIDYA BHAVAN,
BOMBAY.

NOVEMBER 29, 1970.

MY DEAR YOUNG FRIEND,

IT gave me immense happiness that the 501st Birth Anniversary of Guru Nanak, the great Apostle of Resistance, was fittingly celebrated by the nation.

One of the most wonderful phenomena in the history of the human race is the tenacity and resilience with which India and its culture have persisted through ages. Older than Egypt, much older than Greece and Rome, she still lives. Her life is unbroken, her culture undiminished. Her message is as inspiring today as it was centuries ago. This immortality, India owes to the unbroken series of the great Masters she has produced age after age. They have given it fresh youth with every generation. They have given her message fresh inspiration with every new situation.

And when India was laid low in the fifteenth century, when her culture was in danger, when her men were sold as slaves and her women dishonoured, there arose many masters who gave her the strength to bear and the will to resist. Of them, Guru Nanak Saheb was one of the greatest.

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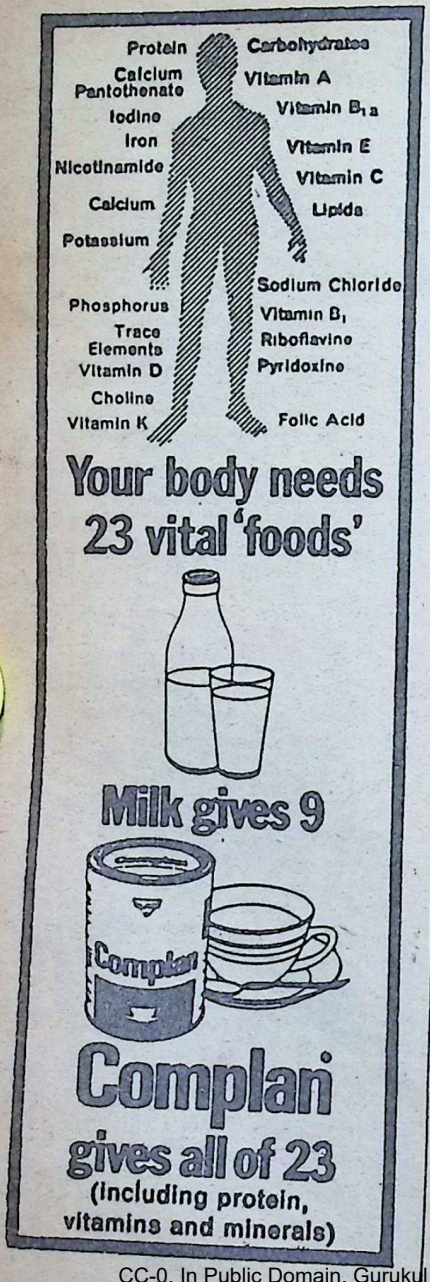

Guru Nanak, one of the God-men who trod India, a prince among the holy men of our motherland, a prophet, seer, saint and philosopher, was humble enough to say that he was no more than a mere man, "the lowliest of the lowly". A unique feature of this teacher was that he firmly repudiated any claim that what he preached was revealed to him by God. A mere "puppet compounded of the five elements", Nanak was a God-possessed man who sang about himself:

Some call me a goblin, some a sprite,
Some call me a mere forsaken man.
But I, mad Nanak, have lost my reason
In pursuit of the King, God,
And I know none else but God.

He revelled in the fact that he was one of the countless slaves of God who called himself Nanak Nirankari—"Nirankar (Formless) is God's name, and I am *Nirankari* because I belong to God." Such total surrender to God is the stuff of which God-men are made.

A *grihastha-saint*, unattached to worldly life and untouched by it, Nanak was at once a product of his times and a redeemer of his fellow-beings from intolerance and bigotry, corruption and double-faced behaviour, casteism and priestcraft, superstition and undesirable encrustations of both Hinduism and Islam. He waged a life-long war against their evils and synthesised the best around him. Drawing from the fountain of Hinduism and Islam, he harmonised them to form a new faith, Sikhism, preaching one God, defiance of injustice, adherance to righteousness, an amalgam of humility and dynamism, a casteless society based on brother-

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...ood goodwill and charity to all man-...nd. He was a messenger of peace ...d love, unity and brotherhood, an ...ostle of the essential unity of all ...gions.

He had no time for the recluse in ...e mountains who seems unconcern-...d with the ills of man. Hence Nanak ...ed amidst men and taught them ...th in God. After his wide travels ...om Arabia to China, the Himalayas ...o Ceylon, he returned to lead the ...e of a pious householder in his ...llage, Kartarpur (the abode of the ...Creator), dedicating himself to the ...radication of cant and hypocrisy, ...donism and selfishness.

The central theme of his teaching was: "There is neither a Hindu nor a Muslim, but a mere man." Singularly free from dogma, he was Hindu and Muslim rolled into one; hence the universality of his appeal. Small wonder that Hindus and Muslims vied with each other owning him as their own and calling him Nanak Deva and Hazrat, respectively. He declared: "There is but one God. His name is Eternal Truth. He is the Creator of the Universe, the Maker of everything. He is devoid of fear and enmity. He is immortal, unborn and self-existent." In a conversation with a faqir of Qandhar, he revealed the secret of the pathway to God: subjugation of ego and dwelling on nothing but God.

Friendly to all, compassionate, he had no self. Egotism held him in no bondage. Unattached to pleasure or pain, contented and self-controlled, he surrendered himself to the will of God, and went his way with irresisti-

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ble resolve. This is what made the Guru Saheb the great alchemist. He transmuted weakness into strength, cowardice into courage, the vanquished of to-day into the victors of to-morrow.

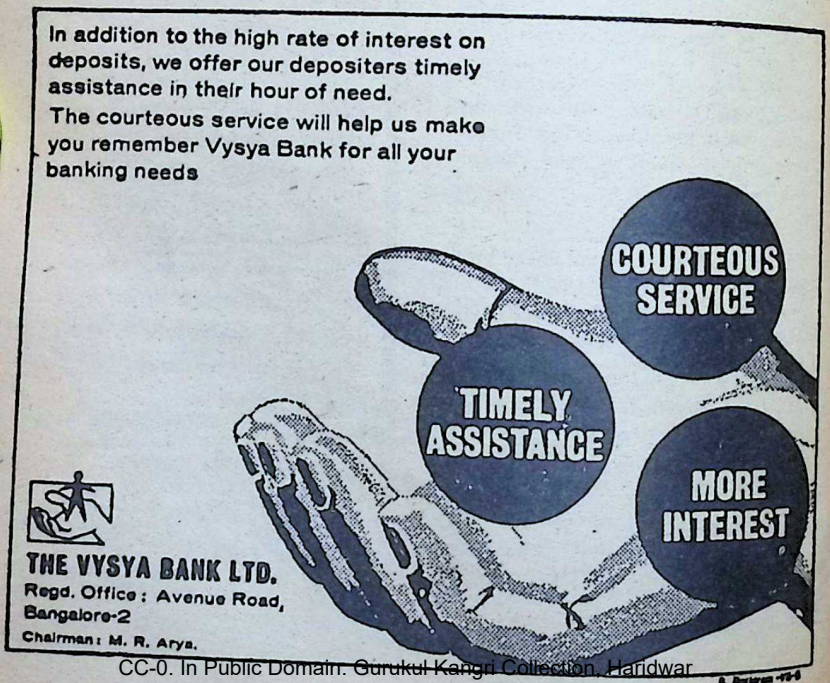
This is the message which Guru Nanak Saheb delivered to this country in her worst days. Resist evil; back your effort with your life. It was this message of unwavering resistance which created a new spirit in this land.

It is needless for me to say that modern India is faced with a similar situation. Through a thousand subtle and tempting means her manhood is being laid low; and like Samson of yore, some of our people are succumbing to the glamorous excrescences of the West. In such a situation as this Guru Nanak asks us to resist the temptation and offer stubborn resistance.

Guru Nanak's synthetic vision drew the best from the Hindu and the Muslim faiths by seeking out the common transcendent factors in these. The same lesson holds good for us today who will have to seek out the coming transcendental elements in every culture and religion and resist all that is irreligious and base. May Guru Nanak give us the strength to rise to such a sacrifice!

Yours sincerely,

K. M. Munshi



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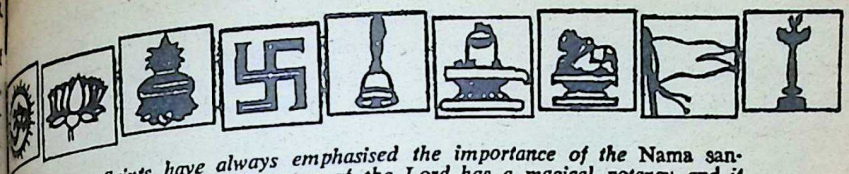


The Saints have always emphasised the importance of the Nama sankeertana *of the God. The name of the Lord has a magical potency and it has wrought miracles in innumerable instances. Saint Purandaradasa, one of the greatest of Saints who propagated the wisdom of India through his mellifluous songs and established the tradition of bringing light to the common folk through sonorous compositions, here speaks of the RAMA MANTRA AND ITS POTENCY. Mahatma Gandhi's sole strength in all his bitter struggles was Rama Nama; Acharya Vinoba, when he embarked on one of his greatest missions in life, the Bhoodan Movement, said that he had not just heard that Rama Nama was the strength to the weak but had realised it. He altered the famous line of Surdas:* suneri maine nirba lake bala ram *and said that he had seen it. Here is what Purandaradasa says:*

NAMA SANKEERTAN

Sant Purandaradasa

REPEAT the Mantra of Rama. Do not be deceived by relying on this mantra and that, Rely on that mantra which Shiva communicated to his consort.

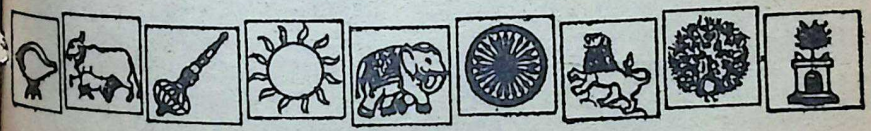
This is the Mantra which even an outcast can utter aloud. It can be uttered even in the street. It can destroy innumerable sins. It is a mantra which can take heaven by storm.

It is of help in your *Snana* and *Dhyana*. It is one to be treasured in your heart. It will overcome the base instincts of man. It is the name of one who bestowed the Kingdom of Lanka on Vibhishana.

It is the essence of all Vedas. It is the radical Mantra for the road to *Mukthi* (salvation). It ensures the way to *Bhakti* (devotion). Such is this Great Mantra of Purandara Vittala, the fountain of Bliss.

रामनाम

राम मन्त्रव जपिसो हे मनुज
आ मन्त्र ई मन्त्र मेच्चि नी केडु बेडु
सोमशेखर तन्न भामेगोरेद मन्त्र ॥
कुलहीननादरू कूगि जपिसुव मन्त्र
सले बीदियोळु उच्चरिप मन्त्र
हलवु पापंगळ हतगेडिसुव मन्त्र
सुलभविन्दलि स्वर्ग सूरे गय्युव मन्त्र ॥१॥
स्नान मौनं गळिगे साधनव मन्त्र
मानवरू मनदि ध्यानिप मन्त्र ।
हीन गुणंगळ हिंगिसुतिह मन्त्र
एनेम्बे विभीषणनिगे पट्टकट्टिद मन्त्र ॥२॥
सकल वेदंगळिगे सारवेनिप मन्त्र
मुकुति मार्ग के इदे मूल मन्त्र
भकुति रसके ओम्मेदोरुव मन्त्र
सुखनिधि पुरन्दर विठलन महामन्त्र ॥३॥



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Sri Venkateswara Vaibhava

SRI-LA-SRI

PANDRIMALAI SWAMIGAL

SRI VENKATESWARA, or Sri Baalaaji as He is referred to in the North, is the Lord of lords, powerfully manifest in the holy hill of Tirumalai near Tirupati. The hill is also known as Sri Venkataachala.

Sarva Devaatmako Vishnuh Venkataachala Naayakah
Kalou sa eva samsevyah Sripati Purushottamah.

In this Age of Kali, it is only Vishnu, Lord of Venkata Hill, who is all-embracive of all the divinities that are to be worshipped, He being the Lord of Lakshmi and the Supreme Being.

On the banks of the Jaahnavi, a sacrifice was to be performed. The *rishis* were debating as to whom the offerings should be made, as the Lord of Yajna. They should decide on *that* deity among the Trimoortis who could give *moksha* or salvation.

They did not, however, have the guts to test the three Gods, Vishnu, Brahma and Maheswara.

But the sage Bhrigu, however, volunteered to do so. He was full of ego, gifted as he was with an occult eye in the leg!

He went at first to Satyaloka, the abode of Brahma. He sat down before Brahma did, and was chided for that. This made him say to Brahma, "You are full of *rajoguna* and as such, you shall not have any worship offered to you hereafter."

He then went at break-neck speed to Mount Kailaas, where the Lord Maheswara was in privacy with the Goddess Paarvathi. Maheswara became angry with him for having come in without announcement. The sage was annoyed at that and he said

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...u are full of *tamas*. You shall ...e worshipped in this form!"

After this, puffed up with pride having had a walkover on the two ...es, Brighu sped to Vaikunta, the ...de of Lord Maha Vishnu. The ...rd was at the time sporting with ...s spouse Lakshmi. The sage, at ...e height of *Ahankaar*, struck with ...t at the chest of the Lord which ...e auspicious abode of Sri Maha ...kshmi! Vishnu, the Lord of Maa... clouded the vision of the sage, ...d appearing to catch hold of his ...s in obeisance, destroyed the oc... eye in his leg, while offering ...rds of courteous welcome to him! The sage, bereft of his occult power, ...alised his limitations now and pray... to Maha Vishnu for compassion. The Lord forgave him.

Sage Bhrigu returned to the con...course of *rishis* on the bank of the ...hnavi. He declared Lord Vishnu ...o be the Devottama to whom all ...worship should be offered to secure ...alvation.

At Vaikunta Goddess Maha ...kshmi became irate with Her hus...band for letting the sage go unpunish...ed for defiling Her seat on the chest ...f the Lord. Of course, she did not ...comprehend the significance of the ...diplomatic act of the Lord. She left ...Him in a huff.

The Lord thereon became afflicted ...by Her departure and thinking Sri ...Venkataachala to be the proper place ...for staging the denouement of this ...iff of love, came over at the begin...ning of Kali, to Venkataachala, where ...He had His abode in an ant hill, west ...of Swami Pushkarini.

After being incessantly bathed in milk by Aakaasa Raaja, He finally emerged in the present, most attractive and auspicious form of the blissful Archaaroopa. The Lord is a *Swayambhoo* (Self-manifested).

Sri Venkateswara is *Trimoorthyaatmaka*. He is the embodiment of the three aspects of *Srishti*, *Sthiti* and *Laya*.

The word "Venkata" has a spiritual significance of the greatest import. It is a combination of the powerful *beejaaksharaas* or seed-words "VA", "EEM", "KA" and "TA". "VA" is Vishnubeeja. "EE Kaara" is significant of Maha Maaya or Lakshmi. So "VEM" is the compounded *beejaakshara* standing for the inseparable Lord Vishnu and Maha Lakshmi or Purusha and Prakriti. "KA" is the seedletter symbolising Brahma while "TA" is the *beejaak-*

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shara signifying Maheswara. Thus, "Venkata" is the combination of the powers of the Trimoortis! Its Lord, Maha Vishnu, is therefore *Sarvadevaatmaka.*

Venkata is the Paramabindu, resident in *Sahasraara-Chakra,* so that Lord Venkateswara is the Supreme above, the Paramabindu!

The seven holy hills of Sri Venkataachala represent the seven *lokas,* viz: Bhur, Bhuvah, Suvah, Maha, Jana and Satya. They represent the Devas, viz: Brahma, Vishnu, Rudra, Maheswara, Sadaasiva and Paraasakti and the Chakras, Mulaadhaara, Manipoora, Swaadhishtaana, Anaahata, Visuddhi, Aaajnaa, and Sahasraara. The summit where the Lord stays is Sree Peetha!

The Vedas say: *"Araayia Kaanevikate' girim gaccha Sadaanve, Siribitasya satvabhihi tebhishtvaachaatayaamasi"* (*Rigveda* VIII Adhyaya, 8th Anuvaaka, Vachana 13; Mandala 10, sooktha 155)). It means: "O poverty-stricken fellow! O maimed of the body having association with the enemies of *Purushaarthaas!* Go to Venkatagiri Sree Peetha, mix with the devotees therein and get rid of your ailment."

It is evident, therefore, that Venkatagiri or Sri Venkataachala, the seat of Lord Venkateswara, has Sree-Peetha, whose ruling deity is Baalaa-Tripurasundari, thus giving rise to the name Sri Baalaaji to Him!

Sri Venkateswara is thus Vishnu having the Rudra aspect with Panchabhootha-tattwa from Moolaadhaara to Visuddha, with Paarvati in Aaajnaa-chakra and Hamsa-roopa Naaraayana who is in Pranavaakaara in the Paramabindu represented by *Akaara, Ukaara* and *Makaara* in Sa-*hasraara-chakra.*

Sri Venkateswara represents Shanmukha also. The *Nakshatra* of Lord Venkateswara is *Sravana.* Subrahmanya is Saravanabhava or *Sravana* born. The *Sreevatsa* on the chest of Lord Venkateswara is akin to the sign made on the chest of Lord Subrahmanya when Indra hurled his *Vajraayudha* at him which merged in him causing that sign. Sri Venkateswara is also *Subrahmanyaatmaka-Vishnu.*

The idol has all the markings pertaining to Rudra, Baalaa-Tripurasundari, Subrahmanya and Vishnu. He is *Ekam Sat,* the Upanishadic Brahman, with the Sthiti aspect most powerfully established in Him. The various saints sang of Him severally. Saivite saints sang of Him as Hara and Harihara. So also did the early Alwaars. The Lord's names contain the names of Siva, Sakti and Kumaara also. He is called *"Kaartikeya Vapurdharaaya Namah."*

Lord Venkateswara is also called Sreenivasa Peruman, being the Lord of Sree, and the Sree Peetha of Venkatagiri. The hill is called Sreesaila also. That is why it is attracting all the teeming millions of the country who offer their all to Him.

The Lord married the daughter of Aakaasa Raaja of Narayanavana, the goddess Padmaavati, who was the Amsaavataara of Goddess Lakshmi. But He wanted to regain Maha Lakshmi. He came to Kolhapur, where He found Her *archaamurthi,* established by the sage Agasthya. He waited for ten years to propitiate Her.

The divine Voice from the sky

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...ted Him to go to the Swarna-...khi river, dig a tank on its northern ...k, get golden lotuses, put them in ...rear them and contemplate on the ...ddess Mahaalakshmi pondering ...r the *Ekaakshara Mantra* or *Sa-...aakshara Mantra* using those lo-...s in worship. Vishnu did likewise ...r founding the *Archaamurthi* of ...e Sun god Surya, to aid Him in the ...ring of the golden lotuses.

After twelve years, in the month of ...rtik, in *Sukla Paksha*, on *Pan-...mi*, Friday, ruled by the asterism ...raashaada, in Maitra *Muhurtha*, ...ddess Lakshmi came out in all Her ...illiance amidst the thousand petals ...f the golden lotus and took over ...er position in the Lord as of yore. ...is this tank that is called Padma-...rovar and found in Tiruchaanur or ...iru Sukanur where the sage Suka ...ad *darshan* of Lord Srinivaasa!

Sri Venkateswara Vaibhava, is in-...escribable. Being the highest of the ...ighest deities, He is Kali-Yuga-Pra-...yaksha-Daiva, gratifying the desires ...f the devout. That is why it is said:

"Venkataadri samam Sthaanam Brah-maande naasthi kinchana
Venkatesa samo devo na bhooto na bhavishyati."

–There is no place in this wide Uni-...erse which is the peer of Sri Ven-...kataachala and there is no god to ...equal Venkateswara either in the past ...or in the future. Venkataadri abounds ...n the most sacred *teerthaas*. It has ...all sorts of flora and fauna. It is called Chintaamani giri, as it grants all the desires of the seekers. It is Jnaanaa-dri, as it gives enlightenment. It is Adisesha who took that form of Mountain at the command of the Lord who is, therefore, called Seshaa-chalapathi.

Naaraayanaamsa sambhotah Seshor-giri roopa dhruth
Tasyopari prabhoota ye thruna gulma latadayah.
Tehi Sthavara roopena vasantho yogi poorushah
Brahma Rudraadi devebhyo yoginaa-mita tejasah.

Great yogins, saints and gods like Brahma and Rudra are resident in Sri Venkataadri even as trees and shrubs. As such, the abode of Lord Venkateswara is the most sacred place on Mother Earth and its sanctity must be kept at all cost protecting it from modern pollutions.

Venkateswara Vaibhava will be eternally glistening if the *archana* to the deity is carried on scrupulously, strictly and if the Bhaktas that come for pilgrimage are well cared for; for, *Teerthee Kurvanti teerthaani*—it is the holy pilgrims that sanctify the teertha and their service is the Lord's service! □ □ □

POWERFUL
MAKIL
KILLS MOSQUITOES FLIES ANTS COCKROACHES MOTHS BED-
BUGS OTHER HOUSE-HOLD INSECTS WITH RESIDUAL EFFECT.
POISON
SHEBRO
SHELAT BROS.,
MADRAS-3, BARODA-6 & AHMEDABAD-8

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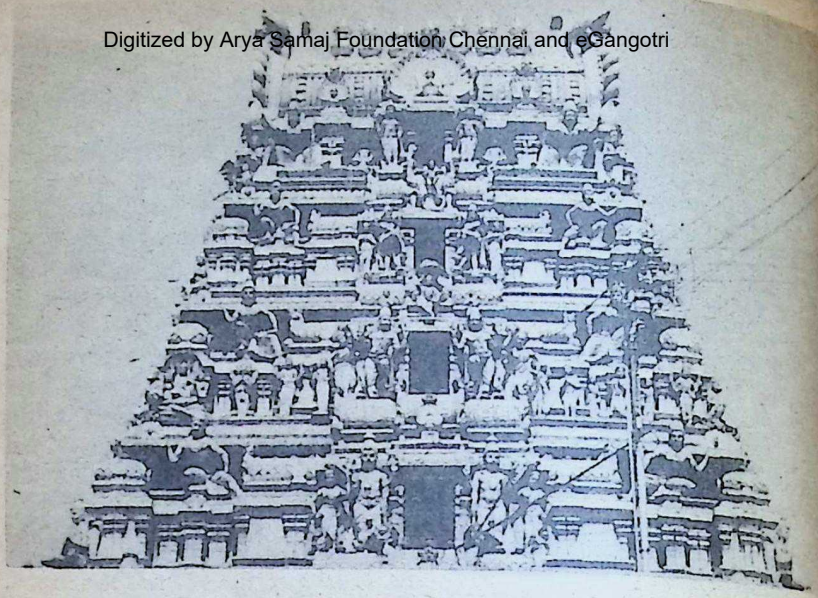

Gopuram of Lord Venkateswara Temple, Tirumalai.

TIRUMALAI

the seven sacred hills

V. A. K. AYER

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम्।
श्री वेङ्कट निवासाय श्रीनिवासाय मङ्गलम् ॥

TIRUMALAI or Tiruvengadam, the abode of Lord Venkateswara, is verily a heaven on earth. Situated on top of the seventh hill in a chain of seven hills known as Seshachala —so-called because of its sinuous rise —the temple at Tirumalai in Andhra Pradesh, has been attracting countless men and women from all parts of our country since the beginning of Kali-yuga, if not earlier.

Today the annual revenue of the temple exceeds the three-million mark which is a measure of its popularity. The presiding deity, Lord Venkateswara, is the Kaliyuga Kama-dhenu the Kalpa-taru, granting everything His sincere devotees pray for.

At no time has a *bhakta* returned from Tirumalai, fully satisfied with the Darshan of the Lord; he would want to see the Lord over and over again.

Origin

The temple proper on the hills on which it is built and Tirupati town down-hill, are situated in what is known as Varaha Kshetra, since Lord Vishnu took the incarnation of the Great boar here, and rescued Mother Earth from Hiranyaksha after destroying him.

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After the Great Deluge or Pralaya, the Lord asked Brahma to start creation for Sweta-varaha-kalpa and Himself offered to stay on earth for some time to fulfil the wishes of Bhaktas. He chose the present site and Garuda brought the Lord's sports-hill from Vaikunta along with the Ananda Vimana for His stay and deposited them on the southern bank of lake Swami Pushkarini on the hill. The Lord soon after manifested Himself as Archavatara as Srinivasa and lay hidden in an ant-hill, till at last it was given to a Chola King, Tondaiman by name, to discover and build for Him the first temple.

Antiquity

No less than eight of the Puranas make mention of the temple at Tirumalai, the chief among them being *Varaha* and *Bhavishya Puranas*. The latter, however, ascribes the Lord's arrival to Tirumalai to the Sage Bhrigu episode as a result of which Narayana came over there to devise ways and means of pacifying Mahalakshmi who had gone to Karaveerapura or Kolhapur. Whatever the reason, all Puranas agree that the Lord chose to stay at Tirumalai.

The earliest mention of Vengadam is made in the Tamil grammatical work *Tolkappiyam* belonging to the 2nd Century A.D. *Silappadikaram*, another early Sangam work, too mentions it.

There are four cardinal requisites for a Kshetra: (1) the thirtha (2) the Vruksha (3) the Murti and (4) the Vimana. In the case of Tirumalai Temple, Swami Pushkarini is the *tirtha*; there are of course other *tirthas* too; the tamarind tree is the Sthala *Vruksha;* Venkateswara is the *murti* and Ananda-Nilaya is the *Vimana*. Normally, a temple has a Devi too; in Tirumalai there is no Devi; the temple is one of "Ekanta Murti."

The best proof of the antiquity and popularity of a Vaishnava temple is the *"mangala-shasand"* or hymns on the deities sung by the great Alwars. Several Alwars have sung on the Lord of the Seven Hills. It would appear that they held Venkatesa as a Hari-Hara form. Poygai-Alwar for instance, sang:

His name Aran (Hara) and Naranan (Narayana)
His vehicle, the bull and the bird.
His word, the book and marai.
His residence, the hill (Kailas) and the waters (Ocean)
His function, destruction and protection.
The weapon in hand, the trident-spear and the disc.

Bhutat-Alwar and Paye-Alwar have sung in similar strain.

Sang the great Nammalwar: "He has merged in Himself Rudra, Brahma and Lakshmi after losing their separate entity."

The great Kulasekhara Alwar (7th Century) in one of his poems wished that he were born as a bird, fish, a bush or as a servant in the Tirumalai temple so that he could serve the Lord!

Among other saints who have sung the praise of the Lord of Seven Hills are Purandara Das (15th Century), Annamacharya (15th Century), Kshetrayya, Thyagaraja and others. It is said of the poet-Saint Thyagaraja (19th century) that when he went for *darshan* of the Lord, the curtain

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before the Venkateswara shrine had been drawn and he was prevented from seeing the Lord. The saint, out of grief, sang the kriti *"Therai-theeyaga-rada-naloni"* etc. which means "Why not remove the curtain, O Venkata Ramana, of Tirupati? Why not remove the inner curtain of jealousy in men?" etc. The curtain at once dropped and the Lord gave *darshan* to his devotee!

The Temple and its Architecture

The temple although not as large as that of Sri-Rangam, covers an area of about two acres and is rectangular in shape. There are two *gopurams*, the outer and the inner, and two outer *prakaras*. The main gateway to the temple, called Mukhadwara, is about 11′ wide.

The first big *mandapa* is called Ranganayakalu-mandapa. Adjacent to it is the Pratima-Mandapa where the copper statue of King Venkatapathi Raya is to be seen. By its side are two beautiful statues of the Vijayanagar King, Adityaraya and his Queen Varadaraja Amma. They are in Anjalihastha pose. This Vijayanagara King instituted several new festivals to his Lord. On the northern side of the Pratima Mandapa are the statues of Krishnadevaraya and his two wives. Krishnadevaraya, as is well-known, considered Lord Venkateswara as his patron deity.

To the left of this *mandapa* there is the *Ranga* Mandapa. Adjoining it is the Tirumalaraya Mandapa. Some of the pillars in a sub-mandapa here give musical sounds when struck. Some excellent bas-reliefs are to be found here. In a portion of the Thirumalaraya Mandapa there are statues of Thodarmal, his mother and his wife.

To the left of the Dwajastambha is the hall of mirrors. The Pula Bhavi or well of flowers is there, where used-up flowers and garlands of the Lord are thrown. In the Dwajastambha-mandapa a unique bas-relief of Trimurti with four arms can be seen. There are figures of Srinivasa, Anjaneya and Yoga Narasimhaswamy on the pillars of this *mandapa*.

The base of the inner *gopuram* is about 24′×36′×9′. In the Vimana-pradakshina, there is the temple of Lord Varadaraja, the idol being in a standing pose. Near the Varadaraja temple is the Tirumalai temple-kitchen where cooking is done in new earthen pots. This kitchen is in the charge of Mother Vakuladevi, the foster-mother of Lord Srinivasa whose idol sitting in Padmasana can be seen there. In front of this kitchen is the Bangaru Bhavi or the holy well from which water for the Abhisheka of the Lord and for cooking is taken.

The Kalyana Mandapa which forms part of the corridor has 29 pillars. This *mandapa* shows traces of the Vijayanagar school of architecture.

The Vimana which is gold-plated is three-tired. Among other figures on it is a replica of Sri Venkateswara called Vimana Venkateswara. He can be seen by one standing on a cut-stone step in the northern side of the Vimana-pradakshina. Followers of Sri Madhva are particularly devoted to this Vimana Venkateswara.

There is a shrine to Ramanuja too near to which is another shrine for Yoga Narasimhaswamy.

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At the entrance to the inner *gopuram* there is the Garuda shrine. In addition, there is the famous, capacious Hundi where pilgrims deposit their devotional offerings to the Lord.

The daily Suprabhatham is sung in the Tirumani Mandapam. Koluva Srinivasa holds Darbar here. There is a small temple for Vishvaksena in the northern portion of the *pradakshina* around.

In the Bangaru Vakili or Door of Gold before entering the sanctum are seen images of Dwara Palakas, Jaya and Vijaya. The different Vyuhas of Vishnu are also seen here.

The *garbhagraha* or Sanctum Sanctorum is a square of about 12′×12′. It is of double structure.

The Lord's Image

The eye-filling figure of Lord Srinivasa at the Sanctum literally showers grace and love on humanity. According to tradition, the majestic 9′ high image of the Lord, is made of Salagrama Shila. This is how the deity looks when it is unadorned. The eyes are in Sama-Dhrishti pose. An aura of meditation and abundant love permeates the atmosphere around this face. He wears a Makuta over 20″ high. The flowing lock of curly hair rest on his shoulders. His delicately carved nose is balanced, being neither too prominent nor snubbed. The mouth is exquisitively shaped. A smile lights up the lips which look pleasant and possess auspicious signs.

The ears wear beautiful kundala-ornaments. He is *kambugriva*. The magnificently raised chest measures between 36 to 40″ in width. The belley is attractively modelled. His waist would be between 24 to 27″.

The Lord is four-armed; the upper two hold the Sudarshana and Panchajanya, not integrally, however. The lower right hand has the Varada *mudra* and the lower left hand is in Katyavalambita (on the hip) pose, guaranteeing to his devotees His blessings and protection.

Mother Lakshmi, in a sitting pose, is carved integrally on the right part of His chest. The sacred thread and necklaces are prominently seen. On the fingers, the lord wears serpent-ornaments.

The Lord is dhoti-clad below the waist and the waist-band is visible. The legs and feet are exquisitely carved, the knees having a slight outward bend giving the figure, ease and grace. Thus the image is a divya-mangala-swaroopa.

The idol, however, does not strictly conform to the canons of Agama-sastras. It is argued that as the figure of the Lord existed long before the Silpa-Sastras were written, it is a supra-Agamic manifestation. When, however, the deity is decorated with priceless gems and ornaments, the incomparable belt and sword etc. it is a sight for the gods to see!

Other Images

The other deity in the Garbhagraha is Bhoga Srinivasa, which is a silver replica of the *mula-vigraha*. This idol receives all the daily *abhisheka* of the temple. Mula-Vigraha gets it only on Fridays. It is said that a *yantra* is installed in it. This Murty has the effect of granting ma-

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terial prosperity and boons to devotees. It is always kept near the *mula-vigraha.*

The next deity is the Utsava or processional image called Mallayappan Swami. This is also a metallic replica of the *mula-vigraha.* It is richly decorated with precious ornaments. Sri-Devi and Bhoodevi, His consorts, accompany this Utsava-murthy. This image with its accompanying images was discovered in the valleys of the mountain.

The third image in the sanctum is Ugra-Srinivasa. Formerly it used to be the processional image of the Lord of Tirumalai. It was superseded by the present Mallayappan idol.

The fourth in the sanctum is the Koluva Srinivasa. This image holds court every day in the temple. He is the temple's guardian deity. The lunar almanac, which is followed in the temple, is daily read out to him. The collections made in the *hundi* of the temple is reported to him everyday!

The next image in the *garabhagriha* is the lovely idol of Lord Krishna in the dancing pose in the company of Devi Rukmini. He holds a ball of butter in his hands.

There are, further, four copper images of Sri Rama, Sita, Lakshmana and Sugriva, in the Sanctum. It is said that Acharya Ramanuja installed these deities there.

The Sudarsana Chakra (called Chakkarathalwar) is also kept in the Sanctum. This murty precedes the Utsava-murty in processions.

Down-hill in the town of Tirupathi, there are some important shrines. The first is that of Lord Govindaraja. Next is the shrine of Padmavati Devi, at Tiruchanur, about three miles from Tirupati. There is still the tank where the Devi manifested Herself. How the Lord married Padmavati Devi, daughter of Akasha Raja and got reunited to Lakshmi Devi from Karaveerapuram form the subject matter of *Padmavati Kalyana* described in the *sthalapurana.* Pilgrims who visit Tirumalai make it a point to visit Tiruchanur also, as part of their pilgrimage.

Pot-Pourri

Here is a pot-pourri of other formations concerning this temple.

The famous Suprabhatham which is sung before dawn for over 500 years now was composed by one Prativadi Bhayankara Annan, who was a contemporary of Sri Vedanta Desika.

Worship in the temple is done by the Vaikhanasa agama. Rishi Vaikhanasa was the Lord's first worshipper on Vengadam.

The important festivals of the temple are the Brahmotsava, Adhyayanotsava, Pavitrotsava, Vasantotsava, Nityotsava, Teppotsava, Kalyanotsava etc.

Bilwa leaves are used for the worship of this Vishnu-murthi!

Pachai-kalpuram, (white menthol-like crystals) is applied to the Lord's forehead and chin. It is a prized *prasadam,* called Sri Pada-renu. Civet oil is applied to the main image as a preservative. Honey is taboo in *abhisheka.*

In this temple, the first worship and *naivedya* are made to Lord Varaha-

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November 23, 1970 was the forty-fifth birth anniversary of Sri Satya Sai Baba.

वेदोऽखिलो धर्ममूलम्

Vedo Khilo Dharmamoolam

DHARMA

The Immutable Law

SRI SATYA SAI BABA

THE principles of Dharma will not change to suit the convenience of man. Dharma is immutable. Dharma persists as Dharma, then, now and forever. Of course, the general practices and rules of applied Dharma might change according to changing causes; but even then, those practices have to be tested on the basis of the Sastras; not on the basis of advantage. There should be no such calculation. The Sastras may not always support rules, which yield tangible visible advantages, nor can the Vedas be expected to indicate only such acts. Dharma cannot be tested on those lines; direct or ocular proof is impossible. The Mimamsakas state that Dharma can be known only through the Vedic Manthras and that the Vedas attempt to elucidate only such truths as are beyond ocular demonstration.

If Dharma is followed with an eye on the consequences, it might even be neglected when the advantage is not patent or immediate. Every one will not have the same motive; every one will not have the same standard. For example, each will have a different idea of the fruits of Snana, Sandhya, Japa and Dhyana, which are prescribed. Some persons cancel the Gayathri Japam in the evenings and instead, recite the Vishnu Sahasranama or the Sivasahasranama. *"Kaale sandhyaa Samaachareth"*: "Perform Sandhyavandanam in proper time"; that is the prescription. But, in spite of such directions, is it not a breach of Dharma when they cancel the evening Sandhya like this? Similarly there are prescriptions for every Varna.

"Chaathurvarnyam mayaa srishtam guna karma vibhaagasah", says the *Gita*; the meaning is quite clear. "I have created the four varnas, dividing them on the basis of quality and activities": that is the teaching, is it not? But, relying on all kinds of paltry arguments and dry reasonings, many men follow the Dharma which appeals to them; and without any fear of God or of sin, they drag the innocent, ignorant people also into the wrong path. That is the reason why the Lord comes down now and then in order to uplift the downtrodden and in order to re-establish Dharma.

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यतो धर्मस्ततो जयः

Yato Dharmasthatho Jayah

It is the call of Dharma that causes the incarnation of the Lord; this has been said in ringing tones in the *Gita*. *"Dharma samsthaapanaarthaaya sambhavaami yuge yuge"*; here, one point has to be clearly grasped. Many who read the *Gita* take it that the Lord incarnates when Dharma is destroyed and when the forces of Adharma begin to prevail. But there is no basis to draw the conclusion that Dharma gets *destroyed*. The *Gita* too does not say so. The word that is used is *glaani*; that is to say, when the indications are that Dharma is in danger, "I will come in order to protect it from harm". He did not say that He will come down to protect it and preserve it, after Dharma itself has been destroyed! Of what use is a doctor after life has left? So too, after Dharma which is the very life-breath of humanity has been destroyed, what is the need for the Bhavarogavaidya, that is to say, the incarnation of the Lord? What is the Lord to protect? That is why the word *glaani* is used to indicate, not the destruction, but the decline, the weakening of Dharma. The protection of Dharma is the task of the Lord, for Dharma is the very breath of the Jivi.

Dharma is not an ordinary affair. He who does not practise Dharma is as bad as dead; if he does practise it, he is of the divine nature. Now, there is need to turn men on to the Dharmic path by means of good advice, tempting them with the attractive consequences of following the path, threatening to dissociate from those who do not, and even inflicting punishment as a last resort—the traditional methods of *Sama*, *Dana*, *Bheda* and *Danda*. In ancient times, people never gave up the practice of Dharma, even when they were threatened with death at the point of the sword. Now, without even the slightest pressure from others, people slide down and fall into Adharma. Indeed, Dharma is interpreted in various confusing ways and those who strictly follow the real Dharma are obstructed and laughed at and treated as worse than dried up grass. Those who are anxiously adhering to Dharma are branded as cheats, hypocrites and ignoramuses. Such calumniators do not know what Dharma is or what its principles are. Unfortunate individuals! They have no capacity to grasp the meaning of that word. You can judge for yourself how it can be understood by persons who do not know even the literal meaning of the word. What can a person born blind know of the sun or its rays? Of course he can feel the heat, when the rays of the sun fall on his body; but, he cannot have an idea of the nature of the sun, its form, its shape, its brilliance, etc. So too, for a person who has no conception of Dharma, who has no faith in Dharma, the joy derived by its observance is something incomprehensible. To dilate on Dharma before such a person is as useless a venture as blowing a conch before a person who is stone deaf. He can only see the conch at the lips of the person in front of him, he cannot hear the least bit of sound. So, when Dharma is taught to a person or ex-

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सत्यं नास्ति परो धर्म

Satyan Nasti Paro Dharma

tudied, care must be taken to see that he has faith and earnestness and the eagerness to practise it. Only such must be handled and sought to be corrected. Later, by the promptings of their own experience and the joy they derive therefrom, even the ignorant will plant in their hearts the seeds of Dharma.

Nowadays, many educated persons immersed in Vedic and Sastric knowledge, and classic scholarship have lost faith in the texts of which they are masters; they have become afraid to stick firmly to Dharma, for it is being laughed at by their cynical friends; they have yielded to the crooked arguments of critics and sold their heritage for trivial returns; they interpret the Ekadasi fast as one of the means for regulating health, the waving of the camphor flame as exasperating the asthmatics, pranayama as helping digestion, pilgrimages as educational tours, charity as a means of self-advertisement, thus demeaning and desecrating the holy injunctions of Dharma.

Such men only deceive the world; they are barbarians who do not know or heed the principles of Dharma.

Thus said Manu: "Any person who wants to know Dharma can know it only by following a system of Logic or Tarka that is not opposed to Veda and Sastra". No conclusion opposed to Veda can be logical. Dry logic is profitless and Manu does not recommend it to those who want to study the Vedas, etc. Still, there are many today who stick to this logical reasoning and following Adharma themselves, drag others too with them into the wrong path. That is why Vedavyasa declared long ago:

Na yakshyanthi, na hoshyanthi, hethuvaadavimohithaah
Nimmokshyaham karishyanthi, hethuvaadavimohithaah

That is to say, those who follow the path of Causalism and logic, seeking cause-and-effect connection, will not offer sacrifices in the sacred fire, they will involve themselves in low demeaning acts.

It is only by following the path of Dharma or rectitude that the sun and moon are revolving unerringly on their orbits; it is only the call of Dharma that makes all the divine powers adhere to their various duties and responsibilities; only Dharma keeps the five elements bound to the principles of their nature.

You should derive the greatest possible benefit from Dharma and avoid, while following it, causing any injury to yourselves or others. You must spread the glory of Dharma by making yourself a shining example of the peace and joy it gives. Do not follow the trail of dry logic; do not confuse your brain by cynicism and prejudice; do not get interested in what others do or believe in and try to reform them or correct their footsteps; have faith in the basic Atma which is your real truth; test all lines of conduct on that basis, whether it will hinder the process of revealing the Atma or not; and, then, carry on, in the light of that faith and that test, your daily duties and rites. Then, you will never fall into error.

There are some worldly maxims

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like *Udyogam purushalakshanam* or

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Karmam purushalakshanam, which say that being engaged in a profession is the sign of man, or being engaged in a task is the sign of manhood etc. But, the real maxim is *Dharmam purushalakshanam*—Observance of Dharma is the sign of manhood. Every one must engage in Dharmakarma, or tasks infused with Dharma, while putting into action the purusharthas of *Dharma, Artha, Kama* and *Moksha.*

As *Pathivrathadharma* is for women, *Brahmacharya* is for men. Just as woman should consider one person and one person only as her master and husband, man too has to be faithful to one woman and one woman only, as his mate, his wife. She has to consider the husband as God and worship him and minister to his needs and follow his desires for the fulfilment of her duty of *Pathivrathya*; so man too should honour his wife as the "Mistress of the Home" and act in accordance with her wishes, for, she is the *Griha Lakshmi.* Then only can he deserve the status of "man". Name and fame, honour and dishonour, vice and wickedness, good and bad are all equal and uniform for both men and women. There is no such thing as women alone being bound and men being free; both are equally bound by the rules of Dharma. Both will fall into Adharma, if they behave without consideration of the claims of the four pairs of attributes mentioned above. Men too are bound in certain matters just as women are; men have no right to do certain things. These are some important pledges between the husband and the wife.

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3. Kathopanishad—*Contd.*

The Self is other than the changing body. It is other than the fears and the passions that agitate the mind. The Soul is divine in origin. It is not altered in nature by the qualities of the mind in which it is embodied. It can be released from the meshes of these qualities by a realization of its own intrinsic divine nature.

The reader may note that the following verses are almost identical with the *Gita* verses on the subject, though there is no question here of inducing Nachiketas to take up arms without any compunctions of conscience.

न जायते म्रियते वा विपश्चित्
नायं कुतश्चिन्न बभूव कश्चित्।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे॥

You are not born, nor do you die. You did not come from anything else, nor were made out of something other than yourself. You are unborn, eternal, everlasting and always existed. You are not slain, though the body is slain.

(2)-18

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥

If you think you slay some one, or that you will be slain by some one, you are wrong in both cases. The Soul neither slays nor is slain.

(2)-19

अणोरणीयान्महतो महीया-
नात्मास्य जन्तोर्निहितो गुहायाम्।

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तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमात्मनः ।।

Subtler than the atom, bigger than the biggest, the *Atman* resides in the hearts of living beings. He who makes himself desireless and has cast off grief sees the greatness of the Spirit within him.

(2)-20

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ।।

The man of understanding realizes this bodiless Spirit dwelling in the bodies, this imperishable substance lodged in the perishable and realizing it casts off grief.

(2)-21

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।।
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ।।
यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ।।
विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ।।

The journey of life can be safely completed, and the Supreme world of Vishnu reached only if one keeps a watchful control over the senses. The body is like a chariot to which the senses are yoked like horses. The mind is like the reins, which enable the charioteer, *viz.*, the understanding, to hold the horses, i.e., the senses, in check. The Soul rides on the chariot, and the road is the world of objects over which the senses move. If the reins are not held firmly and wisely, the senses, like vicious horses, will get out of control, and the chariot will not reach the goal, but will go round and round in births and re-births. If the man is wise, and controls his mind, his senses will be like good horses driven by a good driver.

(3)-3, 4, 5, 9

परांचि खानि व्यतृणत्स्वयंभू-
स्तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षत्
आवृत्तचक्षुरमृतत्वमिच्छन् ।।
पराचः कामाननुयन्ति बालास्ते
मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ।।

The self-existent Spirit worked its way out from within and thus the openings of the mind are directed outwards, viz., the sense organs. Therefore do men's thoughts ever tend outwards. But the few, who have true understanding, turn their mind inwards and realize the Self within. Those without understanding, who do not control themselves and pursue external pleasures fall into the wide-spread net of Birth and Death. Those of steady mind, realizing what is truly lasting, do not turn their thoughts to transient pleasures.

(4)-1, 2

अरण्योर्निहितो जातवेदा
गर्भ इव सुभृतो गर्भिणीभिः ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भि-
र्मनुष्येभिरग्निरेतद्वै तत् ।।
अग्निर्यथैको भुवनं प्रविष्टो
रूपंरूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपंरूपं प्रतिरूपो बहिश्च ।।

The sacred fire is well concealed in the wood like a child in the womb of the mother. The Soul is contained in the body as the fire is contained and concealed in the wood. Fire manifest takes shape in accordance with the thing burning. It is now the flame of a lamp, now a furnace and now a forest-fire, according as to where it is manifested. The fire by itself is one and the same. So also the Soul, though manifold in em-

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bodiment, is the same as that in which it abides for the time being.
(4)-8, (5)-9

एवंदेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।।
मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ।।

What is here is there, and what is there is here; i.e., things and beings seem various but are, indeed, one Being. We are liberated when we perceive this oneness. We go from death to death if we perceive difference. It is the mind that by enlightenment can overcome the notion of difference and have a vision of the transcendent Oneness of all.
(4)-10, 11

पर्वतेषु दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ।।
यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ।।

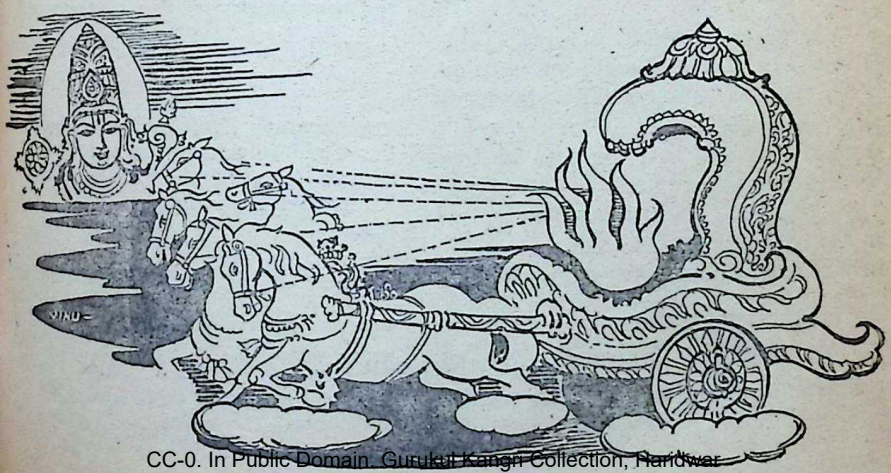
The rain falling on the hill divides itself and flows down the hill-sides in many torrents. The ignorant man sees manifoldness in beings and is confused and he runs after the manifoldness. If water is poured into water, it becomes one and the same with it. Thus it is with the Self of the man of understanding who sees unity in manifoldness.
(4)-14, 15

It is the light of the Spirit within, that really enables us to see, not the light that falls from outside. Does this Spirit within shine by its own light or does it shine by Another Light? Is it a Self-luminous Soul or is it a reflection of the One lustrous Being? It is on this note of sublime doubt that the fifth *valli* of the *Upanishad* closes. The following two verses go together:

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ।।

They say that the Indefinable Spirit of Supreme Bliss is THIS that is within me. How can I make out whether this Spirit within me shines by itself or shines by the reflected light from the Universal Spirit?
(5)-14

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ।।



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The sun does not furnish the light there, nor the moon, nor the stars, nor these flashes of lightning born of the clouds; certainly not the light of these sacrificial fires. The Spirit shines and all things else shine as a result. Everything in the universe reflects but that Light.

(5)-15

Merely to know is not enough to escape from the tangle of illusion. Faith and discipline of life are necessary. The illusion arises not so much from ignorance as from attachments. Enlightenment comes with detachment, not with learning. This is the main teaching to which all the schools of Hindu Philosophy ultimately revert and on which they lay the greatest emphasis. The discipline and meditation that serve to help the Soul to detach itself from the things of the world is what is called *Yoga*.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम्॥

When the knots of the heart are untied, and man is freed from worldly attachments, he becomes immortal. This is the whole of the teaching.

(6)-15

The *Antaratman* is lodged in the secret recess of our hearts. It is sheathed as the reed is sheathed in its blades. We should abstract it with understanding, tearing ourselves from attachments and desires and separating the pure from the gross. The Spirit within is pure and is immortal. Thus ends Yama's exhortation in this *Upanishad*:

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये संनिविष्टः।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति॥

Of the size of a thumb, the Spirit within is lodged in the heart of men and is there always. With understanding, separate Him from the sheaths of the body in which He is lodged, even as you take off the blades of a reed. Know that He is immaculate and deathless.

(6)-17

(To be continued)

God is not a Power residing in the clouds. God is an Unseen Power residing within us and nearer to us than finger nails to the flesh.

—Mahatma Gandhi.

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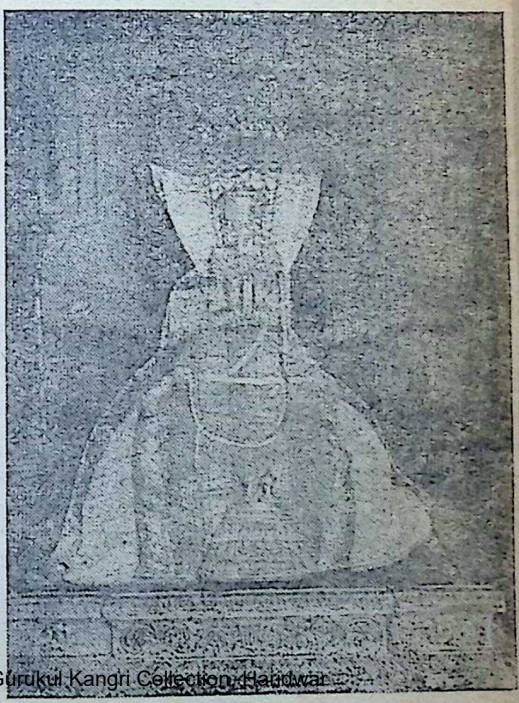
Sixth Centenary Tribute

MANAVALA MAMUNIGAL

DR. V. V. RAMANUJAM

MANAVALAMAMUNIGAL, Sowmya Jamathru Yogi or Varavara Muni as this Acharya is also called, is considered to be the last of the Poorvacharyas, the early religious preceptors of Srivaishnavism who occupied the Pontific seat at Srirangam after Sri Ramanuja. Varavaramuni is believed to be a reincarnation of Sri Ramanuja, who was himself an incarnation of Adisesha. The acharya flourished in this world between 1370 and 1443 A.D. He was born at Thirukkurugur—better known as Alwar Tirunagiri because of association with Nammalvar (Saint Satakopa of Kurugur)—as the son of Thirunaveerudayapiran Dasarannar and Sriranganachiar. The father, a great scholar and an ardent devotee, named his son Alagia Manavalan, (lit. the beautiful bridegroom) after the Lord of Srirangam. After the usual samskaras undergone by brahmin boys, Alagia Manavalan was instructed in Sanskrit, Tamil, the Vedas and the Tamil Divyaprabandams (the outpourings of the Alwars) by the father himself.

At that time the pontific seat was adorned by a great teacher Srisailesa, also called Thiruvoimozhi Pillai because of his deep devotion to Satakopa and deep understanding and facile handling of the Thiruvoimozhi —Sahasrageethi—of Satakopa. The seat was now in Alwar Tirunagari because of the disturbed conditions at Srirangam following the invasion by the muslims and the sacrilege committed therein by them. Srisailesa had been a disciple of Pillai Lokacharya, the celebrated author of *Ashtadasa Rahasyam*—the eighteen secret texts. These are in the form of terse aphorisms and among these are (1) *Mumuk shuppadi*, the essential knowledge, for any seeker of moksha, (2) *Thatvatrayam*, a masterly exposition of Visish-



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tadwaitha philosophy as taught by Sri Ramanuja and (3) *Srivachanabhushanam*, a book of essential religious knowledge for Srivaishnavas.

Alagia Manavalan went to Srisailesa for spiritual enlightenment. So deeply was the master impressed by the depth and vastness of the young man's learning and his personal qualities of devotion and modesty that he decided to train him to succeed himself as the chief Vaishnava Acharya. The master commanded him that despite his mastery of all sastras, he should always give pride of place to the Divyaprabandams in his teachings.

Alagia Manavala Perumal Nayanar, as the young scholar came to be called, was deeply devoted to Ramanuja. Srisailesa had built a temple for Ramanuja at Thirukkurugur to commemorate the deep devotion that he had for Satakopa and his Sahasrageethi. The management of this temple was entrusted to Nayanar and he developed it with care and devotion. He composed a poem of twenty sanskrit verses—*Yathiraja Vimsathi*—in praise of Yathiraja, the King of ascetics, wherein he gives expression to his deep devotion for Ramanuja, a devotion which gave him the name *Yatheendrapravana*.

Srisailesa had bidden his disciple to shift to Srirangam as peace had been restored by then and the presiding deity had also been restored to the temple, and from there direct his activities for the propagation of the teachings of the Vaishnava Alwars and Acharyas. Accordingly, he shifted to Srirangam and began the task of spreading the gospel of Vaishnavism and enlightening Srivaishnavas.

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In the meantime he made a trip to Kancheepuram to have formal instruction in the *Sri Bashyam*, Ramanuja's interpretation of the Brahmasutras, under Kidambi Nayanar and spent a year giving discourses on *Sri Bashyam* in the Yadothkari temple there.

On his return to Srirangam, he got ordained into the Sanyasa ashrama and was given the name Manavala Mamunigal by Lord Ranganatha who also directed that the Pallavarayan Math be given for his residence. This building now houses the shrine dedicated to the Acharya at Srirangam. Mamunigal built a spacious hall in this building where large audiences could hear his discourses and called it Srisailesa Maha Mantapam after his guru. He had the dust from Sri Lokacharya's house sprinkled on his seat because it was scented with the fragrance of the rahasya texts which grew in that soil.

Many celebrated acharyas of the day, descendants of the original seventyfour apostles appointed by Ramanuja for the propagation of vaishnavism, became disciples of Varavaramuni. One of the earliest was Vanamamalai Ramanuja Jeeyar, the founder of the Thothadri Math. Among others mention should be made of Kandadai Annan and his group, descendants of Dasarathi (Mudaliandan) a nephew of Ramanuja and Prathivadi Bhayankaram Annan, a scion of the Mudumbai family, to which Lokacharya himself belonged. Another important disciple was Erumbi Appa. Prathivadi Bhayankaram Annan and Erumbi Appa have composed a number of poems in the praise of their master and these are of high literary as well as educative value. A group of poems in praise of Lord Venkateswara—collectively known as the *Suprabhatham*—was composed by Prathivadi Bhayankaram Annan at the behest of his guru and these are chanted every day in the holy Hill Temple quite early in the morning. Any one who has heard these cannot but be enchanted by the sonorous verses and the devotion which reverberates therein. Two verses from these are of interest in this article.

The Lord is ever happy in being in the hearts of devotees; more so in that of a self-less seer as Varavaramuni.

श्रीमत्सुन्दरजामातृ मुनिमानसवासिने ।
सर्वलोकनिवासाय श्रीनिवासाय मङ्गलम् ।।

(Let all Mangalam (auspiciousness) be with Srinivasa the pervader of all the worlds whose chief abode is the heart of Srimat Sundarajamatru Muni).

When we chant

सौम्योपयन्तृमुनिना मम दर्शितौ ते ।
श्रीवेङ्कटेशचरणौ शरणं प्रपद्ये ।।

(I take refuge in the holy feet of Sri Venkateswara revealed to me through the grace of Sowmya Jamathru Muni), we establish spiritual kinship with the Acharya and Sri Venkateswara who is ever happy in this Acharya's heart is bound to shower His grace on us, because of our relationship to him.

In obedience to the command of his guru, Varavaramuni put his heart and soul in propagating the Divyaprabandams along with the commentaries of the earlier acharyas. *Eadu Muppattaraayirappadi*, Nampillai's

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commentary on the Sahasrageethi (Thiruvoimozhi) of Sri Satakopa, equivalent in length to 36000 standard sanskrit couplets, was his most favourite text. He had discoursed on the Sahasrageethi with this commentary many times over. These lectures on Bagavat Vishayam, as the theme is called, was once delivered at the command of Lord Ranganatha under His immediate presence over a whole year in the temple. Thus the Lord became the disciple of the Jeeyar and tradition has it that on the day of completion of the lectures, the Lord appeared in the audience as a small boy and recited the verse:

श्रीशैलेशदयापात्रं धीभक्त्यादि गुणार्णवम् ।
यतीन्द्रप्रवणं वन्दे रम्यजामातरं मुनिम् ।।

(I salute the receptacle of the grace of Srisailesa, Ramya Jamathru Muni, the veritable ocean of desirable qualities like wisdom, devotion and detachment, and Ramanuja-devotion incarnate) and disappeared. This verse is chanted practically in all Vaishnava temples and homes as a command of the Lord, that Sri Varavaramuni whom He sought to serve as a disciple, be accorded the highest honour. The congregational chant of many religious texts as well as study is begun with this invocatory verse at the head. Pujas end with the supplication (in tamil):

Poyyilada Manavalamamuni pundi vazhi pugazh vazhi vazhiye—
Manavalamamuniye! innumoru nootrandirum

Glory to the faultless intellect of Sri Manavalamamuni!—
Oh! Sri Manavalamamuni! Let your glory shine for yet another century.

Expounding the Divyaprabandam texts in accordance with the views of the poorvacharyas was the field in which the Jeeyar excelled. He wrote commentaries on (1) the first four hundred and ten verses of Periyalwar Tirumozhi since the earlier commentary by Periavachan Pillai had been lost (2) the Ramanuja Nootrandadi of Amudanar (3) three of the Rahasya texts of Lokacharya referred to earlier, and (4) the Acharya Hridayam. The last is the work of Alagia Manavalaperumal Nayanar, the younger brother of Sri Lokacharya and sets forth the inner meaning of the teachings of Satakopa and other Alwars, soaked as they are in their mystic experiences with the Divine. But for these lucid commentaries it would be well nigh impossible to understand the most valuable texts, particularly those written in terse aphorisms. Varavaramuni composed three Tamil poems—*Upadesa Rathina Malai,* a necklace of gems of the purest ray serene dealing with essential knowledge for vaishnavas; *Thiruvoimozhi Nootrandadi—of* hundred verses each conveying the central idea of one decad of the one hundred decads making the original Sahasrageethi text; *Arthiprabandam*—a poem addressed to Ramanuja poignantly imploring the master to end the worldly existence of the supplicant and transport him to the Divine abode of the Lord as His servant. Two poems, the *Yathiraja Vimsathi* and *Devaraja Mangalam,* the latter in praise of the Lord at Kanchi, are beautiful compositions in Samskrit. The Jeeyar has written a small book on Bhagavadaradhanakramam—instructions for the daily puja of the Lord. He prepared a bibliography of authorities cited in

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the Eadu commentary—not a mean task at a time when there were neither printed books nor organised libraries and one had oneself to be a walking library to undertake such a monumental task. In fact, it is a unique feature of the commentaries of Manavalamamunigal that whenever a previous acharya had to be cited, proper reference is always given as also a brief explanation of the passage quoted. This indicates not only the vastness and depth of his learning but also his truthfulness in acknowledging other's views. Many scholars extolled the jeeyar as *Visadavaksikhamani* for his inimitable style, neither too brief nor dilatory, always clear, unambiguous and to the point, bearing witness to his scholarship, analytical thinking, deep understanding and facility of expression.

Out of the vast concourse of his disciples he appointed eight as the Ashta Diggaja acharyas—the mighty elephants guarding the eight directions—each to protect and propagate an aspect of Sri Ramanuja's teaching, one for Sri Bashyam, another for Bhagavat Vishayam and so on. He reformed and systematised the worship in temples according to the original scheme of Ramanuja. *"Ramanujarya Divyagya vardhatam abhivardhatam"* is the formula he gave and stuck to. The rituals and worship had become highly disorganised due to the disturbed conditions following the muslim invasion and the massacre of pious devotees and the sacrilege committed

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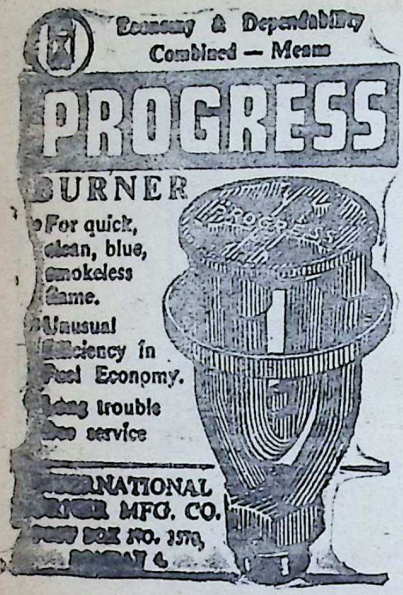

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by the invaders.

Amidst all this greatness, the Jeeyar was the very personification of humility and modesty. He did not allow his disciples to deify him. It was only by persistent effort that they got permission—grudgingly given by the master—for casting his likeness in metal for worship. He stipulated the condition that two idols be made from some old copper vessels he had been using so that the idols would be quite small. The idols at Alwar Tirunagari, his birth place and at Srirangam where he toiled, are midgets. His great humility and modesty find eloquent expression in his *Yathiraja Vimsathi* and *Arthiprabandam*.

In a verse in the *Arthiprabandam* he acknowledges gratefully the merits he possessed due to the grace of Sri Ramanuja. A free translation of the verse is:

We have been the blessed receptacle of the divine grace of Sri Ranganatha;
We have been blessed in having Srirangam for our residence;
We have the works of Sri Satakopa as our most sustaining food;
We have the path shown by Mathurakavi as our goal in life;
We have fully absorbed the teachings of our Alwars and Acharyas;
And these we have for profession as well as hobby;
Blessed with mind unswerving from these,
Blessed are we with absolute freedom from malice or envy of any.

He was a shining example of how a true vaishnava should be *satva incarnate*, an embodiment of devotion to the Lord and His disciples.

□□□

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3	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-
4	EXCITEME-	SENTIME-	EXCITEME-	SENTIME-	EXCITEME-	SENTIME-	EXCITEME-	SENTIME-
5	GIVING	VOTING	GIVING	VOTING	GIVING	VOTING	GIVING	VOTING
6	LIFE	LOVE	LIFE	LOVE	LIFE	LOVE	LIFE	LOVE
7	MORALITY	PERSONA-	MORALITY	PERSONA-	MORALITY	PERSONA-	MORALITY	PERSONA-
8	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND

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3	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-	COMPLEXES	CONSCIEN-
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8	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND	SAVE	SPEND

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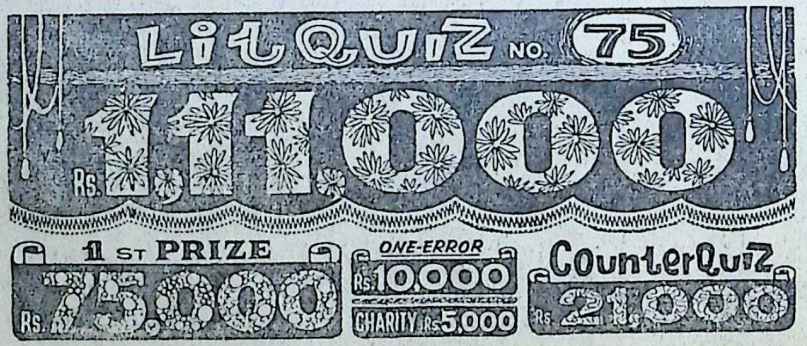

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8 CLUES

(1) There Is, Indeed, a pedantic attempt at **ACCURACY/OBJECTIVITY** in the teaching of history that is very natural but very objectionable.
(2) **ANGER/FEAR** is usually considered to be the most universal, the most fundamental and often the most powerful of all the instincts.
(3) We cannot escape our **COMPLEXES/CONSCIENCE.**
(4) The lives of large masses of our people are dull and monotonous, certainly not overcharged with **EXCITEMENT/SENTIMENT.**
(5) Like most of the worth-while things in life, the joy of intelligent **GIVING/ VOTING** is a matter of education, slow as that process may be.
(6) Eternal **LIFE/LOVE** is indeed what the gospel of Christ is all about.
(7) **MORALITY/PERSONALITY** is something that comes from the heart and the will.
(8) In worldly finance what you **SAVE/SPEND** for one thing you can't use for another. Spiritual arithmetic is different.

NOTES:—These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 13-12-70. Prize list in Litquiz Weekly. Advance—20-12-70. Complete—27-12-70. Abridged in Sunday Standard & Bharat Jyoti of 27-12-70. Send 30 Paise stamps and receive translation of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive official solution immediately. Ask for a FREE specimen copy of Litquiz Weekly.

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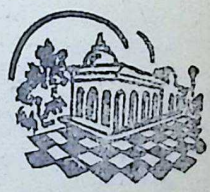

HIND

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Rama Rajya !!!

SMT. LILAVATI MUNSHI

THERE is hartal in Bombay. So many people are compelled to go without milk and hospital services—in some cases, even water. There is also a talk in the air that on the 24th of this month the strike is going to be total.*

The people feel annoyed—more than inconvenience that is caused by the hartal. People in charge of the State also seem to be annoyed. They have started taking steps against some persons who are on strike, but if the past experience is any indication, I am sure in a few days' time they may restore the *status quo*; either they will submit or find out a formula through which they can surrender.

This demand from all sections of the workers, is bad for the economy, but the rising prices result in raising demands. It is a spiral, wrong policy resulting in inflation, then more pay, more inflation and so on. The Government cannot hold the price line. Perhaps we may have to face dire experience of some of the Western countries after the war that even for purchasing small necessities of life, notes of dimensions of thousands and crores had to be paid.

---

* *While this article was under print, the hartal was called off on November 23, 1970. However, the reflections in the article remain as true as before—Ed.*

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But let us think calmly on this problem. When we talk of inflation and rising prices, have the affluent people or the Government thought of practising economy on themselves? Look at the functions and marriage parties galore! So much electricity and so much food are wasted and expensive clothes and costly ornaments are worn. When people talk of economy, they themselves should start economising and give up ostentatious living.

Our politicians also never think that in order to impress people about the necessity of less spending, they themselves must set the example of living simply—economically. If they *themselves* can go on increasing the pay and allowances of the legislators and of themselves; if the telephone bills and other amenities of every Minister is said to be to the tune of thousands of rupees per month; if they can afford to build luxurious flats for the Ministers costing rupees seven crores and perhaps more for furnishing it lavishly; if they can afford to build a Vidhan Sabha costing crores of rupees for which some Ministers have to travel to foreign countries to see the designs and to get plans and to study the technique; if so many Universities and Colleges are being built and opened in order to please their constituencies where there is hardly any possibility of having students more than 200; when tours of dignitaries cost thousands or lakhs of rupees; when they can go on having long telephone calls for small things at the tax-payers' expense; and also can travel all over the country and abroad at tax payers' expense or arrange to get foreign invitations; they hardly set an example in economic living. Besides, when they cannot keep any check on all-round inflation for even daily necessities like food, clothing and medicines, and go on raising prices for everything including postal charges and railways and airways tickets, with what force can they ask the people not to raise their demands?

As mentioned above, the cost of all articles of food and clothing and medicines are going up and up. By contrast the workers see that the table of dignitaries are laden with all delicacies. Being human, how can they not feel the contrast?

If our affluent people and dignitaries start to economise themselves, if they pay taxes on their income including all amenities as all the other citizens are expected to do, if they do not amass so much wealth or land and lead a simple life befitting our poor country, surely they will be able to ask the people with greater force to exercise economy. So long as the money is found for all wild-goose-chase schemes which are totally unnecessary, and so long as they do not cut down expenses all round, they are not going to convince people not to ask for more.

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All sorts of promises are given to the common man. All sorts of allurg advertisements for new schemes are publicised for which ultimately the common man has to bear the burden of providing money in the shape of ncreased taxes. The people are expected to provide luxury and applaud the whims of the ruling classes.

I am told that each Minister requires about 20 cars of officers and others to go after him when he goes to tour the districts. He goes there either to open a small Bal Mandir or a small dispensary or even a small shop, but that does not matter. This is supposed to be the way of mass contact.

An object lesson of luxurious living also is given in cinemas. The performers travel in posh cars and wear costly clothes. They also indulge in wine and what not and all these luxuries are acquired seemingly without doing any work worth the name, but the immature common man, when he sees a cinema show also wants to live like that. How can one expect a poor man or a footpath dweller not to see the contrast in his life?

Lopsided expansion of the city also is a contributory factor but that is a subject by itself.

People are asked to be honest, hard working and practise economy whereas licence holders, affluent people and members of the ruling race and officers go scot-free. They also can take money under cover. People who swear in the name of Gandhiji and speak about morality are not averse to take drinks or indulge in vices. The people are not blind. They see it and note it.

Intrigues, intrigues, everywhere! The politicians are required to give false promises in order to keep the party to which they belong in power. Every one speaks of ideology. But all ideologies have one thing in common—how to fool people, how to win the elections, and how to grab money in the name of the party or doing good to his fellow-being. Of course, this includes himself as well.

Is this '*Rama Rajya*' for which we all fought, I wonder?

merly we had a refrain 'God save the King'. Now we should say, 'God save our country'. □ □ □

Nothing can be impressed on smooth glass; but when the surface is coated with proper chemicals, pictures can be impressed upon it as in photography. In the same way, on the human heart coated with the chemicals of Bhakti, *the image of Divinity can be impressed.* —Sri Ramakrishna Paramahamsa.

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In this short extract from an article in Swarajya, Sri Rajagopalachari, through the time-honoured logical process of the Indian logicians who employ the methods of anvaya and vyatireka, explains what secularism means and what it does not mean.—Ed.

WHAT IS SECULARISM?

C. RAJAGOPALACHARI

SECULARISM is an ill-understood word.

If a State declares that its government shall be secular, it does not mean that its rulers or parliament will be agnostics or atheists.

It does not mean that it dislikes and discourages religion.

It means that persons of various religions will all be treated justly and without any discrimination based on religious differences.

Justice to the minority groups does not mean injustice to the majority.

It does not mean that boys and girls will be deprived of the advantages of the disciplines based on the religion professed by the families to which they belong.

It does not mean that the State will cause the generation that will soon come to age to be brought up so as to be relieved of the restraints which religions enjoin and accustom their adherents to impose on themselves.

Secularism does not mean that the behaviour and conduct of the people will be entirely looked after by the police and that temples and mosques and cathedrals will be only of architectural interest.

Pious people in a secular State are to be respected to whatever faith they belong and encouraged to guide their flocks as before in the path of righteousness and self-restraint.

In connection with this matter of secularism rightly understood, we have by accident, if one may say so, a firm doctrine in Hinduism to support non-discrimination and equal respect for all pious people. □□□

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Dr. K. M. MUNSHI

7. The Mugg Fort

SHALVA was in a great difficulty. Since his return from Saurashtra, Shalva had tried to create, by speech and demeanour, the impression among the people that he had returned from Dwaraka with flying colours.

In fact, he was in a very depressed mood. In the battle of Dwaraka, he had lost three of his trusted lieutenants—Vegavan, most loyal and competent among them; Vivindha, a very influential Danava warrior and Rukmavriddhi, his minister.

He himself had to leave the field of battle, not only without achieving victory, but in a humiliating situation as he had to retreat hastily.

Vegavan was in charge of all his forces. Next in success to him was his son, Vajranabh, who had been placed in command of Shalva's forces or whatever of them were left.

Shalva had little confidence in Vajranabh, but there was nothing to show that he was incompetent or disloyal. He started no intrigue nor did he participate in any.

Shalva asked Vajranabh to come near him. He came near and offered customary salutations to Shalva.

'Vajranabh, I now place all my powers in your hands. You are as dear to me as was your father, Vegavan', said Shalva.

'Your commands shall be obeyed, lord', replied Vajranabh.

'That is why I have entrusted the forces to you. We have our enemies and we should deal with them in the manner they deserve', said Shalva.

After a little while, Shalva added: 'You have to play host to Pradyumna. Mugg fort is placed at your disposal. I have already given instructions for

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shifting your family there'.

Vajranabh saluted Shalva. 'As your Majesty commands'.

'Feed him well. Offer him the best girl available', said Shalva.

Shalva clapped his hands twice and shouted: 'Come here, Abbaya'.

Two of the warriors sitting next to Abbaya got hold of him and brought him to the King of Kings. His turban and the sword were taken away from him and his hands were tied behind him.

Shalva's face became grim. He snarled: 'I will not tolerate anyone who is disloyal to me. You know that'.

The captive nodded his head in submission.

'And yet you talked about the royal forts to your friends'.

Abbaya was terrified; his knees collapsed under him. Shalva's face underwent a complete change. Now he looked like an angry tiger.

'Come here. Bend your neck', he roared.

Abbaya could hardly drag himself near the King. Shalva, by a swift movement of his arm, brought his naked sword on the neck of Abbaya. His head, severed from his body, spurted torrents of blood.

Shalva turned triumphantly to Pradyumna. 'Am I not a just King? I know how to deal with people disloyal to me. Remember Vajranabh, this is why the King of Kings is called just. Favours to the loyal, death to the disloyal'.

Shalva rose from his seat and so did everyone. He waved his sword and showed it to the warriors present there. The hall looked as if a great victory had been achieved.

'You can go now, Vajranabh', said Shalva and then turning to Pradyumna, he said: 'You, our distinguished guest, will also go with him. He and his family will look after you better than anyone else. Isn't it so, Vajranabh?'

'As Your Majesty commands', replied Vajranabh.

'How long will I have the privilege of being your guest?' asked Pradyumna.

'Till hospitality becomes so meagre that our guest is anxious to leave us', said Shalva, with loud laughter. In response, Pradyumna flashed one of his inimitable smiles.

Pradyumna was taken by Vajranabh to his chamber where in company of the guests, they took their food. 'We can take Purna, the mull, with us and others can wait here in the rooms which have been reserved for me in this royal camp', said Vajranabh.

Pradyumna felt that the time had come when he must decide to win without the use of weapons. 'I leave my life in your hands, valiant Vajranabh', he said.

On the third day at dawn, the party started for the Mugg fort.

Vajranabh invited Pradyumna to ride with him on the same camel. 'Come and ride with me', said Vajranabh.

Soon they were riding towards one of the three hill forts which came up on the horizon.

'Why are we travelling towards them?' asked Pradyumna.

'We are prolonging our talk about

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...forts to anyone. You know why ...bhaya was punished. He talked ...out the forts with another Saubha ...rrior. If anybody talks, he attracts ...reme punishment'.

However, Vajranabh thought that ...young Yadava was seeing the hill ...s for the last time, so there was ...harm in telling what the forts were ...

'This one in the middle is the re...dence of the King of Kings and his ...mily. It is always being guarded ...trusted and seasoned warriors. No ...e can enter it unless the King of ...ings permits him to do so'.

After a little pause he continued: 'This one to the left is the Mugg fort. It was occupied by my father when he was the chief of Army. In the third fort, so very closely guarded, persons convicted of treason awaiting death are housed in. But you do not want me to lose my head by giving you the information about the forts. Abhaya's death was a warning to me that I will share the same fate if I let you escape from the Mugg fort'.

'Would you be subjected to the same penalty if you let me know something about the Mugg fort?' Pradyumna continued: 'Why is such importance given to me, I do not understand?'

Vajranabh interrupted in a low voice: 'You can see the gates of the fort. How heavily guarded they are! It may be a precaution against your getting away from it.'

Vajranabh lapsed into silence. Pradyumna could clearly see that Vajranabh was unhappy at his being placed under his charge.

When they came near the gate of the Mugg fort, ten guards armed with sword, shield, and spear came and saluted Vajranabh.

As they entered the courtyard, they could hear the laughter of young women who were looking out from the terrace. Vajranabh, by gestures, asked his daughters to come and meet the new guest. The young women came down to greet Vajranabh and Pradyumna. They had never seen a Yadava at close quarters nor seen such a beautiful face as Pradyumna's.

Then Vajranabh took him to another part of the fort, a well-guarded hut which had been set apart for guests. □ □ □

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World Conference on Religion & Peace

Dr. R. R. Diwakar, Vice-President, Bhavan's Bangalore Kendra, Prof. J. H. Dave, Hon. Director of the Bharatiya Vidya Bhavan, and Prof. B. R. Kulkarni, Director, Bhavan's Delhi Kendra represented the Bhavan at the World Conference on Religion and Peace held at Kyoto (Japan) in October, 1970. Following is a brief account of the deliberations of the Conference:

Kyoto (Japan)—Venue of the World Conference on Religion and Peace—its historic importance as capital of Japan for over thousand years:

THE World Conference on Religion and Peace was held at Kyoto, Japan, under the sponsorship of the Japan Council of Religion for Peace for 6 days from 16th October to 21st October 1970. Kyoto was the capital of Japan for more than a thousand years before Tokyo became the capital in the 19th century. The Secretariat Office of the Conference before the dates of the Conference and afterwards has been at 2-7, Motoyoyogi —Machi, Shibuya-ku, Tokyo, 151 Japan. During the Conference days, the Conference Secretariat Office was at Grand Hotel, Kyoto.

Three hundred delegates from all over the world attend the conference and participate in its deliberations:

More than 300 delegates from all over the world attended the Conference. In addition there were many visitors, guests and observers. There were 41 delegates from India. Archibishop Angelo Fernandes from New Delhi was the General President. Shri R. R. Diwakar, Chairman of the Gandhi Peace Foundation, was the Co-Chairman. Dr. Gopal Singh, Indian Ambassador for Bulgaria, also attended the Conference. The Secretary-General of the Conference was Dr. Homer A. Jack. Shri G. Ramachandran, M.P. was the Joint Secretary and Shri Radhakrishna was the Indian Secretary. Prof. J.H. Dave, Hon. Director of the Bhavan and Prof. B. R. Kulkarni, Director, Bhavan's Delhi Kendra attended the conference as Representative Delegates of the Bhavan. Prof. J. H. Dave along with Shri B. K. Vaishnav also represented H.H. Jagadguru Dwarka Sankaracharya. H.H. Swamiji Maharaj of Mahasamsthana Mutt, Hubli, also attended the Conference.

Messages from eminent persons were read, including the message of H.H. Jagadguru Dwarka Sankaracharya.

Majority of the delegates stayed at Grand Hotel, Kyoto, which is situated near the Railway Station. But the Conference was held a few miles away in the Kyoto International Conference Hall which is surrounded by Green Trees, Hills and a Lake nearby.

Purpose of the Conference: Mutual understanding of the nature of each other's religion, the discovery of guiding principles for world peace and the role of religious leaders in accomplishing the task:

The World Conference on Religion and Peace was convened with the hope

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...those who attended it did so with ...al understanding of the nature of ...other's Religion, that they sought ...guiding principle for World Peace ...a harmonious development of man... that they as religious leaders would ...y their roles and that they would ...on the question of how Religious ...s of the world might co-operate ...put into practice their ideals.

...is Conference had chosen from the ...y problems concerning peace, the ...wing three, as the most important ...study and discussion, namely 'Dis...ment' 'Development' and 'Human ...ts'. It was realised that the true ...ning and fruit of this Conference ...d in what the Religious leaders of ...world would do for the realisation ...Peace after this Conference was over. It was further hoped that as a result ...the Conference the religions of the ...rld would find a common bond which ...uld lead to a strong unity of purpose ...contributing towards world peace.

Discussions—frank and cordial. Delegates transcend individual feelings and faiths and subject of world peace figures most prominently:

There were many frank and constructive discussions. It was necessary to transcend individual feelings and faiths and advance deliberations of the Conference by centering the thoughts on the one subject of World Peace. It was realised that there was but one fate awaiting mankind today. Atomic weapons, threaten not only the destruction of the material civilisation and spiritual culture that is our heritage but also the very existence of man. The advance of Science and its skill which is symbolic of this space age is truly amazing and it has given birth to a frightening armament race.

Inaugural session in the main International Hall at Kyoto. Dr. R. R. Diwakar, Acting Chairman, presides:

The Conference had its inaugural Session on Friday, the 16th October at 9.30 a.m. in the main International Conference Hall at Kyoto. Shri R. R. Diwakar, Acting Chairman presided over the Conference. There were prayers of different religions during the Conference days.

The Hindu Prayer Service specially prepared by Prof. J. H. Dave is recited in the traditional manner and relayed with English and Japanese Translations:

The Hindu prayer consisting of selected passages in Sanskrit from Vedas, Upanishads, Epics, Puranas etc. was sung by Prof. J. H. Dave with traditional accent and its English and Japanese translations were simultaneously relayed on the ear phone.

Rev. Shuten Oishi, Hon. President, reads out the Inaugural Address:

Rev. Shuten Oishi was the Hon. President who read out the opening address on the first day. The Presidential address was delivered by Archbishop Angelo Fernandes.

In the evening of the first day simultaneous groups representing the major world religions held meetings in different halls on the subject of "Our hope for the World Conference". On the evening of the same day there was an opening banquet in the Shunju Room of the Grand Hotel where the hosts were the Japan Religions League. From 17th October onwards, apart from a hour of plenary sessions, the Conference was divided into three workshops on "Disarmament", "Development" and "Human Rights". All the delegates, visitors and guests were at liberty to participate in these workshops. A brief account of the work done and the resolutions adopted are given below. There were special resolutions on Viet Nam.

At the end of these meetings in the workshops, the reports of these were prepared and placed before the Conference which after discussion and a few amendments adopted those reports.

The Second Day's deliberations: Work of five panels and three workshops on various related subjects of Religion and Peace and their findings reported by the Rapporteurs:

On Tuesday, the 20th October, there were 5 panels on the subject of Educa-

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tion for peace, communications for peace, legislation for peace, Direct Action for Peace and Inter-Religious co-operation for peace. Prof. B.R. Kulkarni, Director of Bhavan's Delhi Kendra acted as Rapporteur of the Panel on Inter-Religious Co-operation for Peace.

The representatives of the Bhavan participated in and contributed to the discussions in the various workshops and panels. Reports on these five panels were submitted to the executive body of the Conference which would do the needful in the matter of these reports. The plenary session of this Conference ended on Wednesday, the 21st October 1970. Before the Conference ended delegates representing the Bharatiya Vidya Bhavan gave token presents on behalf of the Bhavan to the Secretary General Dr. Homer Jack and the Joint Secretary Rev. Shuten Oishi. The Secretary General was also garlanded with a Sandalwood Garland on behalf of His Holiness the Sankaracharya of Dwarka.

Prof. J.H. Dave also submitted a paper to the Conference on the subject of Religion and World Peace—a Hindu View, which has appeared in the *Bhavan's Journal* issue dated November 15, 1970.

Report of Workshops

THE conference divided itself into workshops for discussing Disarmament, Development and Human Rights. There were also five panels set up for deliberations on: Education for Peace, Communications for Peace, Direct Action for Peace and Inter-religious Cooperation for Peace. The conference started with a prayer and ended with a prayer and prayers were chanted in between thus creating a serene and sublime atmosphere.

The three workshops exhaustively discussed the various points concerning their topics and the reports were placed before the plenary session for adoption.

1. The conference was of the opinion that the unceasing nuclear experiments and the increasing stock-piles of arms constituted a major threat to the very existence of mankind. The spiralling arms-race betrays mutual distrust, and is a negation of man's belief in God and his responsibility to his fellow beings. Instead there should be mutual understanding and faith among nations; that alone will lead to peace. But peace is not merely absence of war; it is constructive and dynamic. And development can take place only in an atmosphere of peace. The conference, therefore, resolved to stand for total disarmament as the immediate need of the hour. Disarmament should be accompanied by a resolve to adhere to non-violence as a means to resolve conflicts.

2. A society where economic, social or political injustice prevails cannot be said to be a developed society in spite of its scientific and technological achievements. Development should be comprehensive, touching all aspects of life. For liberating man from poverty, ignorance, oppression and war, religions should renew their basic understandings and traditions i.e., there should be modernization and secularisation of religion. In this, the religions do not abandon their basic principles; but become more humane by incorporating the fundamental elements of a universal religion. Religionists should cooperate with all agencies and individuals who are working to humanise society whether they are of the same religion, of other religions or of none.

3. Protection of human dignity and rights is essential for peace. Religious leaders will have to take much more active and positive leadership for creating effective awareness of human rights and their promotion at all levels. They should also urge the adoption of measures to put a stop to the brutalisation of mankind. Teaching of human rights in greater depth should be undertaken in universities and similar institutions of higher learning. All human beings—men and women—have equal rights: hence discrimination between man and woman should not prevail in religious organisations; it is necessary that religious bodies should examine their structures and initiate necessary changes.

The sub-committee on implementation of Human Rights urged the urgency of establishment within the frame-work of

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...U.N., of a permanent and objective ...mission of enquiry empowered to in...gate all violations of humanitarian ...ventions in the armed conflicts which ...ace this era.

4. Today's world is a difficult one for ...outh to appreciate. Young people ...over the world are increasingly be...ing either rebels against a society ...ich they consider totally unjust or ...g way to a boredom that is terrify... Their sincerity does not permit ... to tolerate discrimination, inequa... oppression and hypocrisy found ...where. A world conference on Reli... and Peace should be convened ex...ively for youth to enable them to ...erstand the world situation more ...arly and strive constructively for ...ace.

5. The real cause of peace will not ...e served only by passing resolutions at ...e conference. The work should be ...ntinued when the participants returned ...o their respective countries. There ...ould be established an international ...ffice which should encourage national ...nd regional bodies consisting of dedi...ated men and women of various reli...ons devoted to the cause of peace with ...ustice. Efforts to develop inter-religious ...logue on peace should be continued.

6. The participants were convinced ...at it was necessary to unite all men in ...ose endeavours which made for true ...ace and that it was a duty to tran...end sectarian limits to cooperate with ...ose outside the historical religions who ...ared the desire for peace.

Real religion will aid humanity to ...ach its true nature that is divine. If ...e are truly religious, all anti-peace ...ndencies come to an end. The gulf ...tween our professed ideology and ...vert behaviour is bridged. No religion ...llows hatred, conflicts or destruction. ...n the other hand all religions stand for ...ve and brotherhood, mutual under...anding and help, peace and harmony. ...re not these noble ideals proclaimed in ...e Vedic Prayer?

सह नाववतु सह नौ भुनक्तु
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु
मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

May He (the Lord) protect us both together;
May He nourish us both together;
May we work together with great vigour;
May our studies shine and be effective;
May we not hate others.
Om.
Let there be peace, and peace, and peace!

The *Brahmabindu Upanishad* rightly observes:

गवामनेकवर्णानां क्षीरस्याप्येकवर्णता ।
क्षीरवत् पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥

There are many prophets, and religious leaders. But their preachings and the spiritual wisdom they impart are the same. It is like the milk. Cows are many coloured but the milk of all has but one colour. □□□

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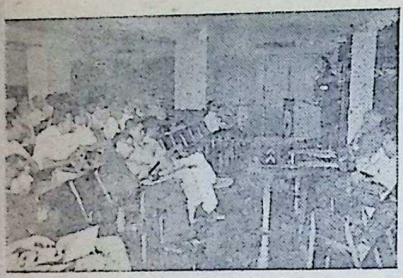

In recent months there has been a tremendous upsurge of interest in the silent film. A Retrospective of Silent American films is being organised by the United States Information Service and the Federation of Film Societies of India at the American Cultural Centre in Bombay from November 20 to December 5. This is being accompanied by a multi-media exhibit on "Sights and Sounds of the Film Era" and a two-day seminar on "Silent American Films and the World Cinema." In the context of the revival of the silent classics in Bombay (and earlier in New Delhi), the following article on D. W. Griffith, the greatest film-maker of the silent era and one of the most imaginative innovators cinema has known, should be of interest.—Ed.

GRIFFITH

the first genius of cinema

S. R. MADHU

THE cinema owes its stupendous power today as a communication medium to the art and zeal of some of its early pioneers. Among them, one figure towers conspicuously over all others—that of David Wark Griffith.

Referred to variously by students of the cinema as the Great Master, the Great Innovator, the Man who did everything first and Shakespeare of the Screen, Griffith left his imprint on several aspects of film-making. His two massive masterpieces "Birth of A Nation" (1915) and "Intolerance" (1916), are classics of wide-ranging impact.

"Nothing essential has been added to the art of motion picture since Griffith," opines Rene Clair.

Griffith entered films in 1907 at the age of 32, as an actor. From 1908 to 1912 he was a script writer and director-actor. Griffith introduced another innovator with the American Mutoscope and Biograph Company, and made a remarkable series of short films that created a world-wide demand for Biograph releases. In this short period, Griffith "discovered all the fundamentals of his art form and also established the principal line of its development for all time."

In his very first film, "The Adventures of Dollie," (1908) Griffith experimented with parallel action. In his next film, "For Love of Gold," Griffith dispensed with the convention of composing an entire scene in a single shot with the camera remaining in a fixed position throughout. Griffith ordered a shift in the camera's position in the middle of the scene, thus breaking it into two shots.

"The public will never tolerate *half an actor,*" his employers protested,

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...vation in "The Lonely Villa" (1909)—that of cutting the human figure and presenting only the part above the knee. Griffith had discovered the tension-building possibilities of cutting and cross-cutting. Within a year he isolated even smaller details—emphasising little objects like a pen or a knife, anything that would add drama and meaning. To increase the dynamism of his shots he took to placing his camera at an angle to the action instead of its customary 90-degree head-on position. To enhance the beauty of his shots he experimented with lighting—back lighting, silhouettes, and Rembrandt lighting.

In "The Lonely Villa," the climactic sequence showed a father rushing on a gypsy wagon to the rescue of a beleaguered family. This established the pattern for the harrowing finales of last-minute rescues in such famous films as "The Birth of a Nation", "Intolerance," "Orphan of the Storm" and "America."

Griffith also altered the quality of acting in films. Before he entered the scene, actors tended to use the same broad gestures and exaggerated facial contortions that characterised the popular theatre of the 19th century. But Griffith sought to scale down his actors' movements and create a more intimate style consonant with his technique of using big close-ups on a large screen. He tended to prefer actors and actresses without stage training who were more pliable and responsive to suggestion.

Griffith listed some of his innovations in a full-page advertisement in "The New York Dramatic Mirror", 1913. He made mention of "the large or close-up figures, distant views as first represented in 'Ramona', the switchback, the fade-out, and restraint in expression." However, Griffith holds his pre-eminent position in film history not for the invention of these methods but for the far-sighted cinematic vision that foresaw the potential in them.

Griffith hastened the birth of the feature era in the United States. By an understanding reached among production and distribution companies, all films were one-reelers. Griffith, who had been tremendously impressed by the French four-reeler "Queen Elizabeth" and the lavish Italian two-hour film "Quo Vadis", insisted on longer films, and parted company on the issue with Biograph. He joined the independent Mutual Film Company and planned an epic on the American Civil War.

That epic, "The Birth of a Nation" was launched in 1915 and rocked the film world. It had 5,000 scenes and 25,000 people, lasted three hours and featured night photography for the first time. With its blend of the spectacular and the intimate, and its long-shots of battle panoramas juxtaposed with close-ups of hand-to-hand fighting, it was an unforgettable and overwhelming experience for cinema audiences. President Woodrow Wilson of the U.S. described the film as "history in lighting."

Griffith followed "The Birth of a Nation" with another film that helped firmly establish the motion picture as art. "Intolerance," a story set in four different periods, showed hypocrisy in four forms, and was a "protest against despotism and injustice."

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The film portrayed, in part, life in the slums and the cruelty stemming from prejudice; the fall of Babylon; and the crucifixion of Jesus Christ.

The theme was united by recurring shots of a mother (portrayed by Lillian Gish) rocking a cradle. To quote Griffith himself: "The stories begin like four currents looked at from a hilltop. At first the four currents flow apart, slowly and quietly. But as they flow, they grow nearer and nearer together, and faster and faster, until, in the end, in the last act, they mingle in one mighty river of expressed emotion."

"Intolerance" was not a box-office success, but its influence shone through in later classics such as Eisenstein's "Potemkin," Charles Chaplin's "The Gold Rush", Erich Von Stroheim's "Greed" and in the Cecille B. DeMille spectaculars.

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Griffith's films are surcharged with melodrama, but the memorable moments in them are those handled with subtlety and delicacy. "Griffith had an uncanny ability of setting his camera on a close-up of an actress and wringing from her a performance of heartbreaking poignancy," says Kevin Brownlow in "The Parade's Gone By." "He did this with a magical combination of hypnotism, ventriloquism and sheer directorial ability."

Griffith's voice had a hypnotic power. "The tone, the resonance, the sudden harshness, the softening—all this had a profound effect on the performance."

"Hearts of the World," (1918), a big film about World War I, with Lillian and Dorothy Gish, admirably sustained Griffith's reputation. So did "Broken Blossoms." Griffith's spectaculars ended with the imposing "Orphans of the Storm," (1922) and "America" (1924), the first laid in the time of the French Revolution, the second set during the American War for Independence.

In later years Griffith seemed to have lost his fierce enthusiasm, and repeated himself on the screen with diminishing effect. His heroines were overshadowed by the glamour girls of Cecil B. DeMille. His constant changes of mind during production shot up expenses. "The first and the greatest of directors is a hopelessly bad businessman", commented a scribe.

Griffith died in 1948. His dynamic role in enriching the cinematic medium and giving it a vital momentum, is acknowledged by the foremost exponents of the art today. □□□

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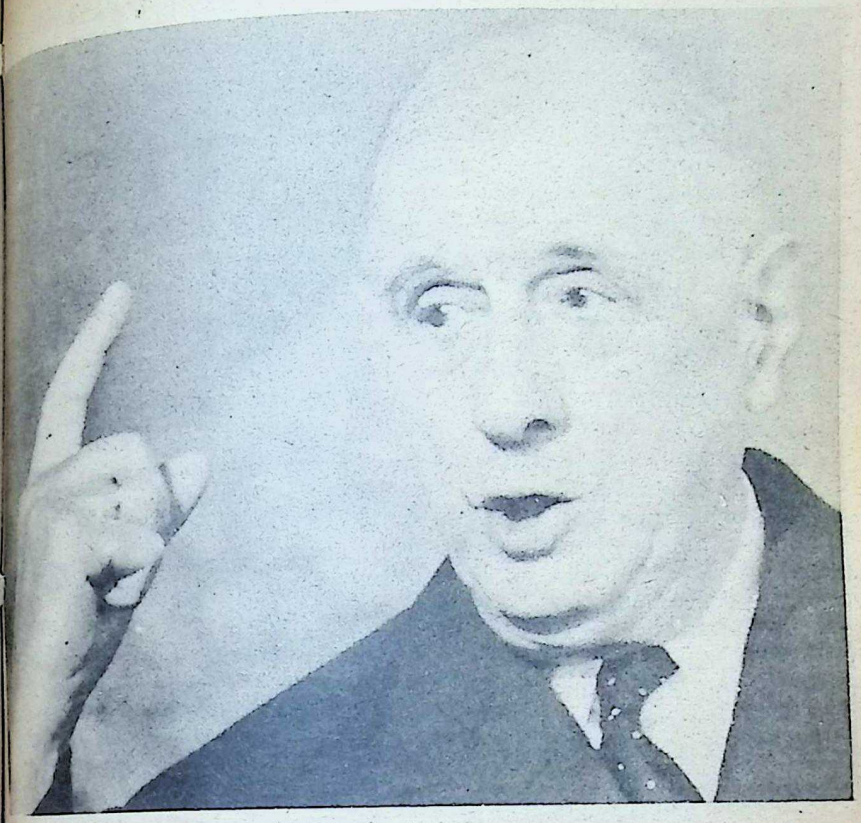

Gen. CHARLES De GAULLE *Maker of Modern France*

GENERAL Charles De Gaulle is dead; he expired suddenly a few days before he could attain the status of an octogenarian. With him an era has come to an end. He was the last but one among the Titans of World War II to pass away. The fact that eighty of the world's Heads of State attended the funeral of one who was out of office, proves the enormous respect with which the nations of the world look upon him and his contribution to his country. He has been compared to Joan of Arc, Napoleon and Clemenceau.

Proud, bellicose, indomitable, Olympian in his aloofness and figure, and a master of French prose, De Gaulle's rise from an inconspicuous soldier to a world figure is the story of infinite patience, powers of endurance, courage and unshakable faith in him-

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self and the greatness of his country. De Gaulle straddled France like a colossus for a quarter of a century and was literally the saviour of his country, as was Churchill of Britain and Lincoln of the U.S. He was the maker of modern France, representing its soul and dedicated to the resurrection of her glory. Small wonder that his countrymen affectionately hailed him "Le grande Charles". Physically, emotionally and politically, he was indeed grand, lofty, tall and well-built, with a prominent nose that was the delight of cartoonists.

Born in 1890 of a Professor father, De Gaulle embarked on a soldier's career by entering France's Military Academy. During World War I, he served with an infantry. He was wounded three times, taken prisoner and decorated for bravery. Later, he taught Military history at the same Academy. In the thirties, he wrote a book *The Army of the Future*, which advanced the thesis that attack was better than defence, and appealed for the creation of a highly mobile mechanised army. It made little impression on the French, who smugly relied upon the Maginot Line. It is said that this book was the inspiration behind Hitler's famous Panzer Division of tanks which overran France later.

When Hitler invaded France, De Gaulle went in exile to England to organise the Free French Movement. The story of his escape is graphically described by Churchill in his war memoirs. Says he: "De Gaulle went to his office in Bordeaux, made a number of engagements for the afternoon as a blind, and then drove to the air-field with his friend Spears to see him off. They shook hands and said good-bye. And as the plane began to move, De Gaulle stepped in and slammed the door. The machine roared off in the air, while the French police and officials gaped. De Gaulle carried with him, in this small aeroplane, the honour of France!"

It is remarkable to learn how correctly Winston Churchill, the wartime Prime Minister of England, judged De Gaulle's future role even at first sight. As a junior officer in the military, De Gaulle went along with his officer to 10, Downing Street, prior to Hitler's overrunning of France. At that time, Churchill made some suggestion to the French official which did not find favour with him. At the back of that officer, De Gaulle is said to have approved the proposal whereupon Churchill said to himself, "Here is the Constable of France." How true!

De Gaulle started the Free French Movement from England. There were many vexatious moments during that time. It was said that De Gaulle was very rude towards his hosts. About this, Churchill records in his memoirs as follows: "De Gaulle felt it essential to his position before the French people that he should maintain a proud and haughty demeanour towards 'perfidious Albion', although an exile, dependent upon our protection and dwelling in our midst. He had to be rude to the British to prove to French eyes that he was not a British puppet! He certainly carried his policy with perseverance. He

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one day explained this technique
e, and I fully comprehended the
ordinary difficulties of his posi-
I always admired his massive
gth."

De Gaule rallied French resistance
Hitler"s occupation of his country
led his forces first to Algeria and
to Continental France.

viewed now, it was cheeky of him
have been constantly quarrelling
ing the hot years with Churchill
the one side and Roosevelt on the
er, and what was more, to wangle
an equal status on the Allied
ncil at the close of the war!

De Gaulle headed the French Provi-
nal Government after the war but
signed in 1946 due to instability of
e parties. When a succession of
overnments failed, he was called
pon to assume the leadership of Gov-
rnment in 1958. When he became
me Minister, a nationalist rebellion
Algeria threatened to explode with
il war in France. He had the fore-
ht to grant independence to Algeria
time and take the wind out of the
bellion.

After he became President of
rance in 1959, he helped all but a
w French colonies to become in-
pendent. It was amazing that the
me De Gaulle, who owed so much
Britain for his position and that of
s country, practically vetoed British
embership in the European Common
Market! It only shows that he never
surrendered his freedom of action to
ybody, even to his closest allies, but
e did not hesitate to take everyone's
lp to liberate his country. That
ain again explains his withdrawal
om NATO. There can be no two

opinions that, with De Gaulle as President, France achieved the political and economic stability that eluded it all the years, after the second war. He believed in nation States rather than ideologies.

After more than a decade in office as President, the nation got bored with him, in spite of the fact that in all that he did, what concerned him was the national interest of France. Indeed, he was a tremendous success in so far as the pursuit of his only objective in life, namely, the restoration of France to the status of a first class power, was concerned, which it undoubtedly is today.

De Gaulle had a great sense of history and his political acumen made him believe that European unity had a great future, as against the dollar might of the U.S. and the Marxism of Russia. With this idea, he gave a nuclear backbone to his country and, in short, helped France regain her military supremacy, cultural leadership and industrial eminence on the continent.

He held very strong views on international affairs. "The existence of Israel seems to be justified to me", he said, "but I feel Israel must show great caution towards the Arabs". With a prophetic sense, he advised John F. Kennedy: "The more you involve yourself in Viet Nam against Communism, the more Communists will appear like champions of national independence. Step by step, you will get bogged down in a bottomless military and political slough."

Although De Gaulle was known to be authoritarian even in his dealings with his Ministers, he was sensible

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enough to understand the new forces at work. For instance, after the May revolt of 1968 by students and workers, he was willing to promise them participation in the governance of the nation although it has not yet taken shape.

It was remarkable, too, that in the same year when a monetary crisis threatened France, he stood firm and refused to devalue the franc in spite of the pressure brought to bear upon him by Germany and the United States, and he called for the reduction of the dollar value instead! His statesmanship came to the fore when he established diplomatic relations smoothly with his erstwhile enemy, Germany, and with East European countries, when the other great powers had not made up their minds.

Father of the Fifth Republic, he made his exit from his Government in an equally grand manner, when the national referendum on which he had staked his prestige, failed to support him. Announcing, "I am ceasing to exercise my function as the President of Republic. This decision takes effect today at noon", he departed to his country-home at Colombey, where he spent his last days, writing his memoirs, the first part of which came out only last month. Describing solitude as "my friend", he played patience with a pack of cards a few minutes before his death.

So long as France continues to survive, so long will the name of De Gaulle be remembered by a grateful people as the saviour *par excellence* of France.

□ □ □

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Saint Gurudayal—5

DILIP KUMAR ROY

GURUDAYALJI was not only a savant but a linguist as well. Besides Punjabi, his mother tongue, he spoke fluently Hindi, Urdu, Pushtu, English, Gujarati (he wrote a book on the Poet and Mahatmaji in Gujarati), mastered Bengali in Shantiniketan and Persian in Dera Ismail Khan where he was born and loved to call himself a *Pathan*. But though an authentic scholar, he abhorred pedantry. Erudition sat like a noble turban on his head not to overawe others but to testify to his innate intellectual aristocracy. (Humility and charity he had imbibed early from his mother who, he told us, had enjoined upon him first, always to bow down to a Sadhu; second, never to cross-question him and last, though not least, to look upon every woman as his mother). In a word, he was a man among men who could sit at his ease in any assembly of the learned and hold his own against all who dared break a lance with him. But he was too refined a man to flaunt his scholarship or make an exhibition of his brilliant intellect. He loved Rabindranath's exquisite simile of the lute to be used as an instrument to give out music—not as a cudgel to break other's heads with. And how he sparred with his two idols, Gandhiji and Rabindranath: I will quote here one delicious anecdote about the latter. (Only, alas, how can I possibly reproduce the childlike laughter and merry twinkle which spiced his delightful narration?)

"At Shantiniketan," he said, "Gurudev (he always referred to the Poet as *Gurudev* and meant it) sometimes asked me to accompany him in his

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morning walks. On that memorable morning he wanted to borrow a particular book from the Library, so we set out after Gurudev had had his breakfast. When, however, we came to the front door of the Library we found, to our discomfiture, the door closed and locked. Gurudev, chagrined, asked me why on earth the Library had not been opened at eight o'clock! At a loss for a reply, I said that probably because it was a holiday. Gurudev heaved a sigh and then, meeting my innocent eyes, said just one word: *'Gaddha!'* —meaning, of course, a *donkey*.

"I smiled but, like a true Pathan, kept my own counsel. Next morning, when my boys trooped in duly, at seven-o-clock, I asked them to write an essay in English on the donkey. A somewhat slow boy began well and wrote: 'There are many donkeys in our Ashram.' Thereafter his inspiration seemed to have petered out. I saw he was in deep waters and so went to him and took the exercise-book out of his limp hands. As I read the bright sentence I had a brain-wave and made a bee-line for Gurudev's bungalow. Entering the dining-room I placed the note-book wide open on his breakfast table at 7.30, and told the servant not to close it.

"A little later, when Gurudev stepped into the room to have his breakfast, he stared, not a little surprised, at the open exercise-book on the table. He summoned his attendant and asked him to elucidate the mystery. He replied succinctly: 'Gurudayalji, in person.' He took up the exercise-book, read and then scribbled below: 'Gurudayal, we are quits!' And how we greeted one another when I met Gurudev a little later! Gurudayalji wound up, dissolving in childlike laughter."

He used to tell us now and again many such sparkling anecdotes. I will recount one more—it was so excruciatingly funny.

"In a law-court," he said, "when the case was over, the prosecuting counsel and the counsel for the defence fell foul of each other. One said to the other: 'I have never seen an ass like you in all my born days.' The other returned the compliment, echoing him: 'Neither have I ever come across a donkey who could outdonkey you.' The Judge thumped the table, bridling with judicial dignity and bellowed: 'Gentlemen, gentlemen, you forget that I am here!

And we all laughed out again in unison.

Then, I, in my turn, regaled him with my own anecdote about two little girls playing with their dolls. One girl asked her friend: "What does your father do?" The other proudly said: "He is a Police Inspector. What does *your* father do?" She answered: "Whatever mother says."

And how he used to laugh and laugh savouring such anecdotes and we all joined in! Yes, he was, indeed, a multi-mooded personality—a friend-cum saint cum savant-cum-wit, and so could discourse on mysticism as felicitously as he could go on cracking jokes, twinkling his eyes and flourishing his snow-white beard!

* * *

It was Goethe who said first and forcefully that no man is of a piece [illegible] every man's central being is a

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agglomeration of multiple disparate alls. (He described it with a pic-sque simile: "And when I think at I am sitting on my hack and rid-g to the station I am in duty-bound r, all on a sudden the mare under e will turn into a creature with un-ntrollable desires and wings and run ght away from me.") And he was nt to asseverate that the greater e number of the component souls e richer shines the "personality."

It is true enough but not the whole uth which was proclaimed nearly o centuries later by Sri Aurobindo. e said that divine life can come to ower only when these multiple war-ing souls are harmonised by Yoga and integrated by Divine Grace—first and last—round the dominant aspira-tion of the central personality.

A few years ago, Gurudayalji was examined in New York by a panel of doctors who were aghast after the check-up. He told me, laughing, of their grave verdict and a pointed question which he had answered rather succinctly—a little too succinct-ly, I am afraid.

He said: "After their elaborate examination they told me that I was suffering from a number of chronic maladies and so would have to under-go as many as six operations and lie in bed in a nursing home for at least eight months."

"'Nothing doing', I rejoined with alacrity, 'and that is all there is to it'.

"They were not a little chagrined," he went on, "and said, with a deal of head-shaking, that my obstinacy was suicidal—I ought to go to a nursing-home and submit to an immediate heart-operation to start with—and so on and so forth.

"Then, after warning me lugubrously and prophetically against courting a horribly painful death, one of the doctors asked me a somewhat naive question. 'I am a trifle at a loss, sir,' he said, 'because I just can't understand how you could have lived on to your present age of three score years and ten. Can it be that there is in India a medicine, unknown to us, which has wrought the miracle?' 'There is,' I answered, outstaring him, 'and its name is *Ishwara Kripa* which means Divine Grace.' And they were all silenced, completely disconcerted, although," he added with a tinkling laugh, "the head-shaking duly went on for sometime, like the cadence of a tune which has come to an end."

Gurudayalji was never one to mouth platitudes: he had leaned all his life on the Lord's *Kripa* which, as the Gita puts it, does take in hand those who aspire one-pointedly to be led and sustained by His Grace. He told me again and again that Divine Grace had never once failed him in his life.

"Divine Grace" he was wont to say, "*is* closer to us than breathing and nearer than hands and feet, as Tennyson put it so appositely. I should like only to add that without it none could live for a moment. And how can I, who have been sustained by it all through my life, doubt its last reality which has tided me over the deepest crises time and time again?"

He had, indeed, gone through no end of pain and suffering in his life, but his trials and tribulations had always helped him to grow and evolve progressively into sainthood whose

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beneficent light shone on his brow like a mystic chaplet. And this happened because he was sure of and unwavering in his central aspiration for Grace Divine around which his "trials and tribulations" clustered like thorns blossoming into roses, as his beloved Poet, Rabindranath put it so picturesquely.

Sri Aurobindo has said in his *Savitri* that there is no such thing as an accident in life:

> The world is not made with random bricks of chance,
> A blind God is not destiny's architect,
> A conscious Power has drawn the plan of life:
> There is a meaning in each curve and line ....
> The conscious doll is pushed a thousand ways
> And feels the push but not the hand that drives.

So the mystic seeker in Gurudayalji had to encounter strange Sages who had been ordained from on high to inspire him with their revelation. I will quote two instances from his beautiful book, *Dilki Bat* (Heart's messages):

> Once I was strolling along the sea-shore at midnight. There was not a soul in sight. I sat down to meditate in peace when, out of the blue, a faqir, in rags, appeared. I was not a little surprised as at that lonely hour I had thought I alone was in communion with the sea. I folded my hands and asked him: "May I know your name, Sir."
>
> "My name" he gave a cryptic smile. "I don't really know myself. So how can I answer you?"
>
> I was at a loss for a reply. After a while I said: "I don't quite understand——"
>
> "I don't really understand myself," he chimed in, laughing. "But way back a man of God once did hint to me who and what I was. Since then I have been hunting for my name."
>
> I rejoined: "Could you kindly tell me the secret of the name as revealed to you by the man of God?"
>
> "Why not?" he smiled. "Because whatever a man of God says is meant for everybody. He told me that every man has two names: one by which he is known to the world, and the other by which God knows him. The latter only is his real name."
>
> "A man prays and worships," he went on, "with one sole object: that at some auspicious hour the Lord may hear his prayer and call to him by his real name. Just as the parents call their children by different pet names, the Lord, too, has His own pet name for each of us. The mad people of the world strive frantically to make a name for themselves. The world would not have been in the mess it is today had they spent even a fraction of that tremendous energy in trying to know themselves, to wit, their true names. But that is neither here nor there: why must I bother my head about others? Have I not my hand full striving to find out my own real name and calling? Yes," he went on to add, "it is this one quest that brings me every night to the sea-shore. But I have never, till now, met anyone here. How and whence have *you* materialised? Can it be that you too, are a mad seeker like myself in sleepless search for the Truth?"
>
> Unaccountably moved, I had no answer to give except with my tears.

(To be continued)

Force generated by non-violence is infinitely greater than the force of all the arms invented by man's ingenuity.

—Mahatma Gandhi

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Immanence, Revelation and Analogical Being

(continued from Bhavan's Journal of Nov. 1, 1970)

Fr. F. Penn Anthony

But what is difficult to understand is the powerful influence *Analogia Entis* still exercises on Christian theological thought in this day and age. Science has taken enormous strides in every direction; knowledge has advanced almost beyond belief not only in the material sciences of physics, chemistry, astronomy, and geology, but also in those dealing with life and mind. In some way man's innermost consciousness always yearns after unifying principles; and while Science, on the one hand, works energetically towards establishing a Unified Field Theory, secular Philosophy, on the other, moves inevitably towards a monist concept of Reality in which the Creator-creature complex is explainable in terms of a unified and univocal whole.

But when Christian theologians come to examine the enormous implications of the vastly expanded horizons of modern knowledge, they still seek to find interpretations which will fit in with the fundamental doctrine of Analogical Being. Thus, for example, Evolution is grudgingly accepted today by Christian theology as against the fundamentalist rigidities that were hitherto insisted upon in keeping with a literal acceptance of the Genesis account of creation. But the interpretation of Evolution that finds favour is that of a continuous additive creation of 'new' units of being. Theologically, Creator and creature are still wholly 'other' to each; there is no question of the remotest univocal identity between them. God is deemed to 'participate' in the created order as is evidenced by His continuous 'creative' activity within it, whereby 'new' units of being are constantly brought into existence, each separate and distinct from every other, and in their mass constituting a separate and distinct reality from their Creator. Creation is still 'outside' God and 'other to' Him:

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it is still an "analogical" reality. And every evolutionary advance is deemed to be merely the creative intervention of God within the natural order. Only an emergently creative or additive interpretation of Evolution fits in with the doctrine of Analogical Being; no other interpretation is therefore acceptable to the Christian theologian.

Analogia Entis bestrides even modern Psychology like a colossus when viewed through theological eyes. Thus, in his very interesting essay on *The Problem of Cognition*, A.M. Krapiec, O.P. observes: "Objective unity of cognition, or the unity of truths of which we have cognizance, is an analogical unity. It cannot be confused with the unity of the subject cognizant of the truths, for here the unity is perfect (if the man is psychologically integrated, normal). Transformation of the unity of the cognizant subject into objective unity, into the absolute unity of truths known....is a plain expression of monist tendencies, *for the whole reality is pluralist and analogical.*" (*Underlining mine*). The finality of this pronouncement is every bit as dogmatic as any specifically propounded dogma, and constitutes an *ipse dixit* for which not a shred of evidence is offered to the reader. One is expected to accept it on the authority of the author, even as he has himself accepted it in the background of his theological indoctrination.

Fr. Krapiec must surely be aware of the many introspective disciplines of self-analysis that exist. In each of them, one's own personality becomes an object of study to the 'I-ness' of the individual who studies himself: it only calls for a shift in the focus of attention from one's environment to the so-called 'self'. And as a result, one's 'personality', when objectively studied, is seen to be in a state of constant change, both physical and mental. What exactly, then, is the 'perfect unity' of the 'cognizant subject' to which Fr. Krapiec refers?

Indeed, the very basis of experiencing is 'change'; change, one way or another, constitutes the sum-total of experience. But the actively introspecting 'I-ness' experiences no change in itself. It alone unifies and identifies the individual. In addition, the sense of 'I-ness' is the same in every conscious unit, and exercises precisely the same function for each in the entire self-aware spectrum of consciousness!

The fact seems to be that in the phenomenal situation, 'unity' is always in terms of 'wholes'. These wholes are aggregations of diverse constituents that express 'unity' as a function of their sum. Plurality may attach to the constituents, but how does it come to attach to the functional 'unity' of the whole? And so far as the universally identifying and unchanging 'I-ness' is concerned, in what terms are we to consider that plurality attaches to that which universally gives the sense of unchanging unity throughout the whole self-conscious spectrum of being? Indeed, the universally unifying sense of 'I-ness' could more easily be understood precisely in terms of being the function of a monistic Whole, composed of varying expressions at varying levels of significance, and which at its self-conscious level for the first time perceives its integrality.

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...t these considerations do not square ...th *Analogia Entis*, and hence Fr. ...apiec seems to set them aside as ...ing irrelevant.

Revelation is itself a propounded ...gma of faith.* In the theological ...atment of Revelation, two impor... implications have been elaborated ... attaching to it: first, that revela... is made sequentially. As man ...eds it, so it is made; and it is pro...rtionally made in keeping with the ...anging human situation and its ...pacity to receive it. Second, reve...tion constitutes a direct, personal ...nfrontation of God with His crea...res individually. From the side of ...e creature it is a confrontation in ...aith; and from the side of God, a ...onfrontation in Grace. Faith attracts ...race, while grace endorses faith. These philosophical elaborations are ...easonable, and seem to bear the ...amp of truth. Significantly, too, they ...mbody no interpretation of what ...onstitutes Revelation, but merely ...eal with how it works. And ...ore importantly, they cater for the ...rowth of knowledge of mankind, and ...oint to the intimately personal con...frontation that occurs between God ...nd creature.

But we must naturally suppose that in its sequential operation, an earlier revelation will not stand contradicted by a later one. One must also naturally suppose that because revelation always fully satisfies reason, even while transcending it, reason today must find earlier revelation as satisfying within the expanded horizons of knowledge today as the reason of yesteryear found it within its more restricted field.

The explicating apologetic that satisfied and appealed earlier was undoubtedly framed within a level of knowledge then obtaining. It could not have been otherwise! But it may not, and often does not and cannot, satisfy within the enlarged framework of knowledge that obtains today unless one deliberately discounts the compulsions of later knowledge, and deliberately continues to subscribe to the more restricted viewpoints within which an apologetic was originally framed. This does not mean that Revelation is fallible, but that Apologetic is. As the reasoned construct of the fallible human mind, acting within certain inherent and empirical limitations, it cannot be otherwise.

If Christian theology is to be relevant in the world situation today it must radically- up-date its thinking from its very assumptions upwards. It is unfortunately true that for the vast majority of human beings, mental attitudes and habits die hard. In very many cases it seems to be a sheer inertia of the spirit that is loath to discipline mind. The easiest course is to accept things uncritically. In many other cases it is a conscious or subconscious fear of the unknown. The adventure of thought beyond charted horizons is often not attractive. But the mental attitudes and habits of mind die very much harder in the realms of religious thought.

* In the Roman Catholic Church, Revelation is deemed to consist jointly of the Sacred Scriptures (approved as canonical by the Sacred Synod of Trent, and called the Tridentine Canon), and the Sacred Tradition. Revelation, so constituted, has been declared a Dogma of Faith.

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When one is conditioned from very infancy by the rigidities of the orthodox, often backed as they are by what one is conditioned to regard as supernaturally 'revealed' penalties attaching to nonconformity, even the subconscious fear of the unknown is supplanted by the fear of the declaredly certain! And the more rigid the orthodoxy, the more diverse the spectrum of dogma, the greater in proportion is the conscious resistance to strike out in the direction of exploratory independence and freedom of thought. The very birth-rights of the evolutive process are flung back in the face of the Creator!

Resistive tendencies are no-where so well illustrated as in the desperate clinging to *Analogia Entis*. The tenacity of its hold arises from the full submission it makes to dogmas based upon a primary assumption of plurality; and the fear of supernatural penalties attaching to non-conformity to dogma make it a sheet-anchor of stability. Plentiful lip-service is paid to the 'fidelity and providence of God', but there is apparently insufficient faith that this fidelity and providence will survive the traumatic severance of theology from its mediaeval affiliations. The stultifying grip of old attitudes, in the sheer naked relentlessness of their hold, in fact, make mock of faith; outworn attitudes of mind apparently provide orthodoxy with a surer haven!

Revelation is never untrue, but in a context of evolutionary phenomenality, it is never complete. Revelation is certainly in terms of personal encounter and sequential unfoldment. But in the light of modern knowledge we should now try to consider that in the full depth of its significance Revelation constitutes that divine inwardness that enables spirit to "know". Within a context of a univocality of essence in Divine Being within a context of progressive unfoldment of potentialities already inhering within, "Knowing" becomes a response of recognition. When the inherence of potentialities is related to a fullness of perfectability within the will and sustenance of Transcendent Love, the responses of recognition may be seen to constitute the continuous personal encounter of God's self-revelation.

There are many significant considerations that endorse a monist reality rather than a pluralist one. We may briefly examine some of these. Their importance seems to be such that they cannot easily be brushed aside as irrelevant merely because they conflict with the doctrine of Analogical Being.

First, then, the very teachings of Christ Himself. As God Incarnate, and therefore the ultimate self-revelation of God, Christ's teachings can not be 'irrelevant' to the situation. One cannot reasonably prefer a doctrine elaborated by human philosophical speculation merely because it more readily endorses a superficial interpretation of sense-data; particularly when the immediate appearances provided by sense-data are known to be so notoriously misleading. Alternative interpretations, based upon evidential experience cannot ever be 'irrelevant' to a search for truth: more so when they are supported by teachings given by so ultimately prestigious an au-

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...rity as God incarnate. Three ...chings given by Christ which sim... do not fit in with fundamental ...ralism, are, "I and my Father are ...e"; "In that day ye shall know ...t I *am* in my Father, and ye in me, ...d I in you"; and, "For behold, the ...gdom of God is within you." ...ese teachings rather go to show ...t even as within the phenomenal ...ation "unity" is found to be a ...ction of wholes consisting of di...se constituents, so too is The Rea... a functional Unity that embraces ...d yet transcends the enormous di...rsity of Its expression.

Second, the testimony of world's ...eat mystics is unanimously monist, ...otwithstanding that they have lived ...n all ages and have subscribed to ...idely differing religions and cultures, ...cluding Christianity. Their experi...nce—an experience more real to ...em than those they have shared with ...s in their ordinary daily lives—has ...een the experience of unity, total ...neness. The essential testimony of ...e mystic is that unitive 'I-ness' ex...unds to unitive All-ness. This, in...ed, is what we should expect from ...e fact that 'I-ness' is, as we have ...ready seen, the universal, unifying ...nd unchanging fact throughout the ...lf-conscious level of being.

If we take it that the living experi...nce of the great mystics, irrespective ...f their cultural and religious back...grounds, constitutes a fuller and ...eeper 'revelation' made to them, then ...ne must pause and reconsider the ...pparent discrepancy in the content of ...evelation itself. The mystic experience is not only that of Oneness, but that God is, in simple fact, ultimate Truth. It is surely impossible to maintain that only because God is believed to reveal Himself extraneously in the one case and introspectively in the other, that the revelation will itself differ radically for this reason alone. Ultimate Truth surely cannot be deemed to reveal Itself in diametrically opposite terms to the extent that when extraneously obtained it makes for a total non-univocality between Creator and creature, while when introspectively realised it makes 'creation' a multiform expression, an aspect, of a Unity to whom there is no 'other'.

Third; we have already noted the deep tendency of the human mind to seek for a unified Reality. Man's deepest consciousness, both philosophical and scientific, moves inevitably —one might even say instinctively— towards a monist concept of reality despite every appearance of disparate diversity provided by sense-data. It is difficult indeed to account for this in terms of basic pluralism.

Within the monist concept of being, God's immanence is not in terms of His 'participating' in a reality other than Himself, but is a term relevant within the creature even as His transcendence places Him 'beyond' the creature. In the monist concept it is the immanence of God which, by enabling the creature to recognise the truth of His being, and to 'know' Him as the sole, undivided Reality, constitutes the constant, progressive fact of revelation.

□ □ □

Let us respect other religions even as we respect our own. Mere tolerance thereof is not enough. — Mahatma Gandhi.

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English translation of Bankim Chandra Chatterjee's Bengali Novel

AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

16 (contd.)

THE days of Akbar Shah, the greatest of the Mahommedan Emperors came to an end. The resplendent sun which shed lustre on the territories extending from Turkey to Brahmaputra sank. At this time Lutfa embarked upon a daring conspiracy for maintaining her supremacy.

The sister of Man Singha, the king of the Rajputs, was the chief queen of Salim. She had a son called Khosru. One day, while Lutfa was having a talk with her about the ill health of Akbar, she hinted at the immediate possibility of her becoming the wife of the Badshah and congratulated her on that score. The mother of Khosru said in reply, "The position of the wife of the Badshah is no doubt covetable and exalted but that of the Badshah's mother is of the highest order." The moment Lutfa heard these words a dark design entered her head and she at once remarked, "Why don't you want this to be done? It depends entirely upon your sweet will." "What do you mean?" the Begum said. The shrewd woman answered, "Let the throne go to Khosru, the son of the Prince."

The Begum made no answer. The question was shelved for the day but none of them forgot it. The Begum was not opposed to the idea of her son ascending the throne of Delhi instead of her husband. Salim's love for Meher was as much a death-blow to Lutfa as to her. Why should the sister of a powerful and influential man like Man Singha be subservient to a modern Turkish girl? Lutfa's initiative in the matter was pregnant with a deep-seated motive. The question was raised again on another day and the decision was taken by both.

There was no reason to suppose that it was impossible to instal Khosru on the throne of Akbar to the exclusion of Salim and this point was brought home to the Begum by Lutfa who counselled her thus: "The Mughul Empire is still based on the mighty arms of the Rajputs and Man Singha, the Crown and glory of the Rajput race, happens to be the maternal uncle of Khosru. Khan Azim the Chief Minister and the head of the Muslims is Khosru's father-in-law. If these two notables take the initiative, who will not follow them? On whose strength will the Prince rely and dare to ascend the throne? It will be your responsibility to win over Raja Man Singha and I will manage to win over Khan Azim and the Muslim 'Omrahas'. With your blessings I hope I will be successful: but I am afraid Khosru may drive a bad woman like me out of the harem when he comes to the throne."

The Begum was at once able to read the motive behind and smilingly remarked, "That 'Omraha' of Agra, whose wife you wish to be, will marry you and your husband will be the

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mander of 5,000 soldiers."

Lutfa-unissa was pleased with these ds for this was exactly what she ted. It was far happier, she ght, to move about like a bee king honey from flower to flower n to remain in the royal palace as ordinary female attendant. It was er and more glorious to become sovereign mistress of a high royal tary than to become subservient Meher-unissa, the playmate of her ood years.

This, however, was not the only mo- with which she entered into the spiracy. She had another motive ch was to retaliate Salim against infatuation for Meher in prefer- e to her.

Khan Azim and other 'Omrahas' Agra and Delhi were completely der the sway of Lutfa. It was quite ural that Khan Azim would exert mself for the good of his son-in- w. He along with the 'Omrahas' reed to enter into the conspiracy d said to Lutfa, "If we fail for me reason or other, we two are sure be killed; so we must devise some n for saving our own lives."

"What do you advise?" asked tfa.

Khan Azim continued, "Orissa is r only refuge. The Moghuls are not powerful there; we must have con- ol over the army of Orissa. Your other is a "Mansabdar" there. To- morrow I will announce that he has been wounded in a battle. On the pre- text of seeing your wounded brother, you start for Orissa on the very day. Take all the necessary measures and come back as soon as possible."

Lutfa agreed. The reader must have met her when she was returning from Orissa.

17

On Another Pathway

"Men may fall on the ground but leaning on it, they get up;
Lose not your heart for a failure but strive hard again.
If caught in a squall, don't stop rowing;
Today you may fail but tomorrow you may win".

—*Nabin Tapaswini.*

Motibibi or Lutfa-unissa started for Burdwan the very day she bade good-bye to Nabakumar. But she could not reach the place on that day. She halted and stayed in another inn. In the evening while she was having a chat with Pesmon, all of a sudden she asked her, "How did you like my husband?" "What should I say?" said Pesmon, a trifle surprised. Moti said, "Isn't he a handsome man?" Pesmon did not like Nabakumar very much. She had a greedy eye on the ornaments that Moti gave away to Kapalakundala. She had hoped that she would someday beg Moti for these. Being disappointed she came to hate both Kapalakundala and her husband. So she answered, "A poor Brahmin! What does it matter if he is handsome or ugly?"

Discerning the mind of her companion, Moti said smilingly, "If the poor Brahmin becomes an 'Omraha' wouldn't he be then a handsome person?"

Pesmon: What do you mean?

Moti: Why, don't you know that the Begum has promised to make my husband an 'Omraha' if Khosru becomes the Badshah?

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Pesmon: That I know, but why should your former husband be made an 'Omraha'?

Moti: Do you think I have another husband?

Pesmon: I mean the future one.

Moti said with a smile, "Is it sinful for a chaste woman like me to have two husbands? Who goes there?"

Pesmon came to recognize the person seeing whom Moti had just said, "Who goes there?" The man in question was a native of Agra and a protege of Khan Azim. Both Pesmon and Moti became a bit perturbed. Pesmon called to him and the man came up. After delivering a letter to Lutfa with a bow, he said, "I was going to Orissa with this letter; the letter is urgent."

With the perusal of this letter, all the hopes and dreams of Moti vanished. The letter read as follows:— "All our efforts have failed. Even on death bed, Akbar Shah has defeated our purpose by a stratagem. Akbar Shah is no more. Prince Salim has become Jehangir Shah by royal decree. Don't be anxious on account of Khosru. Come back to Agra as soon as possible so that you may endeavour to take precautions against your enemies at this juncture."

It is recorded in history how Akbar Shah foiled this plot and therefore it is needless to dilate on this. After dismissing the messenger with tips she read out the letter to Pesmon who asked, "What shall we do now?"

Moti: There is no way out.

Pesmon: (After reflecting a little) Well, what is the harm? This will not affect your status. The position of any female attendant of the Moghul Badshah is certainly superior to that of any state queen.

Moti: (Smiling a little)—That won't be possible any more; I won't be able to stay in the palace any longer. Jehangir will soon marry Meher. I know Meher intimately from her girlhood; once she is in the harem, she will be the real Badshah—Jehangir a mere figurehead. What will become of me when she comes to know that I tried to prevent her from getting the throne?

"What will become of us then?" said Pesmon almost in tears. Moti resumed, "There is only one ray of hope and that is Meher's attitude towards Jehangir. Does she still love Jehangir? If so, then there is no hope for us. If, on the contrary, she is really devoted to her husband, then Jehangir will fail to win Meher, no matter how many Sher Afghans are put to the sword."

Pesmon: How will you read the mind of Meher?

Moti answered with a smile, "That won't be a difficult job for Lutfa. Meher is an old friend of mine and tomorrow I will make a dash to Burdwan and spend two days with her for the purpose."

Pesmon: What will you do if she still loves Jehangir?

Moti: My father says, "Act according to circumstances".

Both were silent for some time. Moti smiled and her lips began to curl.

"Why do you smile?" asked Pesmon.

Moti: Some new idea is budding forth.

Pesmon: What is the new idea?

Moti did not disclose this to Pesmon. We, too, will not disclose it to the reader. It will come out later on.

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Economic Development of Japan

and the lessons that it holds for India

PROF. K. K. GAJRIA

THE recent visit to India of Japan's Foreign Minister, Mr.Kiichi Aichi, was an event of great economic significance for the country. Though the visit was marked by subdued publicity in the daily Press, it may well mean a turning point in Indo-Japanese relations. Till recently, it seemed to be the policy of our great Asiatic neighbour to build up its influence in South-East Asian Region to the exclusion of India, if not to the detriment of India.

There was a feeling, not justified by facts however, that India was a potential competitor of Japan in the markets of this region. Our Government, also, did not feel any special need to cultivate Japan's friendship or enlist its cooperation or seek its economic collaboration. New Delhi also failed to realise the economic significance and implications of the emergence of Japan as the second most powerful (economically) country in the non-communist world.

Within a quarter-century of its defeat in the Second World War, Japan has worked out an economic miracle. It has transformed itself into a formidable industrial State, even competing closely with U.S.A. People, who have visited Japan in the last decade or so, are struck by the tremendous recovery the Japanese economy has made in spite of the near-total destruction caused by the War.

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Japan's object of outstripping West European nations in industrial production has been almost achieved. The economy is still continuing to expand at a much faster rate than theirs. This economic growth has been further accelerated by the introduction of "double your income" programme at the beginning of 1960's. Since then, the Japanese economy has been growing at an average annual rate of 10% in real terms.

Let us explore the causes that have set the spark to the development process in the economy of Japan. The people of Japan are highly patriotic. For the development of their country, they do not consider any sacrifice to be too great. Narrow regional or racial considerations have never come in the way of achievement of national unity. Further, their approach to economic problems has always been pragmatic rather than dogmatic. In addition to this, the importance of adequate capital resources and the necessity of investment in different fields of industry and commerce was realised quickly.

Among other things, agricultural taxation was so designed as to throw up the surplus from land, and at the same time lead to increased productivity in agriculture. Further, to a much greater extent than any other Asiatic country, Japan exploited the advantages of international trade by bringing about a quick readjustment and reallocation of resources into specialised fields, and thus, seized new opportunities in the export markets. Exports and foreign investments, therefore, kept the tempo of domestic economic growth and the pressures were always directed in new channels of investment and exports. As a result of this, the country was "keyed up" to greater and more ambitious economic endeavours. Lastly, the policy of an enlightened Government, unhampered by outmoded economic dogmas and theories, played a vital part in the industrial development of the country.

Our country can learn quite a few lessons from the remarkable economic development of Japan, specially in the post-war period. In Japan, "the state shouldered the early risks, reconnoitered the path of technical advance and patronised many private ventures which followed on its heels." In India, on the other hand, when private ventures reached a certain stage of maturity and advancement, they were quietly taken over by the State, under the pretext of establishing a "socialistic pattern of society". When will the State, in our country, become a symbol of the aspirations and ambitions of the people, producing a quick "take off", which took Japan to a position of greatness and glory, unrivalled by any other Asiatic country?

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...Without Comment

IT is unsafe to entrust the administration of a big nation to a Prime Minister whose party base is weak and who therefore depends on pleasing groups of voters somehow. —*C. Rajagopalachari.*

STATE decorations, like the Republic Day awards, are unconstitutional, undemocratic and anti-socialistic, as they violate the fundamental right to equality, demoralise the people and degrade the giver as well as the receiver. —*Acharya J. B. Kripalani,* M.P.

THE employees have the right to strike, but strike is a weapon which should be handled carefully. —*V.P. Naik,* Chief Minister, Maharashtra.

THE old Indian Civil Service was once labelled the "steel frame" of India. Today, both the I.C.S. and the I.A.S. creak at the joints. Left to the mercy of politicians who do not seem to know their minds from day to day, the I.C.S. & A.S. are no longer the permanent services but the impermanent services. —*Frank Moraes,* Editor-in-Chief, Indian Express.

THE only two 'industries' which have been a liability to the tax payer and which have not paid the dividends for the crores of rupees sunk in those industries are the 'political industry' and the 'administrative industry'. —*Gen. K. M. Cariappa.*

THE handling of a 10-paise post card costs 16.4 paise to the Postal Department.—*Satya Narayan Sinha,* Union Minister of Communications.

MRS. GANDHI has tried to be a very good mother, but in trying to do so she has became a bad Prime Minister. Things should not only be done well, they must also appear to have been done well. —*S.S. Sanyal,* M.P.

INDIA should take the initiative to set up a Youth Institute to train young people for world citizenship. —*Yehudi Menuhin,* Noted Violinist.

TELEPHONES is the one department whose income increases on account of inefficient working. —*P.M. Agerwala,* Former G.M., Telephones.

THERE is corruption in the universities because corrupt politicians, administrators and businessmen have developed a vested interest in the present system of education. —*Umashankar Joshi,* M.P., Vice-Chancellor, Gujarat University.

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Bhavan's Tri-Decennial Fund

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(To be continued)

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NOTES & NEWS

BHAVAN'S KERALA KENDRA:

THE Navaratri programme organised by the Bhavan's Kerala Kendra was a grand success from the point of view of public response and enrolment of members. The programme commenced with a violin concert by Sri T. N. Krishnan accompanied by Sri Umayalpuram Sivaram on the *mridangam*. Swami Siddhinathananda gave a discourse on *Bhagavatham* which was followed by a music concert by Kamala Kailasanathan and party. On *Mahanavami* day Swami Maitrananda gave a lecture on "God as mother" and the day's programme concluded with a musical concert by Prof. Vasudevan and party.

On *Vijayadasami* Day the programme commenced early in the morning with Harinama Kirtanam and Vishnu Sahasranamam by a group of children. This was followed by Saraswathi Puja after which nine children were given initiation (Vidyarambham) in the traditional style by Swami Maitrananda of Ramakrishna Mission. It is significant that the children who were initiated at the Bhavan belonged to different religious persuasions. This opportunity provided by the Kerala Kendra of the Bhavan was warmly welcomed.

The Sanskrit classes of the Bhavan were inaugurated by Swami Maitrananda at a function presided over by Sri Justice M. Madhavan Nair. Regular classes for Kovid and Saral Sanskrit were commenced and over 20 students joined on the first day itself. The Bhavan's Library and Reading room also started functioning that day.

GANDHI BIRTHDAY IN BANGALORE:

"THERE is no meaning in celebrating the birthday of Gandhiji or Vinobaji if people have no faith in the fundamental principles of truth, compassion, love and tolerance, they preached and practised.

Governor Dharma Vira said this to a large gathering celebrating the 101st birthday of Mahatma Gandhi and the 75th birthday of Vinobaji at the Ravindra Kalakshetra here today.

He was releasing a souvenir called "Yuga Purusha" brought out on the occasion by the Mysore State Gandhi Centenary Celebrations Committee and the Mysore State Gram Swaraj Fund Committee who had organised the celebrations.

Presenting a cheque for Rs. 50,000 (1/10th of the Gram Swaraj Fund collection in the State) to Vinobaji through Governor Dharma Vira, Chief Minister Veerendra Patil, Chairman of the committee, pointed out that there was no salvation to the country unless its people followed the path of truth and non-violence shown by Gandhiji. National progress could be ensured only by stable Governments, he added.

Education Minister Shankara Gowda who administered the pledge of national integration to the gathering and presented Gandhi Service Medals and certificates to 11 distinguished persons for their outstanding service to Gandhian cause during the Gandhi centenary year, said that national integration should be preserved at all costs.

Sri Dharma Vira spoke bitterly against the forces of disintegration. In less than 23 years of the death of Gandhiji, the father of the nation, his children, more or less, seemed to have forgotten what he taught. "We find people trying very hard to obliterate Gandhiji, and his birth centenary year had witnessed unprecedented acts of violence, communal troubles and chaos," he said. Truth and non-violence had disappeared from the country.

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Talking tall of integration but working at heart for disintegration was meaningless. "We should fight the forces of disintegration bitterly," he added. "So, let us not only take the pledge of integration but also make up our mind to mend ourselves," he appealed.

BHAVAN'S AHMEDABAD KENDRA:

A FUNCTION was organised at the Bhavan's Geeta Hall, Ahmedabad, by All India Radio recently for the presentation of Akashwani Awards in which the All India First Prize for *Vrindagaan* based on North Indian folk music was awarded to the Sugam Sangeet Vibhag of the Bhavan's Gujarat Kendra and the Second Prize for light music also was awarded to Sri Ashit Desai of Baroda. Poojya Damodar Dutt Shastriji (Sangeetacharya and well-known Keertankar) gave away the awards. Later, in addition to performances by Sri Ashit Desai and Bhavan's Sangeet Vibhag, Poojya Shastriji gave some flashes of his profound musico-devotional genius.

ELECTRONIC TICKET COUNTER:

AN automatic centre of ticket-selling operations, called the *Express,* has been built by Leningrad experts. It is meant for improving the ticket-selling system at railway stations and in other railway booking-offices.

Booking-offices, which may be several thousand kilometres apart, are linked with the centre by channels of fast-telegraph communication. A ticket for a travel to Riga via Moscow can be bought in Chelyabinsk or Sverdlovsk. An operator transforms the data given to him by a passenger into figures which enter a computer in fractions of a second. The machine is given the data on the number of vacant seats in trains running on certain routes ten days in advance. The computer "thinks it over" and produces a prompt answer which can be read on a special panel. Then a ticket-printing automatic machine is brought into play and in a minute or two the required tickets are in the passenger's hands.

UNITED NATIONS UNIVERSITY:

JAPAN has put forward a tentative plan for the consideration of the United Nations to create a University which will train leaders for the member countries of the world body. The proposed U.N. University will enrol about 900 graduate-level students and will be staffed by 130 professors from all over the world. One great advantage of such a wide array of teaching staff is that the university can truly represent the culture and history of many of its members. The courses will relate to five different categories such as international relations, economic development, educational development, culture and area studies. The trainees will also study in depth subjects like the U.N. Charter, the organisation of the U.N. and the theories of economic development.

Japan has already offered land and buildings valued at Rs. 20 crores for the ambitious project. Though several places have been suggested as the venue, the site is yet to be chosen. The cost of operating the University and the expenses of student travel and maintenance are likely to be shared by the U.N. and the Governments of the countries which have shown an interest in the project. India is among the countries which have shown a great deal of interest in the new venture.

CONSTITUTION AMENDMENT BILL FOR ABOLITION OF TITLES:

THE Lok Sabha has taken up for consideration a Constitution Amendment Bill, moved by Acharya J. B. Kripalani (Independent Member), for the abolition of the practice of conferring awards like *Bharat Ratna, Padma Vibhushan,* etc.

Acharya Kripalani said that Article 18 of the Constitution prohibited the conferring of titles on Indian citizens by the State. By calling the titles as "awards", the Government was trying to circumvent the Article in question and this, he said, was a violation of the Constitution. He drew the attention of the House to the Constitutional provision that no title, not being a military

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academic distinction, shall be conred by the State". Sardar Patel had the Constituent Assembly that Arti- 18 was being inscribed to prevent itical parties from giving any induce- nts to or corrupting people in order build up their authority. This safe- rd was considered necessary because British had consolidated their power India through decorations to the ian people.

Acharya Kripalani pointed out that epublic Day awards had been conferred brewers although the State policy prohibition, on capitalists although country was wedded to Socialism, to an artist who had abused Ma- ma Gandhi. The Government had o brushed aside the suggestion of a ly constituted panel and given the adasaheb Phalke award to Devika ani.

JAWAHARLAL NEHRU AWARD FOR INTERNATIONAL UNDERSTANDING:

THE Jawaharlal Nehru Award for International Understanding was presented by Sri V. V. Giri, President of India, to Mr. Yehudi Menuhin, the noted violinist, at a special function held on November 4, 1970, at Teen Murti House, the official residence of the late Prime Minister.

The Award, comprising a cash prize of Rs. One lakh and a citation, was instituted by the Government of India as a tribute to the memory of the country's first Prime Minister. The previous awards were presented to Mr. U. Thant, Secretary-General of the United Nations, Martin Luther King (posthumous) and Khan Abdul Gaffar Khan, Frontier Gandhi.

VEDA SAMMELAN:

A five-day *Veda Sammelan,* in which eminent Vedic scholars are participating, was inaugurated on November 14, 1970, at the Ahobila Mutt, Chembur, Bombay, by Prof. T. V. Ramanujam. The Sammelan is the first of its kind to be conducted in Bombay, under the auspices of the *Veda Dharma Sastra Paripalana Sabha* of Kumbakonam, Tamil Nadu.

The aim of the Sammelan is recital of all the six sakhas of the Vedas in full and to educate even the educated among us on the import and purport of the Vedas and the meaning of Veda Mantras that are used in our still surviving rituals. Students in the age group of 9-16, who have undergone intensive vedic training, are taking part in the vedic recitals of the six sakhas of the Vedas. Avahanti Homam for universal prosperity and flourishing of the vedas is also being conducted daily.

Sri S. Annadurai Iyengar, Executive Trustee of the *Veda Rakshana Nidhi Trust* of Kulittalai, Tamil Nadu, who is a noted authority on the Vedas, said that after the five-day Sammelan at Chembur, such Sammelans would also be held from 20th to 22nd November at C.K.P. Hall, Linking Road, Khar; from 23rd to 28th November at Bhajana Samaj, Telang Road, Matunga; from 29th November to 1st December at Badvawadi Vithal Bagh, Tilak Road, Ghatkopar; and from 2nd to 6th December at Sri Ram Nagar, Andheri.

All asthikas are cordially invited to attend the Vedic Sammelans and be the recipients of the grace of Bhagavan Veda Vyasa.

While this issue was under print came the news of the sudden demise of Bharat Ratna, Sir C. V. Raman, on 21st November, 1970. He was a great patron and well-wisher of the Bhavan.

Our next issue will carry our meed of tributes to this great Savant, the Father of Modern Indian Science.

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OUR BOOKSHELF

MALAYALAM

SRI RAMAKRISHNADEVAN—A biography Author: A. Karunakara Thevar, Trichur. Publisher: President, Sri Ramakrishna Ashrama, Puranattukara, Trichur. Size: Demy 1/8. Pages: 408. Price: Rs. 7.

SRI Ramakrishna Ashrama, Trichur, has been doing laudable service for over four decades in the fields of education, distress relief and medical service. Their publication department, started in 1963 as a part of Swami Vivekananda's centenary celebrations, has so far published about sixty books in Malayalam and three in English. Their works maintain a high standard both in matter and manner. The volume under review is a welcome addition to the religious and biographical literature of Kerala. This classic removes a long felt want of an authoritative and comprehensive account of the life of this modern man of God.

The world usually knows Sri Ramakrishna as the Guru of the world-shaking monk, Swami Vivekananda, who had seen common clay being turned into pure gold at the touch of this great saint. Mahatma Gandhi, in his foreword to the 'Life of Sri Ramakrishna' in English, says: "The story of Ramakrishna Paramahamsa's life is a story of religion in practice. His life enables us to see God face to face. His sayings leave on the reader an impression which he cannot resist." Many western scholars like Max Muller, Romain Rolland and a host of others have paid glowing tributes to this Prophet of Concord by writing his biography. Sri Ramakrishna has indeed been acclaimed as the greatest of Avataras come down for the restatement and re-validation of the Sanatana Dharma. His own disciples such as Swami Saradananda, Mahendranath Gupta, Ramachandra Datta and others have written classics on the Master's life and teachings. From those and several other direct and authentic sources the life of Sri Ramakrishna has been compiled in English. The English book is the main source of this biography in Malayalam.

The book starts with a vivid description of the condition of society in India at the time of Sri Ramakrishna's advent. Then comes the rustic setting of his native village and his family history. His averseness to formal schooling is remarkable. He did not care for an education which fetched 'just a bunch of bananas and a seer of rice'. He was thirsting for such education which would enable him to see God. His subsequent life is the quest and achievement of this God-seeking education. The story of his life of Sadhana is pathetic, fascinating and inspiring. He starts on an exploration of the truth of the various modes and paths within Hinduism and then of religions outside the Hindu fold, such as Buddhism, Christianity and Islam, and comes to the startling conclusion that all religions are so many paths to the portals of God. That is how he became the Prophet of Concord. The rest of his life was spent in imparting his revelations to earnest seekers. The perennial stream flows on increasing day by day, both in volume and vastness, through the dedicated service of many and inspiring books like this.

The printing, binding and get-up are fine. The style is lucid. Both the author and the publisher deserve the hearty congratulations and gratitude of all Keraleeyas. We recommend that this book should find a respectable place in every home and in each library maintained by Keraleeya organisations all over the world.

SRI RAMAKRISHNA VACHANAMRITAM Vol. I. Original in Bengali by 'M' or Mahendranath Gupta. Malayalam Translator: Swami Siddhinathananda. Publisher: President, Sri Ramakrishna Ashrama, Puranattukara, Trichur. Size: Demy 1/8. Pages 624. Price Rs. 10.

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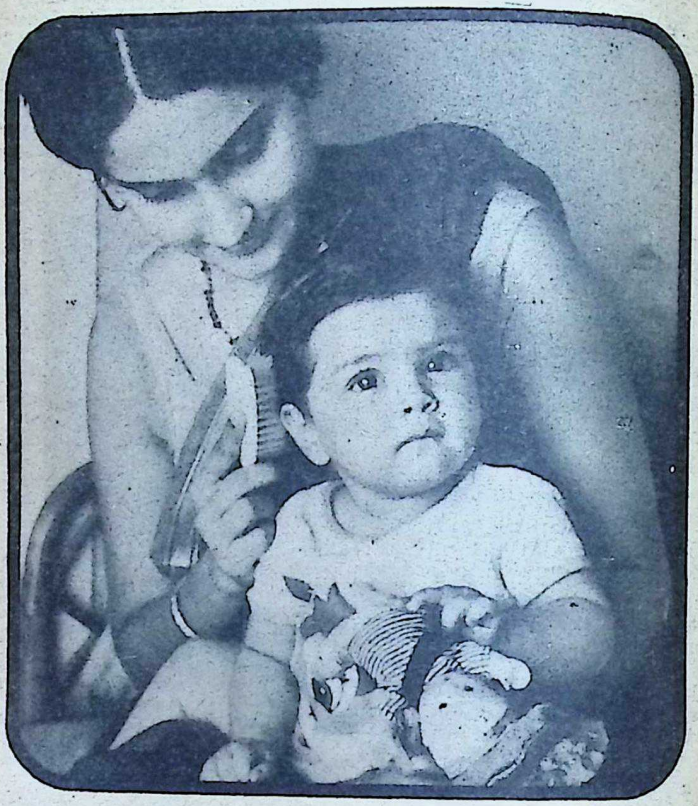

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...on in the spiritual firmament. The ...naissance of India and a spiritual re-...entication in the world starts from ...advent. The contributory factors for ...religious revival are mainly three: ...Sri Ramakrishna's own spiritual ...sations; (2) The dynamic persona-...y of his chief apostle, Swami Viveka-...da and the Order founded in the ...me of his Master; and (3) The Gos-...el of Sri Ramakrishna.

We are here concerned chiefly with ...e third factor, namely, "The Gospel ...f Sri Ramakrishna". It consists of the ...ay to day life, teachings, conversations ...d ecstatic songs of the saint of Dak-...neshwar. It is a continuous drama, ...ostly a monologue, recorded by Ma-...endranath Gupta, who styles himself ...'M'. 'M' was a poor school master. ...vercome by domestic unhappiness, he ...ecided to put an end to his life and ...andered in the vicinity of Dakshinesh-...ar temple. Here he heard some words ...f wisdom from a person to a small ...roup of people;; he felt attracted by ...hat he heard and started going there ...equently thereafter. 'M' started writ-...g his diary for his personal use. Due ...o pressure from friends and at the ex-...ress wish of Sri Sarada Devi and Swami ...ivekananda, he began to get the notes ...ublished in volumes. When the fifth ...nd final volume was made ready for ...he Press, 'M' breathed his last, Thus, ...he life span of 'M' was extended for ...fulfilling the mission of recording and ...ublishing Bhagawan Ramakrishna's ...eachings.

The main actor in the drama under ...eview is a God-man; the topic is God; ...nd audience is composed of souls thirst-...ng after God. Everyone comes to this ...erennial source of spiritual wisdom, gets ...is pitcher filled, goes home and comes ...gain for fresh filling. The main re-...rain of the visitors is: "How can I ...ee God? How shall we live in the ...world?" The Guru advises: "Call Him ...with an aching heart; weep for Him; ...cling to Him; love him as a chaste wife ...loves her husband; as a miser loves his ...money; as a mother loves her only child. ...Live in the world, but be not of it. ...The boat is in water, but water should ...not enter the boat." Thus the current of spiritual instruction flows like the placid Ganga for months and years, through tales and parables, similes and imageries, anecdotes, songs, wits and funs, ecstatic dance and Samadhi.

The original of the book is in Bengali called "Sri Ramakrishna Kathaamrita" in five volumes. "The Gospel of Sri Ramakrishna" is its English version in one volume. This Sri Ramakrishna Vachanamritam is a translation directly from the original with the help of the English book. The chronological order has been followed here as in the English book. Certain descriptive portions which the English version has left out have been retained in Malayalam. For the convenience of handling, it is divided into three volumes, all more or less of the same size. It also gives a fairly good subject index and song index. Regarding the style, suffice it to say that it is difficult to believe that it is a translation. As one reads, he feels as though the Bhagawan himself speaks in plain, clear, simple Malayalam. The printing and get-up are fine. It is a priceless asset to Malayalam religious literature. A habit of reading a few pages of it every night before retiring enables the reader to have a carefree sleep and a fresh morning with enough confidence to face the problems of the new day. Sri Ramakrishna Vachanamritam is verily Amrita, Elixir Divine, to the parched soul of man. The work deserves to occupy a proud place in each home and library.

—Pandit K. S. P. Sastry

BHAVAN'S BOOKS
for
BETTER READING

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Strengthening the grass – roots of the economy

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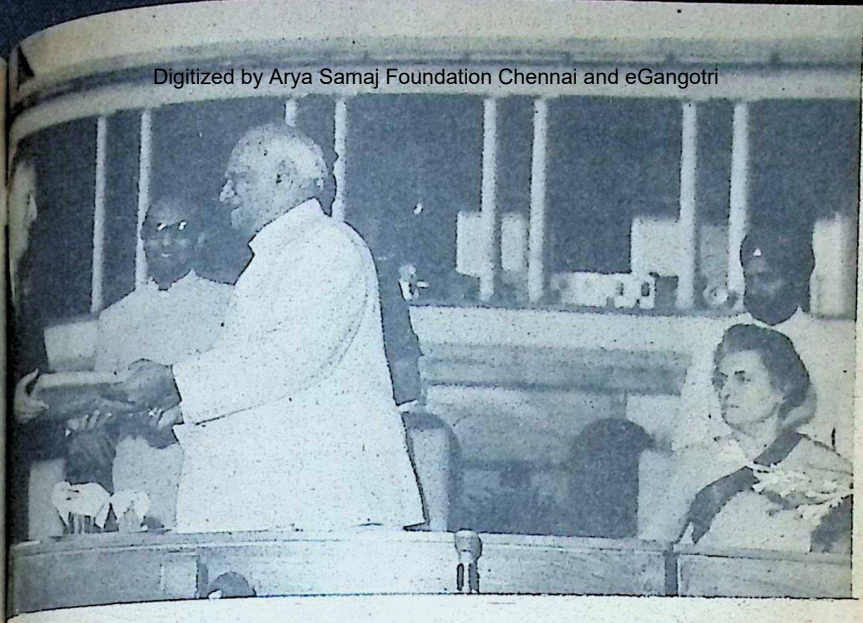

Rashtrapati Dr. V. V. Giri presenting the "Jawaharlal Nehru Award for International Understanding" to Mr. Yehudi Menuhin, noted violinist, on November 4, 1970.

PHOTO FEATURE

Smt. Indira Ganthi, Prime Minister of India, with her grandson—photo taken on the occasion of the Prime Minister's 53rd birth day.

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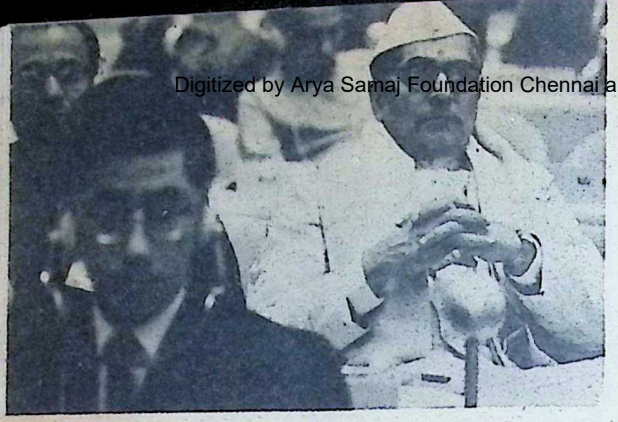
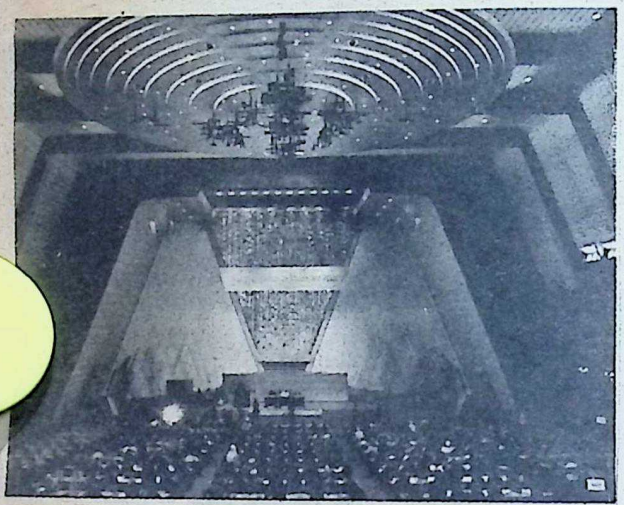


Prof. Jayantkrishna R. Dave, Hon. Director of the Bharatiya Vidya Bhavan, who attended as the Bhavan's representative along with Prof. B. R. Kulkarni, Director of Bhavan's Delhi Kendra, in preparatory meditation before reciting the Hindu Prayer Service at the "World Conference on Religion and Peace" held in Kyoto (Japan).



A view of the Conference Hall at Kyoto (Japan) where delegates from various nations met for the "World Conference on Religion and Peace", in October, 1970.

Students of Bhavan's Vallabhram Mehta Public School, Baroda, with Rashtrapati Dr. V. V. Giri when they went on an Educational Tour to Kashmir.

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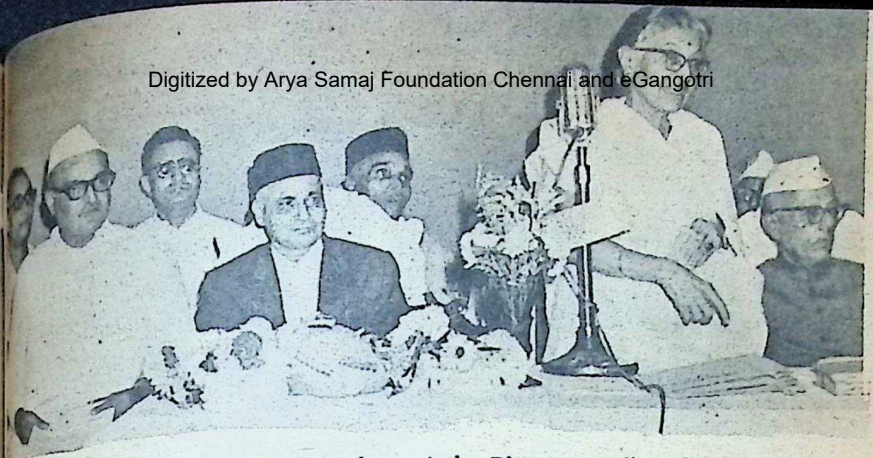
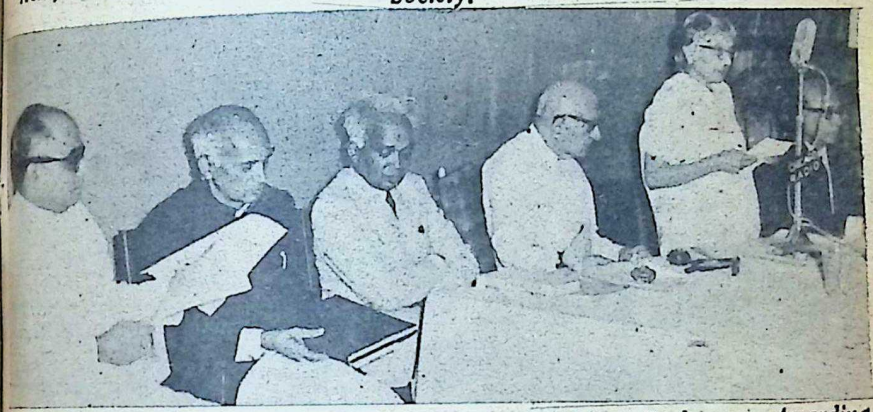
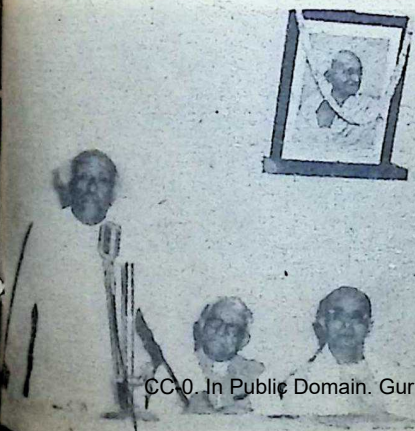


Smt. Lilavati Munshi, Vice-President of the Bhavan, reading the message of Kulapati Dr. K. M. Munshi on the occasion of the felicitation to Sri S. P. Keni, Research Scholar in Astrology, arranged by the Bombay Astrological Society.



Eighth Diploma Awarding Function of Bhavan's Rajendra Prasad College of Mass Communication & Media: Smt. Lilavati Munshi, Vice-President of the Bhavan, welcoming the Chief Guest, Prof. V. V. John and the students on behalf of Dr. K. M. Munshi.



Sri G. Ramachandran, Director, Gandhigram, delivering his speech on Gandhi and Tagore at Bhavan's Bangalore Kendra on Gandhi Jayanti Day. Dr. R. R. Diwakar, Vice-Chairman of the Kendra (centre) presided. Seen in the picture also is Justice Sri K. R. Gopivallabha Iyengar, Hon. Treasurer of the Kendra.

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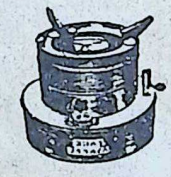 KHAS JANATA

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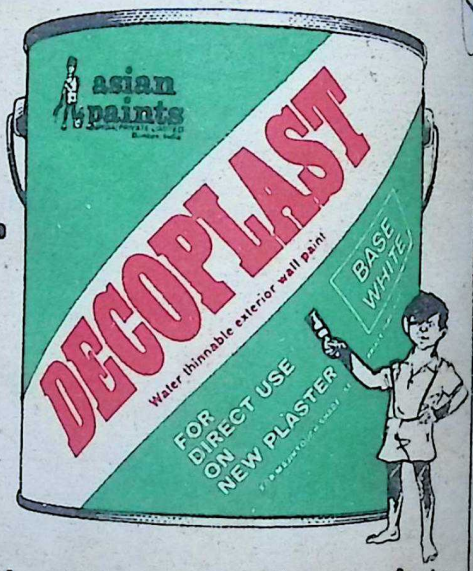

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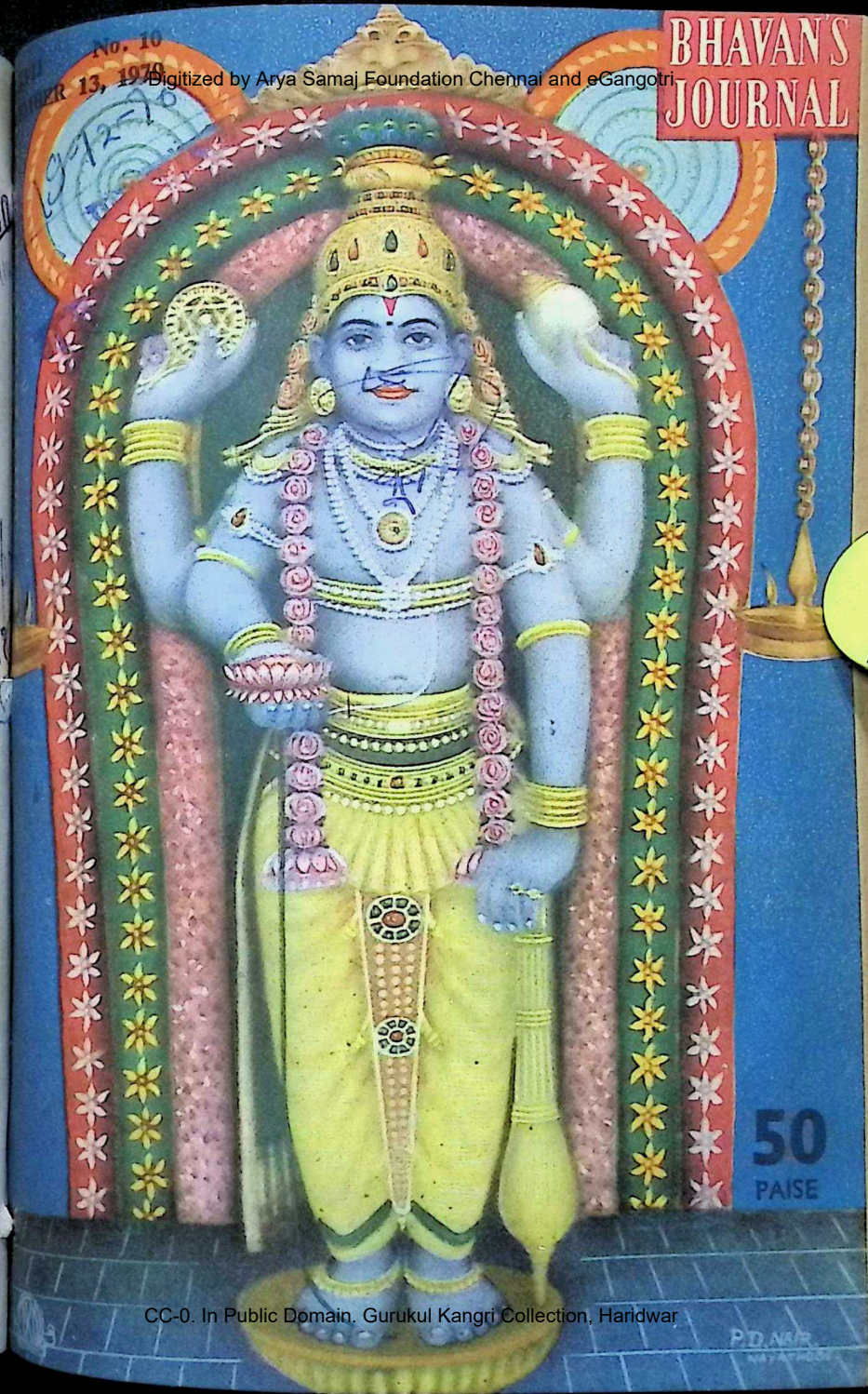

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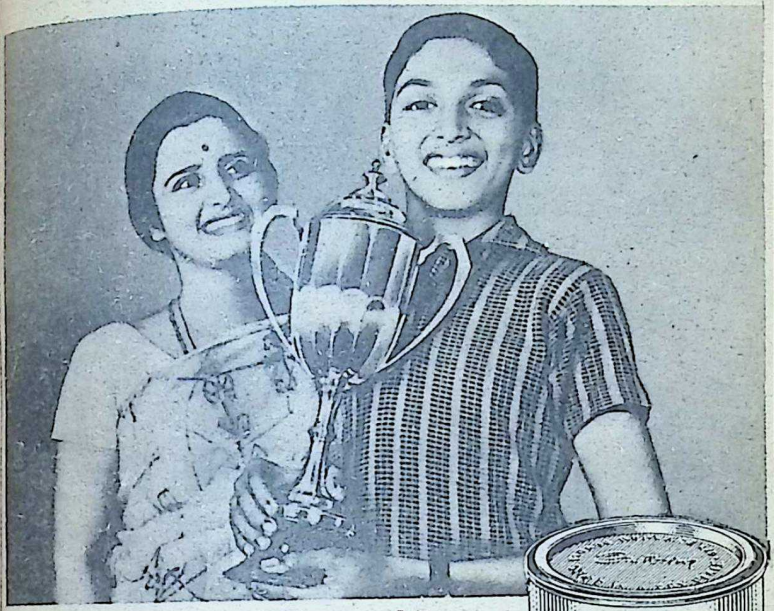

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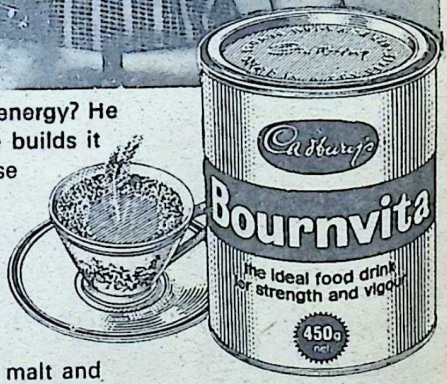

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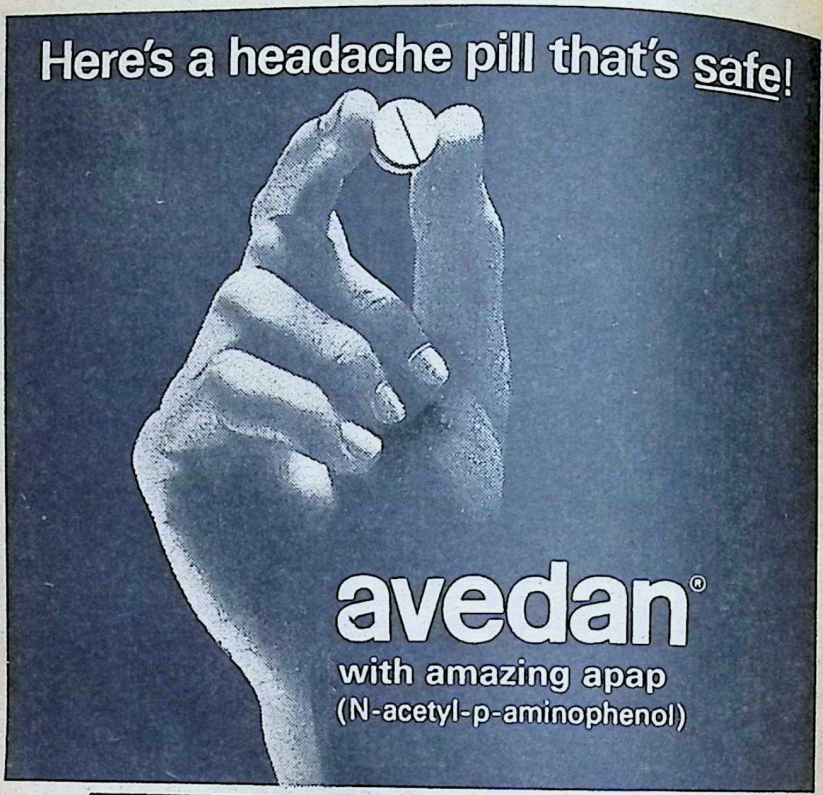

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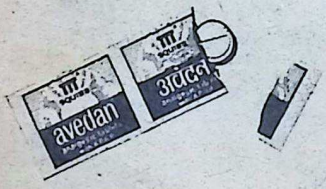

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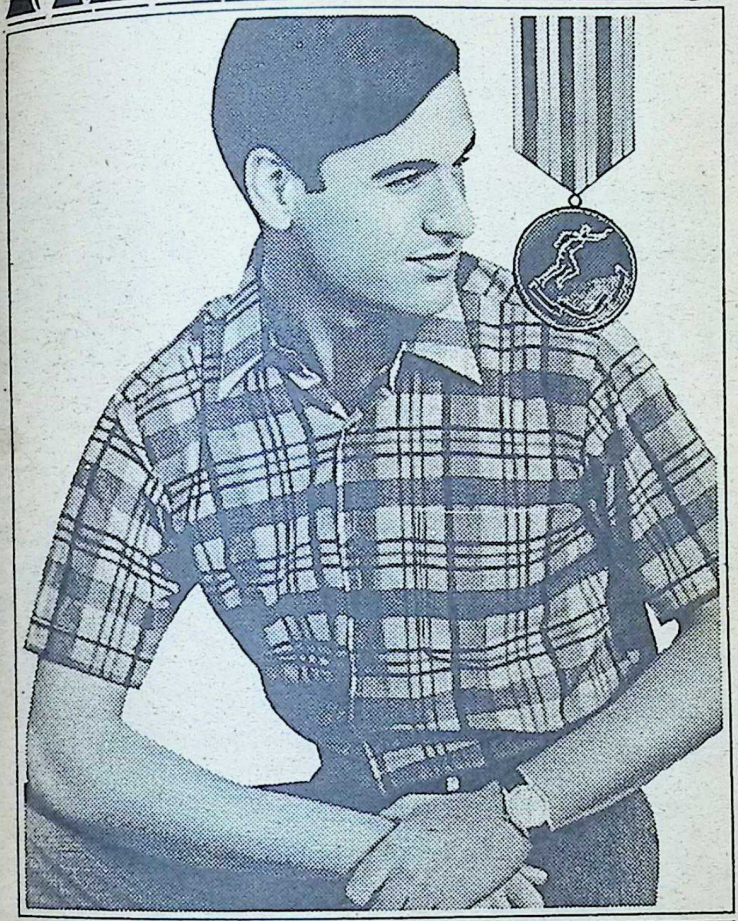

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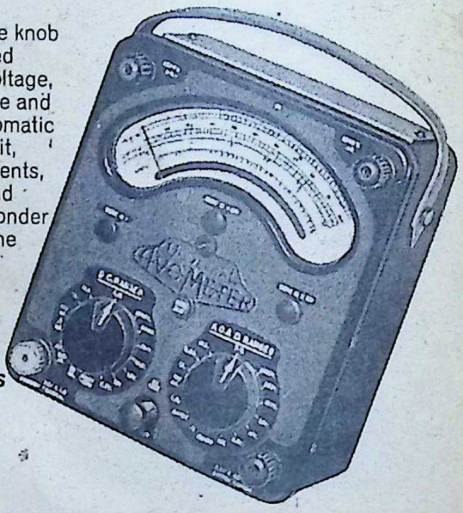

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XVII

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BHAVAN'S JOURNAL

Devoted to Life, Literature and Culture

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Let Noble thoughts come to us from every side

—Rigveda -89-I.

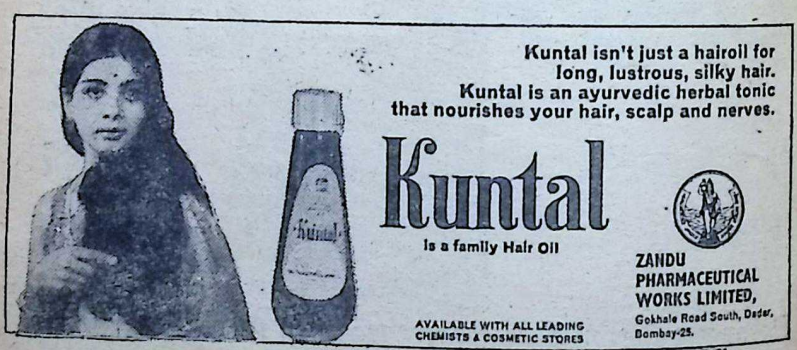
PRAYER TO GURUVAYURAPPA

सान्द्रानन्दावबोधात्मकमनुपमितं
कालदेशावधिभ्यां ।
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण
निर्भास्यिमानम् ॥
अस्पष्टं दृष्टमात्रे पुनरूरु
पुरुषार्थात्मकं ब्रह्मतत्वं
तत्तावद्भाति साक्षाद् गुरुपवनपुरे
हन्त भाग्यं जनानाम् ॥

Blessed indeed are the people of Guruvayanapura; for they see face to face that resplendent *Brahma Tattwa*, which is the greatest ultimate goal of all human endeavour; which, though cognised by the hundred and thousand revealed texts is yet unclear; which is ever free; which is freed of all the bonds of time and space; which is beyond all manner of measurement; and which is the crystallised essence of Bliss and Knowledge.

—*Narayaneeyam, I-I*

Vol. XVII, No. 10



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KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Holy Guruvayur : Memories of Visit

BHARATIYA VIDYA BHAVAN,
BOMBAY.

DECEMBER 13, 1970

YOUNG FRIEND,

d the privilege of worshipping Sri Krishna at Guruvayur when I there to inaugurate the Fifteenth a Hindu Religious and Cultural vention on 31st May, 1963.

om the earliest days that my ories can go back to, Sri Krishna been, in a sense, dominating my ination.

my childhood, I heard his adven- with breathless amazement. e then I have read of him, sung im, admired him, worshipped him hundred temples and every year, *Janmashtami*, his birthday, at my e.

deed, Sri Krishna has dominated Indian mind for over 2500 or 0 years. The episodes of his life his achievements have entered y home in India. Most of our ous sects and schools of philo- y have revolved round him. He venerated in millions and millions omes as a lovable child, an attrac- boy and an adorable lover, an mitable warrior; a far-seeing statesman; an incarnation of Vishnu; and as *Bhagavat* calls him, as God Himself—*"Shri Krishnastu Bhagvan Swayam"*.

It has been given to me to worship Sri Krishna at the place of his birth in Mathura; to have trees planted around Giri Govardhan, the place where he played in infancy; to have been helpful in restoring the "Dehotsarga" in Prabhas, near Somnath, where he left his mortal body.

Guruvayur has been attracting millions of bhaktas from time immemorial.

Whenever I visit places associated with *Puranic* memories such as Guruvayur, I cannot help being moved. Kerala is the land associated with the memories of the great Bhargava, Parasurama. I understand that the Brahmins of Kerala claim descent from him. So do the Bhargava Brahmins, the caste from which I come. Naturally I feel happy by this additional bond of association.

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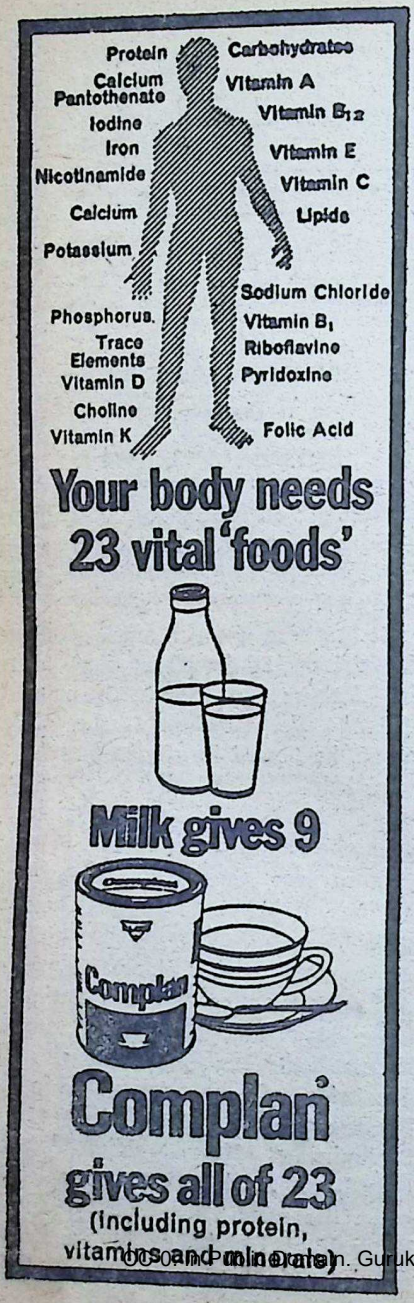

I vividly remember the *darshan* I had of the Lord at Guruvayur during the evening *arti*. According to the custom prevalent there, I went to the temple with an *angavastra* to cover the upper part of my body, instead of my usual *kurta*. It was sunset. Worshippers were thronging in, filling up all the space in the front and the sides. I squatted on the *mandap* facing the deity.

The doors of the shrine were then shut. By then the milling crowd filled the entire inner *prakara*. The *panchavadya*, with drums, a speciality of Kerala, gradually rose in crescendo.

Then the doors of the sanctum sanctorum were opened. The *arti* was on. Camphor and lights were burning on every side. The bells were jingling; and drowning everything was the full-throated cry of "Narayana, Narayana" from the surging mass, reverberating with devotion.

The shrine of Sri Krishna in Guruvayur is the living divinity for millions. The name ascribes the installation of the *vigraha* to Guru (Brihaspati) and Vayu (Wind God).

The atmosphere in the temple was soul-lifting. One could hear nothing but the chanting of the name of the Lord from the inner-most recesses of the heart of the devotees.

I have heard that the *Archaka* never leaves the premises of the temple during the period of his service extending at a time to six months and he lives a life of complete celibacy. Absolute purity is expected of him.

As I went round the *prakaras* the next day in the morning, I could see

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gers and gossip-mongers. Groups ersons went round the different r shrines in a business-like man- A couple of men were reciting Narayaneeyam". At the portico ld see devotees fulfilling their with coconuts, plantains, etc. one side, young couples were their children the first official *annaprasana*. At another, seve- arties were celebrating marriages. at another, many people, young old, were lining up for fulfil- of *Thulabharam* vows. What a

e sacred memories associated different shrines in India are the s which keep alive the unity of country and the vitality of Hindu-

Hinduism does not mean merely religious system with its doctrines, s and rituals. It also means the values which have been shaping ocial, moral and spiritual way of life from age to age.

Hinduism is the name which has been given to our system, but its name has always been *Sanatana rma* or the Immutable, Eternal , ever-true, ever-life-giving. It not date from a particular point ime or begin from a particular nder. Being eternal, it is also ersal. It knows no territorial sdiction. All beings born and to born belong to it. Throughout the , our prayers are for universal l-being.

सर्वे जनाः सुखिनो भवन्तु-

समस्त सन्मङ्गळानि भवन्तु ।

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SAGE RAJAJI

I am so close to Rajaji that it is difficult for me to write about him. This non-agenarian sage of India has crossed the 93-year-mark, and I join millions of his admirers in India and abroad in praying that he may be an unfailing torch-bearer of the moral order.

Even at this ripe old age, Rajaji maintains reasonable health, a razor-sharp intelligence and a keen moral sense that he is ever vigilant to condemn those however highly placed, who may be a champion of violence or a power-hungry politician.

He continues to interest himself in numerous facets of life, not merely political. His social conscience is always alert, while his deep religious urge dominates every word he utters.

Although he was one of the top leaders of the Indian National Congress for half a century and is the founder of the Swatantra Party, Rajaji is a universal man. His advice on current affairs stems from deep religious and ethical considerations applicable to all times and all climes.

May this sage continue to guide us for many many years!

—K. M. Munshi

faced with a crisis, it has developed creative strength and come out triumphant.

Like millions of my country-men, I was pained to read the reports of the recent devastating fire in the Guruvayur temple. I am sure, in keeping with our age-old tradition, the temple will rise up in greater glory, in a short time.

Yours sincerely,

Homage to Dr. C. V. Raman

Bhavan's Journal, Dec. 27, 1970

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Adhyayana Bhaga
स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

SERIES II : 2

TEXT

भवाब्धावपारे महादुःखभीरुः पपात प्रकामी प्रलोभी प्रमत्तः ।
कुसंसारपाशप्रबद्धः सदाहं गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥ २ ॥

TRANSLITERATION

Bhavaabdaavapaare mahaaduhkhabhiruh papaata prakaami pralobhi pramattah
Kusamsaarapaashaprabaddhah sadaaham gatistwam gatistwam twamekaa bhavaani.

VOCABULARY

Bhavantah :

Bhava—the mundane world (a-ending mas.) **abdhi**—ocean (i-ending mas.) **apaara**—shoreless (a-ending adj.) **mahat**—great (t-ending adj. mas. n.) **duhkha**—misery (a-ending neuter) **bhiru**—the frightened one (u-ending mas.) **prakaami**—one who is given to great desires (n-ending mas.) **pralobhi**—one who is given to extreme covetousness (n-ending mas.) **pramatta**—highly inadvertant (a-ending mas.) **kusamsara**—the evil round of births and deaths or earthly existence (a-ending mas.) **Paashah**—noose or cord (a-ending mas.) **prabaddha**—inextricably bound (a-ending adj.) **aham (asmad)**—I; **gati**—refuge; **twam (yushmad)**—thou. **ekaa**—alone, one, **bhavaani**—Goddess Bhavaani.

Tinanta : papaata—(from the root pat) have fallen. **pat**—to fall.
Avyayaani : sada—always

TRANSLATION

Scared away by the great hardships, given to excessive lust and overcovetousness which have rendered me inadvertant, I fell into this world of births and deaths which appears like a shoreless ocean; I am indeed bound inextricably by the cords of this evil samsaara; hence, O Bhavani, Thou alone art my refuge, none else is there.

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ANALYSIS & COMMENTARY

The main part of the sentence in the first two lines is **aham papaata.** The other words are enlargements of **'aham'. prakaami, pralobhi, pramattah, mahadukhabheeruh, kusamsaarapaashaprabaddhah** all give reasons for this sorry plight of the speaker of the poem. Where he has fallen is indicated by **bhavaabdavapaare.** Since it is a location or place where the speaker has fallen, it is in the locative case. Owing to lust, greed and inadvertance he has fallen into this shoreless ocean of **samsaara.** He is unable to get out of it because the cords of worldly life have bound him inextricably and therefore his only hope is Bhavani, who alone can save him from this plight.

The verse gives us some of the stock-in-trade expressions of the Indian philosopher. The world of samsara is a shoreless ocean; man is also inextricably bound by the cords of worldly attachments and he is usually a prey to lust and greed, each of which or both conjointly render him **pramatta** or inadvertant which is the greatest sin. For, once a man becomes inadvertant he falls down in spiritual life. These serve as heightened backgrounds for the cry for help that the seeker sends up in the last line: O Bhavani, Thou art alone the refuge:

LANGUAGE WORK

Look at the sentence: **aham papaata. papaata** is the 'lit' form of **pat**—to fall, and such a past tense form can be used with reference to a past that is not within the experience directly of the speaker. It is **parokshartha** and so the statement **aham papaata** seems wrong. Grammarians allow such usage for persons who are inadvertant and under the influence of intoxicants. In this case Sri Sankaracharya has used the verb with a special intention. The speaker of the poem who is under the snares of **samsara,** who is lustful and greedy to an extreme, who is also inadvertant uses this form of the verb to give it added force. It reinforces the sense of inadvertance. Another way of looking at it is like this. When the speaker says that he has fallen long time ago, what he means is that as an individual soul he took birth long long ago and has since then been going through rounds of births and deaths. He is referring to the innumerable births he has already taken and he has let go wastefully because he did not realise that Bhavani was the only refuge. Now that realisation has come and so this statement. Compare also what the *Bhagavadgita* says..

bahunaam janmanamante jnaanavaan maam prapadyate
Vasudevah sarvamiti sa mahaatmaa sudurlabhah.

It is only after going through a number of births that man becomes established in true knowledge. He will then come to me as the refuge. It is indeed very rare to find a great soul who realises that all this is Vasudeva.

A great writer like Sankara has all these to communicate to us in the simple use of a tense. How appropriate both the meaning and the expression used are can be thus learnt from a more careful study.

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RAMAKRISHNAN

Maa Shuchah: GRIEVE NOT

ON Monday, November 30, at 1.35 a.m.—just an hour after the thousands of devotees who had flocked to the temple, from far and near, to participate in the annual *Ekadasi* festival and to partake of the feast for the eyes, the *Laksha Dipa* skirting the outer *prakara* of the temple, had gone home, to snatch a few hours of sleep before hurrying back, after taking their morning bath, for the coveted *nirmalya darshan* at 3 a.m. sharp,—a devastating fire broke out in the precincts of the thrice-holy Guruvayur temple.

The doors of the *Gopura-dwara* had been, as usual, securely locked from within. The seven watchmen on duty were fast asleep, sleeping the sound sleep of the innocent, blissfully oblivious of the raging fire!

Some people noticed from afar the glow of the fire shooting above the temple walls. They sped to the temple. Their repeated shoutings having failed to wake up the sentries in slumber, they made an attempt to break open the giant *gopuram* doors. But they did not succeed. They then formed human pyramids, scaled the high walls and jumped inside.

They put through frantic telephone calls to the nearby Fire Stations —at Trichur and Ponnani. Being on duty elsewhere, the fire engines could turn up only after over one-and-a-half hours, allowing the gruesome fire unchallenged sway in its macabre dance.

But the people were stirred to the very depths of their beings. They felt possessed. They cared not a wee-bit for their own safety. They plunged into the "operation rescue" as if their own hearth and home, their own kith and kin, were being devoured by the galloping fire.

They tolled the giant bell of the temple, the unfailing "watch" of the whole township since generations past. This was followed by chimes galore of bells, bells and bells—of all the temples, churches and other places of worship within a radius of 6-8 miles where the flames of the leaping fire were visible.

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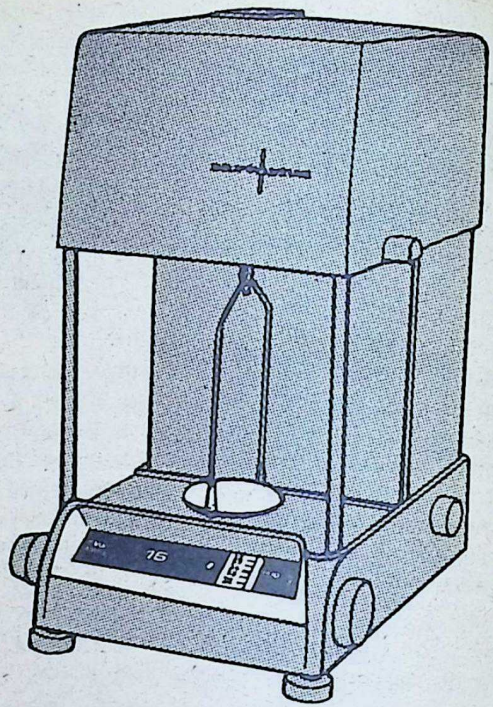

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People in their thousands from the entire neighbourhood—men, women children, young and old, even the sick and the invalids, irrespective caste, creed or community, Hindus, Muslims and Christians—rushed to temple post-haste at dead of night. Continuously chanting "Narayana", Narayana", they grimly fought the furious fire shoulder to shoulder, as mbers of one loving family.

Yet there was not even a ray of hope of controlling the fire, of saving beloved *vigraha* of their Lord Sri Krishna, the presiding deity of this ed pilgrim centre.

But to everybody's pleasant surprise and great relief, despite five hours all-round raging fire, the "Sreekoil" (the sanctum sanctorum), the graha of Guruvayurappan and sub-shrines of Ganapati, Ayyappan and oddess Devi, as also the flagstaff, remained unaffected. This and the t that (a) the traditional, prescribed *poojas* were not even slightly in-rupted, though a group of devotees led by the chief priest, in their over-ving love of the Lord, at the risk of their lives, shifted the *vigraha* out-de the temple for a brief period when everything seemed lost, and b) that the thousands who raced to the scene and "recklessly" formed mselves into a rescue squad, with no thought whatsoever of their per-nal safety or life, some even running through the leaping fire, blinded the billowing smoke, the blighting glare of the flames and the terrific at they emitted, had come out of the ordeal unscathed and unhurt, are most significant, inexplicable and miraculous aspects of this epic fire-hting saga.

II

All fierce battles and grave crises throw up some heroes. Our res-tful adorations and salutations to Sarvasri Kesu, Radhakrishnan Nam-oodiri, Kaladi Parameswaran, Narayanan Namboodiri and Parameswaran ir and the thousands of unknown *bhaktas*, who, with the Lord's name -"Narayana", "Narayana"—as their sole protective armour, literally walk-d across and wrestled with the thick and fast-spreading fire, suffocating lumns of smoke, the heaps of debris of molten copper sheets, red hot on beams and the like. Their unshakable faith and unsurpassed hero-m are high watermarks of human endurance, devotion and chivalry.

This *bhagirata-prayatna*, this inspiring faith in the divine, this spon-taneous unselfish urge, this truly voluntary effort, this spell-binding united ction, cutting across religious denominations and political ideologies, to rotect and preserve their Cherished Reservoir of Spiritual Food is one of the most heartening and hopeful portents in the annals of our post-in-dependence era, akin to the heart-warming and memorable sight we were privileged to witness when our people rose as one man, come what may, to protect and preserve our hard-won freedom in October 1962 and Sep-tember 1965.

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These will ever remain a standing inspiration for generations to come. This is proof positive that the soul of India and her teeming millions *still* very sound.

This is the Lord's re-enactment of a piece of the epic performances of devout with which our *itihasas* and *puranas* are replete.

III

The *vigraha* consecrated at Guruvayur was given to Lord Krishna by hma Himself. The Lord Himself worshipped It at Dwaraka; and en *pralaya* was to descend on Dwaraka, the Lord summoned Brihaspati uru) and Vayu, and directed them to take the Idol and install It in lace of certain geographical description. Hence this famous pilgrim tre is known as Guruvayur, the township founded by Guru and Vayu.

The *puranas* affirm that Chakravarti Janamejaya, son of Maharajadhi- Parikshit, did penance at Guruvayur for the cure of his humanly in- rable physical afflictions. Legions of God-men through the ages, like ri Sankaracharya in the 8th century down to Bhaktakavi Sri Narayana ttathiri and Bhaktasiromani Sri Poonthanam Namboodiri, have sancti- d this sacred spot by offering worship to Sri Guruvayurappan.

IV

Administrative indifference, inefficiency and other acts of omission and mmission had, of late, tended to detract from the sanctity of this holy holies. Legislative and governmental intrusions into temple affairs had lso forced the administration to curtail or do away with some of the llowed modes of worship, offerings, mass feeding, etc., for which the mples in Kerala in general and Guruvayur in particular, were well- nown.

Mass feeding used to take place in the temple morning and evening l throughout the year and donations for the purpose used to pour in om all devotees. All this has gradually come to a halt. Even restrictions ave been imposed on the quota of rice sanctioned to the Devaswom for aily *naivedyam*.

This leads one to the query whether the havoc was not a symptom of ivine wrath over the administrative incompetence, indifference and irk- ome governmental inroads into the temple affairs. Such calculated inter- erences have affected the working of many temples.

A re-appraisal of official policy, enforced with mistaken notions of economy and egalitarianism and with scant respect to traditions and age- old practices, is immediately called for. All the customary and time- honoured rituals and modes of worship, offerings, etc. have to be restored and left free from official meddling, so that these ancient shrines could

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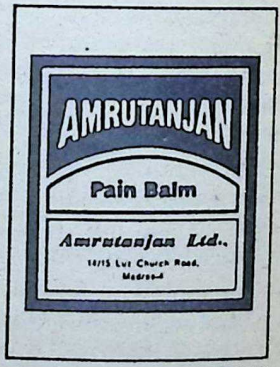

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inue to draw legions of worshippers from all corners of the land, in process imperceptibly making our people better men and women, and the same time silently promoting national unity.

V

To transform trials and tribulations into opportunities, to convert cala-es and crises into challenging creative tasks of reconstruction is the p of wisdom and sagacity.

Bhaktas in their lakhs from all over the land go to Guruvayur on rimage all round the year. In terms of the devotion it evokes and offerings in cash and kind, this ranks among the richer temples in the ntry.

The common people have in unmistakable terms demonstrated their p piety and soul-stirring faith. Likewise, countless devotees from every k and corner of India, even from outside, are pouring in, unsolicited, ir donations for the rebuilding of the temple.

Money and manpower would certainly be available aplenty for the re-nstruction of this ancient, hoary temple.

The best brains and hands in the land, not merely from Kerala or of eralites, should be harnessed to this great task.

The new structure should be so planned as to meet adequately the eds of the ever-growing number of devotees. It should be a master-ce of architectural beauty, a harmonious blend of the ancient and mo-m, a shining symbol of the renaissant and united India of our dreams, de-ting the immortal saga of Indian sculpture belonging to all parts of *Punyabhoomi,* Bharatavarsha.

There should be:

—a wide *prakara* with facilities for several hundreds of devotees to do *pradakshina* and to offer quiet and silent worship to their hearts' fill, without being shouted at and pushed about by temple officials. Worship, soulful worship,—communion with the Supreme—is a serene, solemn, silent duet, which is not possible amidst the din and bustle of busy-bodies,

—a spacious *mandapa* where hundreds of devotees can quietly spend as much time as they wish in *japa, dhyana* and *parayana* after *darshan* of the Lord,

—the *Narayana Saras,* the tank adjacent to the temple, should be regularly cleaned and maintained well, and its surroundings kept neat, tidy and well-lighted, with provision for ladies to take bath and change clothes in privacy,

—two or three *sabhagrihas* with proper acoustics for *parayachans, Nrit-*

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tya Natikas depicting soul-stirring puranic and Bhakta Vijayam stories, mass *bhajans, kirtans,* etc.,

—an educational complex, with a Sanskrit University on the lines of the Kashi Sanskrit Vishvavidyalaya, at its apex, to which the hundreds of *pathashalas,* now languishing not only in Kerala but in the whole of India in general and South India in particular, may look up to for guidance and support,

—a School of Divinity to train cultural ambassadors to take the message of *Sanatana Dharma* to every nook and corner of India and the world,

—Schools of *Bhakti Sangeet* and *Harikatha, Nadaswaram* and *Panchavadyam, Shilpa Sastras, Aagama Sastras,* etc.

—a Samshodan Mandir engaged in research in ancient, modern and comparative studies,

—a Prakashan Mandir to bring out wholesome devotional literature, at low price.

VI

All our places of worship, particularly the bigger all-India ones, should be Radiating Centres of ethical and spiritual values.

This is a golden, god-sent opportunity for the godly and good, not only in Kerala but all over India, to re-dedicate their faith in ample measure.

This is a shock-treatment meant to remove our moral stupor and promote national integration.

There is a definite purpose behind every one of God's acts, for our ultimate good.

This is one such. There is no room for sorrow or anguish. Let us hearken to the message of the Gita: *maa shuchah*: Grieve not.

Undoubtedly this immortal temple will once again rise, phoenix-like, in a very short time, with added majesty and splendour. □ □ □

TO OUR READERS

As we had to feature in this issue matters of interest concerning the famous temple of Lord Guruvayurappan, which was partly gutted by fire, we could not continue our usual serials and other features like Hindu Plan of Life, Ekam Samaradhanam, Sidelights on Indian Princes, etc.

The next issue of the Bhavan's Journal dated December 27, 1970, will be a special issue devoted to Nobel Laureate Dr. C. V. Raman.

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Mahatma Gandhi's favourite Bhajan was this song from the poet-saint Surdas. When the assassin's bullet had nearly ended his life, Mahatma Gandhi called on Ram, proving thereby that all through his life he had been constantly contemplating on the saving name of Ram. A beautiful poem in Sanskrit says: O Lord Krishna, may my mind which is like the Royal Swan enter into captivity even now in thy lotus-like feet; for, at the time of death when the three humours of the body, kapha, vata *and* pitta, *stifle my throat, where will there be the possibility of thinking of You. Incidentally this is an answer also to the sceptic who says that the utterance of the name of the Lord at the time of death does not confer Moksha; for one who can do so at this critical hour certainly has disciplined himself in this meditation throughout his life. Acharya Vinoba bettered this verse by changing 'Thus have I heard,' into 'Thus have I realised or seen.'*—Ed.

Nama Sankeertan 2

NIRBAL KE BAL RAM

SURDAS

...री मैंने निर्बलके बल राम ।
...ली साख भरूं संतनकी आड़े सँवारे काम ।।
...ग गज बल अपनो बरत्यो
नेक सरो नहिं काम ।
...ल ह्यै बल राम पुकार्यो
आये आधे नाम ।।
...-सुता निर्बल भइ ता दिन
गहलाये निज धाम ।
...सनकी भुजा थकित भइ
वसन रूप भये श्याम ।।
...-बल, तप-बल और बाहु-बल
चौथा है बल दाम ।
...किशोर कृपासे सब बल
हारेको हरिनाम ।।

This have I heard: Ram's the strength of feeble-folk! O Saints of yore; I call ye here. To attest for me Ram's aid to all, for troublous tasks past human reach;

The elephant might of Gajendra failed as he tugged and pulled to dislodge his leg, From out those jaws of death an alligator had clamped; futile one's strength sans what the Lord can lend; as 'Ram' he called in desperation dire Anon came succour, Lord's name had sent.

Draupad's lovely lass lay biding that shameful hour, dismayed she wept, teased by a dissolute's power. But Shyaam's sacred name attired her so. That fell Dushshasan's arm did ache and sag.

Prowess, one's own; the power of penance long endured; the might that stems from one's own shoulder; there's the fourth that wealth can buy. Sur says: Kishore's grace renders all these naught as descending it raises the beaten ones.

□□□

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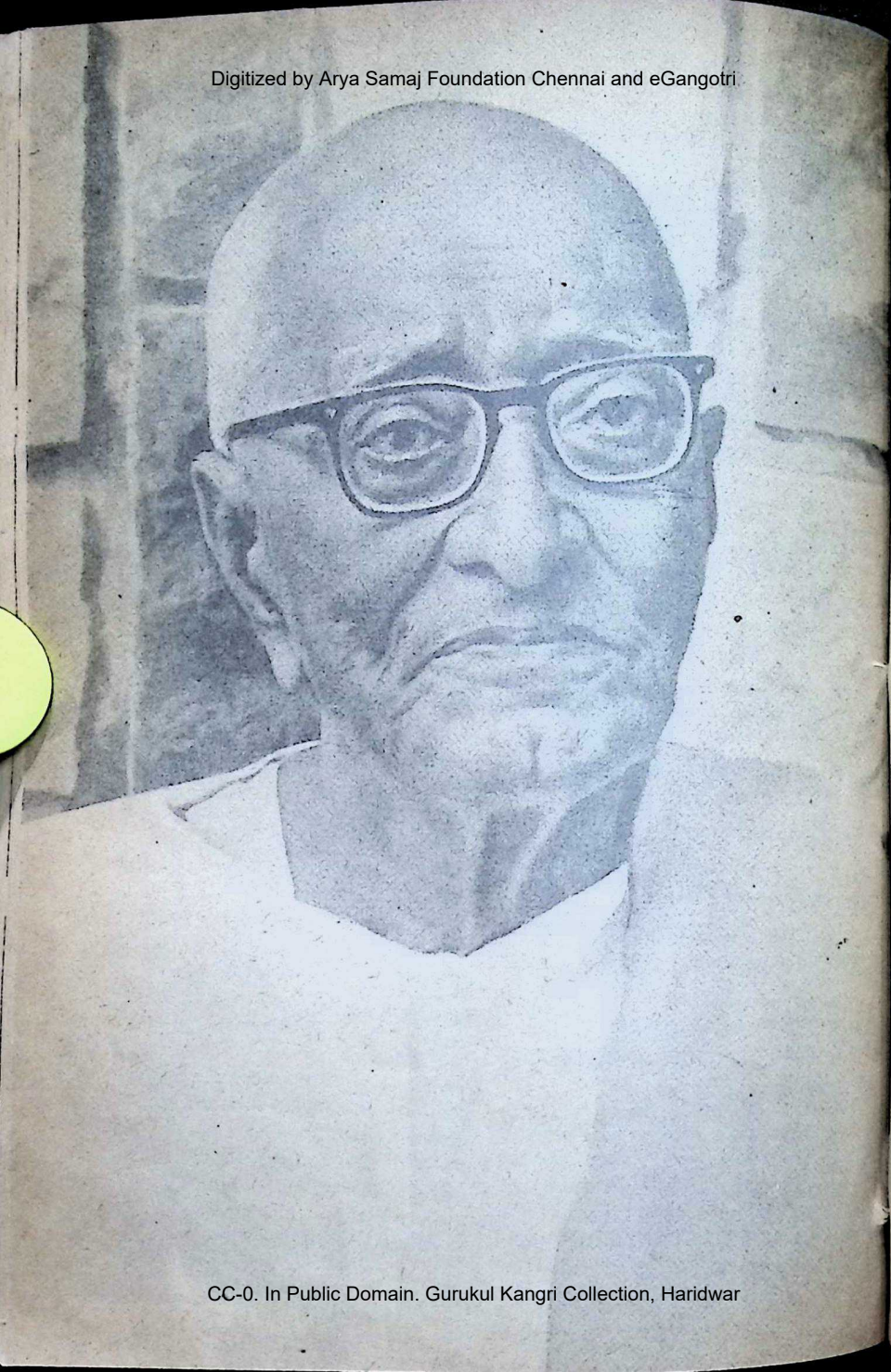

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knowledge does not get transformed into bhakti, such knowledge is useless sel....

Bhaja Govindam

C. RAJAGOPALACHARI

-Sri Chakravarti Rajagopalachari entered his 93rd year on December 1970. His life has been one of sustained and useful activity to the use he holds dear.

Our soulful prayers to the Lord to spare Rajaji to guide India and e world with his sagely advice for many many more years to come.

We give below Sri C. Rajagopalachari's short talk that introduced L. P. recording of Bhajagovindam *and* Vishnu Sahasranaamam *of mt. M. S. Subbulakshmi. This was released on Krishna Jayanti day, ugust 24, 1970.*—Ed.

Adi Sankaracharya wrote a number of Vedantic works for imparting knowledge of the Self and the universal spirit. He also composed a number of hymns to foster *bhakti* in the hearts of men. One of these hymns is the famous *Bhaja Govindam.*

The way of devotion is not different from the way of knowledge of *jnana.* When intelligence matures and lodges securely in the mind, it becomes wisdom. When wisdom is integrated with life and issues out in action, it becomes *bhakti.* Knowledge, when it becomes fully mature, is *bhakti.* If it does not get transformed into *bhakti,* such knowledge is useless tinsel. To believe that *jnana* and *bhakti,* knowledge and devotion, are different from each other is ignorance.

If Sri Adi Sankara himself, who drank the ocean of *jnana* as easily as one sips water from the palm of one's hand, sang in his later years hymns to develop devotion, it is enough to show that *jnana* and *bhakti* are one and the same. Sri Sankara has packed into the *Bhaja Govindam* song the substance of all Vedanta and set the oneness of *jnana* and *bhakti* to melodious music.

□□□

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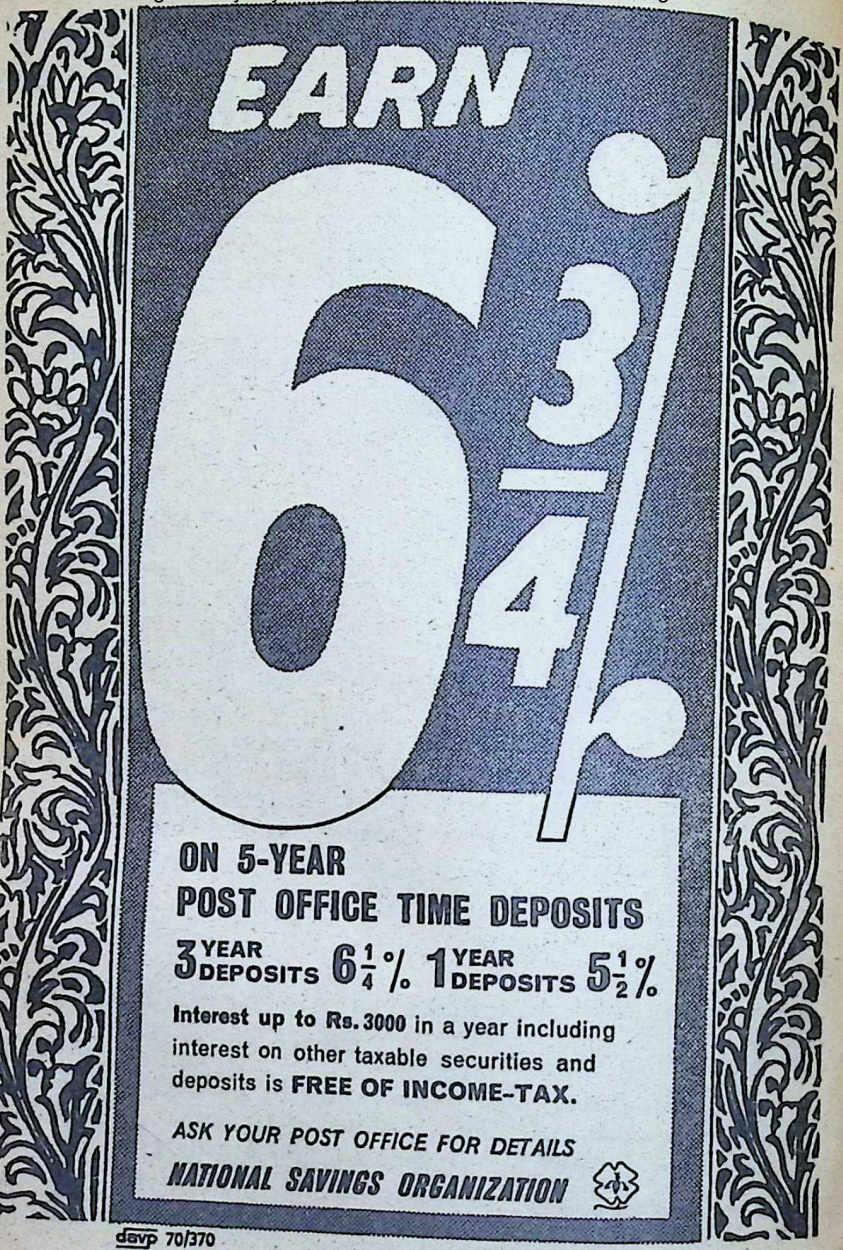

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UPANISHADS

C. RAJAGOPALACHARI

4. ISAVASYOPANISHAD

The *Bhagavad-Gita* presents a synthesis of the highest spiritual effort of the individual with the most practical social co-operation. We should carry on the activities of life, but we should do so remembering that all that we do belongs to God. Work done in this spirit will not cling to us in the birth. This teaching that is expanded in the *Bhagavad-Gita* is found tersely enunciated in the *Isavasyopanishad* in the first two verses.

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम्॥
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

Everything in the universe abides in the Supreme being. Realize this well, and, realizing it, cast off the desires that arise in the heart, for example, the thought of possessing what is enjoyed by another. Joy comes only by the giving up of desires and attachments. You may live the longest life, doing work in a detached spirit and dedicating everything to God. Thus only can we escape the contamination of work and sterilize life.

The Vedantic teaching about higher knowledge should not confuse us into neglect of duties and indifference about discipline of mind and control of senses. To go through the activities of daily life in a spirit of detachment serves as a preparation for the reception of higher knowledge and for self-realization which secures *Moksha*. Indeed, philosophical learning without discipline of conduct is more to be dreaded than even ritualism without the knowledge of *Vedanta*. Higher enlightenment is impossible, and even if it were possible, worthless, unless there has been preparation and purification by means of restraint of the senses. Fill the span of life given to you, says the *Upanishad*, with work and worship as is done by people without the higher knowledge, but carry on the work in the spirit of detachment and understand the forms in the sense that you have learnt from the higher knowledge. Thereby you shall pass through

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अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥
(9)

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते* ॥
(11)

The *Santi Sloka* of this *Upanishad* tersely sets out the relation of the Individual Soul to the Supreme Spirit. The Self that functions within us is of divine origin. It is of the same substance as the Supreme Spirit. The part that makes up the individual comes out of the whole, and the stuff of which it is made is of such a transcendental nature that the whole remains whole, in spite of something being taken out of the whole. Again, though what is taken out is but a part, it is as whole as the original. The axioms of mathematics relating to the whole and the part do not apply to the Absolute and its manifestations.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

That is whole and this is whole. The perfect has come out of the perfect. Yet the perfect remains, as before, perfect.

As the Soul is the life of the body which without it would be a carcase, so is the Supreme Spirit the essence of the individual Soul's being. And yet, even as the Soul is 'lost' in the body, the Supreme Spirit, functioning as the Soul of the Individual Soul, loses cognizance of its own real Divine nature. It is the Supreme Spirit that moves, though in reality there is no motion, it being the one Reality. There can be no motion when there is nought else. It is far away, because we fail to realize it. It is near, because it is immanent in everything and is in the recess of one's own heart.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

It moves. It does not move. It is far away, yet most near. It is the internal spirit of everything that we know.

If we realize this all-pervading immanence of the Supreme Spirit, the distinction between oneself and others melts away and with it disappear, as a matter of course, grief and illusion. The 29th and following verses in the sixth chapter of the *Bhagavad-Gita* are almost in the same words as the following *slokas* from *Isavasyopanishad*:

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

If one sees all living things as if they were in his own body, i.e., feels their joys and sorrows as his own, and sees the same Universal Spirit in all things then there is no need for protecting oneself against others.
(6)

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

When a man understands that all beings are, indeed, the all-pervading Spirit, then he realizes the oneness of all things and illusion and grief vanish.
(7)

The *Isavasyopanishad* emphasises the need for balance. In verses which are unfortunately obscure (9, 11, 12, and 14), the importance of both knowledge and discipline, and of attention to matter as well as to spirit is dealt with.

The *Upanishad* winds up with a

* *Vidya* and *Avidya* are phrases presenting considerable difficulty and the context does not help to clarify doubts. But I venture to think that the purport of the two *slokas* is what I have given above.

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ger for strength to maintain in-al and external purity. Addressing morning sun, the aspirant is taught feel and say, "O Sun, of refulgent y, I am the same Person as He is in you". And he is asked to to himself: "My body will dis-grate but not I and my deeds. O d, remember this always, remem-this always."

केर्षे यम सूर्य
ापत्य व्यूह रश्मीन्समूह।
ो यत्ते रूपं कल्याणतमं तत्ते
ामि योऽसावसौ पुरुषः सोऽहमस्मि ॥

Oh Sun, who art our Nourisher, ver of Knowledge, Dispenser of Jus-e, Giver of Light, Son of the Creator, sperse thy rays, draw in thy light, so at I may be enabled to behold thy ost beautiful form. I am that same erson as makes thee who thou art.

As for my body,—

वायुरनिलममृतमथेदं भस्मान्तं शरीरम्।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर॥

My body will be reduced to ashes and my breath will join the deathless moving winds. Oh mind, remember thy actions.

(17)

The formula—I am the person that is seen in that refulgent form—occurs slightly modified in *Chhandogya Upanishad* also. The insistence is on the realization of the all-inclusive Oneness of the Soul and the Universe. The Spirit in the Sun is the same as myself! A daily repetition and contemplation of this truth is prescribed as an aid in life to detachment, elevation of Spirit and Self-realization.

□ □ □

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Gurupavanapuradeesa Stuti

From *Narayaneeyam* of

SRI NARAYANA BHATTATHIRI

पठन्तो नामानि प्रमदभरसिन्धौ निपतिता :
स्मरन्तो रूपं ते वरद कथयन्तो गुणकथाः।
चरन्तो ये भक्तास्त्वयि खलु रमन्ते परममून्
अहं धन्यान् मन्ये समधिगतसर्वाभिलषितान् ॥१॥

Those devotees of Thine who roam about (in the *Theerthas* and *punyakshetras* sacred to Thee, unmindful of their material needs) steeped in the ocean of bliss in a state of supreme satisfaction, taking delight in repeating Thy name, beholding Thy bewitching form in their minds and recounting loving tales of Thy exploits; such I regard, O Lord of Gurupavanapura, the bestower of gifts, as blessed and possessed of every desirable thing.

गदक्लिष्टं कष्टं तव चरणसेवारसभरे –
व्यनासक्तं चित्तं भवति बत विष्णो कुरु दयाम्।

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भवत्पादाम्भोजस्मरणरसिको नामनिवहान्
अहं गायं गायं कुहचन विवत्स्यामि विजने ॥२॥

O Lord Vishnu! what a sad thing it is to find my mind incapable of engaging itself in the contemplation of Thy Feet, which are productive of supreme joy! Therefore take pity on me, whereby I shall become incessantly attached to the discipline of remembering Thy Lotus-like feet and then live out my time in some secluded spot repeating again and again Thy manifold names.

कृपा ते जाता चेत्किमिव नहि लभ्यं तनुभृतां
मदीयक्लेशौघप्रशमनदशा नाम कियती।
न के के लोकेऽस्मिन्ननिशमयि शोकाभिरहिता
भवद्भक्ता मुक्ताः सुखगतिमसक्ता विदधते ॥३॥

If only Thy grace descends, what will not the embodied one not obtain here? How long will be the delay in annulling that state of my mind where hoards of troublous things perturb me? For aren't there a large number of devotees of Thine, who, bereft of sorrow and liberated, move about blissfully unattached to earthly things?

मुनिप्रौढा रूढा जगति खलु गूढात्मगतयो
भवत्पादाम्भोजस्मरणविरुजो नारदमुखाः।
चरन्तीश स्वैरं सततपरिनिर्भातपरचि-
त्सदानन्दाद्वैतप्रसरपरिमग्नाः किमपरम् ॥४॥

O Lord, the Protector of the universe, it is well known that great sages like Sri Narada and Sri Shuka in utter abandon move about in this world, unnoticed by the people, divested of all that fret and fever because they are constantly engaged in the contemplation of Thy Lotus feet; and who are totally immersed in that flood of advaitic experience which is of the nature of Consciousness-Existence-Bliss. When such is the case what more is there to be sought after?

भवद्भक्तिः स्फीता भवतु मम सैव प्रशमये-
दशेषक्लेशौघं न खलु हृदि सन्देहकणिका।

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न चेद्वचासस्योक्तिस्तव च वचनं नैगमवचो
भवेन्मिथ्या रथ्यापुरुषवचनप्रायमखिलम् ॥५॥

Let my devotion for Thee increase; for that alone can erase the entire sum of all miseries without leaving any remnant. Concerning this I entertain not the last vestiges of doubt. Or else the words of Vyasa, Thine own words (to Uddhava and Arjuna) and the words of revelation will turn out to be false like the words of an untrustworthy passer-by.

भवद्भक्तिस्तावत् प्रमुखमधुरा त्वद्गुणरसात्
किमप्यारूढा चेदखिलपरितापप्रशमनी।
पुनश्चान्ते स्वान्ते विमलपरिबोधोदयमिल–
न्महानन्दाद्वैतं दिशति किमतः प्रार्थ्यमपरम् ॥६॥

Possessing as it does the nectarine sweetness of Thy endless Virtues, devotion to thee from the very beginning or from its very inception is honey-sweet; if it gets more and more firmly established it rids one of all the burdensome miseries of this earth; and in the end it generates once again in one's own heart that supreme bliss arising out of that pristinely pure knowledge of the unity of the Lord. What more is there to be sought?

विधूय क्लेशान्मे कुरु चरणयुग्मं धृतरसं
भवत्क्षेत्रप्राप्तौ करमपि च ते पूजनविधौ।
भवन्मूर्त्यालोके नयनमथ ते पादतुलसी–
परिघ्राणे घ्राणं श्रवणमपि ते चारुचरिते ॥७॥

Wiping out all the ailing defects of mind and body of mine, make this pair of feet of mine possessed of the desire to proceed to the place hallowed by Thy existence: make my hands willing in the act of worshipping Thee; my eyes eager to behold Thy glorious form; and my olfactory sense desirous of experiencing the fragrance of the tulasi leaves that adorn Thy feet; and my ears to hearken to Thy sweet tale!

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प्रभूताधिव्याधिप्रसभचलिते मामकहृदि
त्वदीयं तद्रूपं परमसुखचिद्रूपमुदियात् ।
उदञ्चद्रोमाञ्चो गलितबहुहर्षाश्रुनिवहो
यथा विस्मर्यासं दुरुपशमपीडापरिभवान् ॥८॥

In my heart that is buffetted by the forceful upsurge of innumer- ailments of body and mind let Thy form which is of the nature of sciousness and which imparts great joy find its firm place; so that I ome totally forgetful of all those miseries, which are hard to be quel- and which are overpowering me and in this condition with hairs ding on end I shall shed many a tear of joy.

मरुद्गेहाधीश त्वयिखलु पराञ्चोऽपि सुखिनो
भवत्स्नेही सोऽहं सुबहु परितप्ये च किमिदम् ।
अकीर्तिस्ते मा भूद्वरद गदभारं प्रशमयन्
भवद्भक्तोत्तंसं झटिति कुरु मां कंसदमन ॥९॥

O Lord that dwells in Gurupavanapura! those that turn their minds ay from Thee happen to be enjoying pleasures; but I, Thy devotee a castaway suffering endlessly. What strange logic is this? O best- er of gifts. Make me Thy supreme devotee by immediately dispelling those ills that harass me, O destroyer of Kamsa, lest calumny attach elf to Thee.

मुक्तैर्भूयोभिस्तव हि करुणा यावदुदियात्
अहं तावद्देव प्रहितविविधार्तप्रलपितः ।
: क्लृप्ते पादे वरद तव नेष्यामि दिवसान्
यथाशक्ति व्यक्तं नतिनुतिनिषेवा विरचयन् ॥१०॥

O Lord! I think it is futile to say more. Until Thy compassion r me manifests itself, I shall live out the rest of my time, discarding ll manner of appeals and calls for mercy and succour, contemplating n some image of Thy Feet, and engaging myself in chanting, offering beisance and worship. O giver of gifts!

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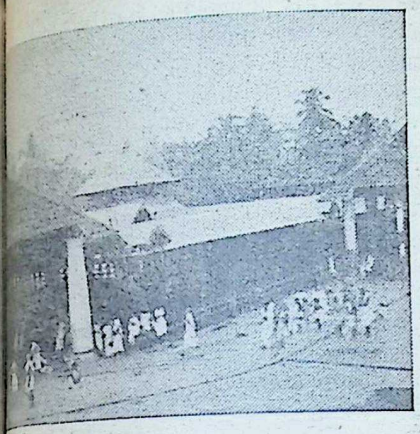

—PROF. J. H. DAVE

GURUPAVANAPURA

famous temple of Lord Sri
a is situated in Guruvayur in
Malabar. It is about 19 miles
Trichur. One can also come
bus from Shoranur, Pattambi
tipuram. This temple, though
in construction, is visited by a
number of pilgrims. Though
re special occasions and *utsavas*
attract very large crowds, even
linary days a large number of
visit this temple.

word 'Guruvayur' is derived
Guruvayupuram. 'Guru' is
pati, the preceptor of the gods
Vayu' is the deity of the winds.
is a legend that the idol or the
a of this deity was originally at
ka. It is said that this idol was
ally worshipped by Brahma. He
d it to Vishnu. As Krishna was
incarnation of Vishnu, when he
down to Dwarka, this idol which
with him also came along with
to Dwarka. After the Maha-
rata War and the destruction of the Yadavas, on account of their mutual quarrel, Krishna told Uddhava that Dwarka was going to be submerged into the ocean and instructed Uddhava to ask Guru or Brihaspati and Vayu to remove this image from Dwarka and instal it at a suitable place. Guru and Vayu took possession of the idol, moved in search of a proper place and ultimately decided to instal it near a lake full of lotuses, on one side of which there was Siva with Parvati. In this manner, the *Vigraha* of Vishnu or Sri Krishna was installed at this place by Guru and Vayu and therefore the place came to be known as Guruvayupura or Gurupavanapura or Guruvayur.

Another legend says that king Janamejaya desired to take revenge over serpents as his father king Parikshit died from a serpent bite. King Janamejaya therefore performed Sarpa Yajna and killed numerous serpents. On account of this sin of killing so many serpents, Janamejaya began to

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suffer from a virulent type of leprosy. In spite of many treatments he could not be cured; ultimately he was advised to worship the image of Sri Krishna. The image of Krishna which was lying in Dwarka and submerged in the ocean was somehow recovered and with the assistance of Guru and Vayu it was installed at this place. Thereafter King Janamejaya performed a long penance standing before the image of this deity. Legend says that after his single-minded devotion and penance, King Janamejaya was cured of leprosy.

This legend is the foundation of further legends which describe the curative and healing power in the case of incurable diseases, in the presence of this deity. Pilgrims take a vow to visit this temple or to make certain offerings to the deity in case they are cured of certain diseases or if their desire is fulfilled, and the faithful say that they were cured of their diseases, or that their desires were satisfied with the grace of the Lord.

The present structure of the temple does not appear to be very old, but as Narayana Bhatta wrote his famous *Narayaniyam* in honour of the deity of Guruvayur in 1588 A.D. it is reasonable to presume that the temple must have been in existence at least some time prior to the 16th century. There is a tradition that one Pandya king built a temple to this deity, which was already installed here earlier. It is said that according to one astrologer the king was to die from a cobra-bite. The king went on a pilgrimage to spend his last days in sacred shrines. He came to Guruvayur and stayed there praying to the deity with great devotion. After some time he found that the day predicted for his cobra-bite had already passed. The astrologer was called and was asked to explain. The king was surprised to find that he was already stung by a cobra, that there were marks of cobra-bite on his body, but that on account of the grace of the deity nothing happened to him. Being overwhelmed by this incident of the Lord's grace, the Pandya ruler got this temple constructed.

The earlier legend about Janamejaya being cured of leprosy on account of the Sarpa-Yajna and this legend of the Pandya ruler which states that he was cured even of a cobra-bite are indicative of the popular belief that the deity can cure serious incurable diseases and particularly the effect of poison due to serpent bites.

During the days of the invasion of this area by Tippu Sultan, the idol was removed to Ambalapuzha in Travancore and was worshipped there. After the stormy days were over, the idol was again brought back to Guruvayur. A small shrine exists even today in Ambalapuzha, where the deity was removed in 1789 A.D. for a period of two years. The Maharaja of Travancore had arranged for a special daily *naivedya* at Guruvayur to commemorate this incident of the short visit of the deity to Ambalapuzha.

This *vigraha*, as stated above, is that of Lord Krishna. It has four arms. Now Krishna with four arms is referred to when he was seen for the first time by Devaki on His birth; similarly when He gave *upadesa* of *Gita* to Arjuna he is referred to as having

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rms. The *vigraha* at Guru-
has a smiling attractive face
holds *chakra* and *sankha* in the
nd left upper arms and a lotus
mace in the right and left lower
For the performances of
and for processions a similar
image of the deity is worship-
d taken out.

temple is usually entered by the
Gopuram. Near it there is a
stambha. Nearby there are
g places for the brahmans
as *vathilmadoms*. The *garba-*
is called Srikoil. On the sou-
side there are the temple-
ns where *naivedyams* for the
are prepared. On the western
here is a dark cell closed on all
and nobody knows what exactly
tains. There is a belief, which
y old, that none should open it.
d says that it might be the place
there was the *samadhi* of Bil-
ngala Swami; others suggest
the place may contain precious
s and ornaments, deposited here
the deity was removed to
lapuzha. The western Gopuram,
l and some of the other struc-
were constructed only during the
150 years.

e original temple was managed
2 Nambudiri *Illams* or families,
in due course all of them except
lisseri became extinct. There
certain disputes regarding the
agement between Mallisseri and
Zamorin of Kozhikode. For
e time the temple was managed
the Court of Wards. By an
ngement, the Zamorin was the
naging trustee and Mallisseri was the co-trustee. Subsequently, a scheme was prepared by the High Court of Madras for the administration of the temple. Tippu Sultan paid an amount towards the expenses of the temple every year. During the British regime, certain lands belonging to the temple were exempted from revenue and they were called *Sarvamanyam*. Apart from this income from lands, there is a large collection from the Hundi boxes (charity boxes) in the temple and also from the various offerings or *vazhivadus* from devotees and pilgrims.

Apart from the image of Lord Sri Krishna which is the main idol, there are several other idols also in this temple. In a small temple in the north-east there is an image of goddess Durga. The goddess is called

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Edathidatu Kavil Bhagavati. In another corner there is a small temple of Sastha, who is said to be the son of Hari and Hara. Vinayaka or Vighneswara is also installed in a small temple in one corner.

Regarding pooja routine, it is stated that it was first fixed by Adi Sankaracharya. The temple opens early in the morning (3 a.m.) and the *nirmalya* of the previous day is then removed. Various *abhishekas* including those with *Taila* or with Sankha and Kumbha are performed. Then *naivedyam* and *alankara* are offered to the deity. In this way the routine of pooja goes right up to 9 p.m. at night. For the various *darsanas* there are crowds of pilgrims coming to the temple. Apart from the daily worship there are special worships on auspicious occasions.

The *mandalam* festival starts from the first of Vrischika in the month of Kartika and lasts for 41 days. Another *utsavam* takes place for 10 days in Magha when the sun is in Kumbha. It commences in the Pushya-nakshatra and lasts for ten days. On this occasion there is an elephant-race. Another festival takes place in the month of Vaisakha when the sun is in Mesha. On the Janmashtami day when Lord Sri Krishna was born in the Rohininakshatra, which falls in the month of August, there is another big festival. The Sukla-paksha Ekadasi day on which Lord Krishna gave the *upadesa* of *Bhagavad Gita* to Arjuna is celebrated in the Guruvayur temple in the Vrischika Masa, usually in the month of Kartika. At other places the *Gita Jayanti* is celebrated on the Ekadasi of the bright half of the month of Margasirsha. The ... Wednesday of Dhanur-Masa is ce... brated as the day of Kuchela Sudama.

In the 16th century, Naraya... Bhatta was born as son of Matrida... a brahman of Kerala, in Meppu... Illam, in the village of Peruman... on the bank of river Neela in no... Malabar. He studied under Achy... Pisharodi. It is stated that he h... an attack of rheumatism. In or... to get rid of this disease he worsh... ped Lord Krishna at Guruvay... Every day he composed one *dasaka* ten slokas. In this way he compo... in all 1036 slokas. The whole of t... *stotra* of one hundred dasakas about 1000 verses has become fam... as *"Narayaniyam"*. It was compo... by poet Narayana Bhatta and it e... gises Lord Narayana, or Sri Krish... It is an excellent Kavya and it su... marises the whole of *Srimad Bha... vata.* This work has received reco... nition in the whole of Kerala and studied with the same reverence *Bhagavata* itself. This Naraya... Bhatta was patronised by Deva Nar... yana, king of Ambalapuzha, and his request this poet also compos... *Prakriya Sarvasva,* an erudite work o... *Vyakarana,* which was praised ev... by Bhattoji Dikshita. This Naraya... Bhatta composed in all about 1... works. The celebrated *Narayaniy...* with the commentary of Dasaman... Varya is published in the Trivandr... Sanskrit Series being No. 18, by S... K. Sambasiva Sastry, with a prefa... by Mahamahopadhyaya T. Ganap... Sastry.

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Guruvayur temple became the of discussion all over India in hen Sri K. Kelappan made for Harijan entry in the temple ted the *satyagraha* movement. was a referendum movement 1940. At present, no one can e Srikoil or the *Garbhagriha* or he *vigraha* of the deity except *santhi, Tantri, Othikkans* and *nthis* (*poojaris* of different . All others are having *darsana* a certain distance. Visters take out their shirts and shoes hey enter the temple.

ते महत्त्वं यदिह निगदितं
विश्वनाथ ! क्षमेथाः
सन् सहस्रोत्तरमधिकतरं त्वत्प्रसादाय
भूयात् ।
रायणीय श्रुतिषु च जनुश स्त्युत्यता
वर्णनेन
नीलावतारैरिदमिह कुरुतां
आयुरारोग्यसौख्यम् ॥

Lord of the Universe! Please me for whatever I have said without knowing Your Great- Let this Stotra *of more than a nd verses deserve Your Grace.* Stotra *is doubly Narayaniyam praises Lord Narayana Bhatta). have already been praised by the and by the descriptions of Your rnations. Let this* Stotra *which ibes Your sportive Avataras long life, health and happiness ose who recite and also to those hear it.*

—Narayaniyam, 100-11.

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LORD GURUVAYURAPPAN AND NARAYANEEYAM DAY

ANJAM MADHAVAN NAMBUDIRI

IT is the spiritual culture of Holy Bharatha that spreads the fragrance of infinite peace even in the hearts of those living in the highest peak of materialism. The fountain of this spiritual culture has spread the whole world through currents and undercurrents, and is imparted to the people in general by great and glorious men, among whom Melpathur Narayana Bhattathiripad stands in the forefront. *Narayaneeyam* is the holy Ganges which flowed from his heart and soul. That immortal piece of work purifies the whole world, and the very name *Narayaneeyam* takes each and every Bhakta to the highest degree of ecstasy and enlightenment. And, hence "Narayaneeyam Day" is a day of remembrance. On such an auspicious day, it is but proper to remember that great author and bow our heads in respect.

The Holy *Bhagavatha* proclaims that during Kaliyuga ardent and perfect devotees (Bhaktas) of Lord Narayana would be born on the banks of the famous river called 'Bharathapuzha' and other similar rivers. The world-renowned Melpathur Bhattathiripad was one among those born on the bank of the holy Bharathapuzha. His Illam (house) is in a tiny village 'Chandanakkavu', about three miles away from the temple of 'Navamukunda' (another name of Lord Narayana). The temple itself is situated on the bank of the Bharathapuzsha. He studied *Meemamsa* under his father Mathrudattan Bhattathiripad, and *Vedas* and *Tarkasastras* (logic) under other two great Acharyas, Madhava and Damo-

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dara. He spent his early days merely as a worldly commoner in his own Illam and in the nearby Thrikkandiyur Pisharam. One day when he went to the Thrikkandiyur Pisharam, he saw Achutha Pisharodi, who was an expert in the science of Grammar (Vyakarana sastra) engaged in the observance of a religious function called "Nalakkam" (an astrological consideration of the effect of the position of the stars on a particular day—this is a part of the daily routine of some persons). Melpathur had neither taken his bath nor performed his ablutions. Seeing Melpathur in such a state, Achutha Pisharodi remarked: "It is only in this human birth one can enjoy the supreme bliss by attaining the lotus-feet of Lord Hari, the slayer of Kamsa. This can be achieved only as a result of the virtuous deeds of several janmas (births). Oh! Bhattathiripad! Yours is a special case. You have really been born in a high and noble family and without realising its value, it is indeed pitiable that you waste your life like this!" These words of sound advice uttered by Achutha Pisharodi penetrated deep into the heart of Narayana Bhattathiripad. Like a spark in a heap of ashes, the light of wisdom dawned in his heart. With repentance, he adored Achutha Pisharodi, accepted him as his Guru and practised Vyakarana (grammar) under him. Being endowed with extraordinary intelligence, Melpathur very soon became well-versed in all the sastras, and at the same time parted with worldly affairs. He had the greatest respect for his master, Achutha Pisharodi. As a result, he took over to himself by *Avahana* (vicarious suffering) from his Guru the disease of rheumatism. Thus, Melpathur who was then a very healthy and strong man, became suddenly a rheumatic patient. Several eminent physicians treated him, but of no avail. Day by day, he became more and more weak and disabled.

Finally he thought of the great scholar and poet-laureate Thunjath Ezhuthachan, who was also the father of the Malayalam language. He remembered these two lines from Ezhuthachan's *Bharatham*:

Oh! Queen of Parrots! Thou art the garland mounted with crown, worn by she-parrots. Oh! Do tell me! Do tell me! the nectar of the divine Leelas of Lord Krishna.

He believed that Ezhuthachan would be able to suggest some remedy for his disease and hence sent a messenger to him. At the time when the messenger arrived, Ezhuthachan was deeply immersed in the highest enjoyment arising from chanting divine names and the glory of Lord Hari. The messenger informed Ezhuthachan of Melpathur's message. Immediately Ezhuthachan replied: "Ask him to begin with fish and eat it." So strange was the reply that even the messenger was perplexed. He wondered how he could tell Melpathur, who was a high class Brahmin, to start with and eat fish. When Melpathur compelled, the messenger told him bluntly what Ezhuthachan said. Melpathur soon understood the inner meaning of Ezhuthachan's words and pacified the messenger. (The first of the ten important incarnations of Sri Hari was fish).

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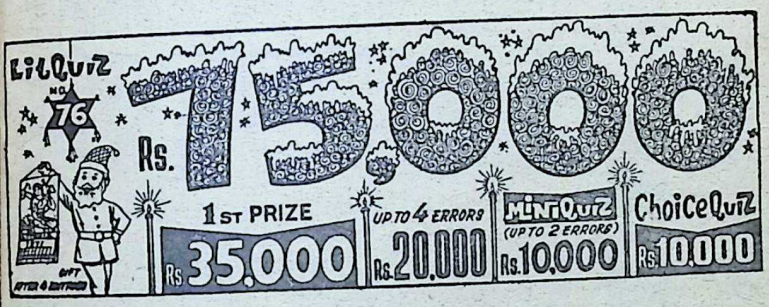

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16 CLUES

(1) In chess you are very **ALERT/ALONE.** That is the quality of chess.

(2) Discipline can be defined as a positive approach to **BEING/LOVING** and living, while punishment is the negative approach.

(3) The world in which we live today can only be described as **CHAOTIC/QUIXOTIC** in the matter of religious beliefs.

(4) Culture-like **CREATION/EDUCATION** —goes on and on.

(5) Man is superior to the animals fundamentally because he has more power of brute **CUNNING/LEARNING.**

(6) Death is not the end. And this life does not constitute the sum total of our **EXISTENCE/EXPERIENCE.**

(7) Men have selected their **GARBS/GODS** according to their usefulness.

(8) **GRIEF/GUILT** is a very corrosive emotion, and if a mother feels it constantly, she harms herself and her family.

(9) A great artist will usually seem to his own generation to be a pure **HERETIC/ROMANTIC,** if not a revolutionary.

(10) Life itself is a **MYSTERY/TREASURY,** and art cannot dispense with so large a portion of its raw material.

(11) Remember we prove our **PATRIOTISM/SOCIALISM** not by singing about it, nor by mouthing jingoistic slogans, but by giving time and attention to practical jobs..

(12) Man must have **PEACE/POWER.** It is his supreme need.

(13) **SACRIFICE/SCIENCE** must be judged by itself; and, so judged, only the most perverted intellect can fail to see that it is worthy of all reverence.

(14) It is not denied that competitive urge and, therefore, strain are a common feature of all **SOCIETIES/SPORTS.**

(15) Nothing exasperates a thinking person more than **SOPHISTRY/STUPIDITY** in others.

(16) God's biggest things seem to be done by the most **UNGODLY/UNLIKELY** people.

NOTES : These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 10-1-71. Prize list in Litquiz Weekly. Advance 17-1-71. Complete 24-1-71 Abridged in Sunday Standard & Bharat Jyoti of 24-1-71. Send 30 Paise stamps and receive translations of these clues into 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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n after, Melpathur started for ayur, the sanctum-sanctorum rd Guruvayurappan. He decided ite and recite the magnificent lour of the ten divine Avatara s (stories of the incarnations) of Lord. The earlier portions of *rayaneeyam* were written from rdhathippadi' (raised platform her side of the passage adjacent , Vathilmadam—the front por- f the Nalambalam, i.e., the g surrounding the inner tem- while the later portions were osed by him from the 'Manda- (platform just in front of the m-sanctorum), sitting face to with Guruvayurappan. While osing the verses, Melpathur felt e than once the Lord's mercy. e dealing with the incarnation of Narasimha (man and lion com- d), he was in a dilemma as to to describe the shape of the ined form. It is said the Lord sprang up from one of the pil- f the 'Vathilmadam' as 'Nara- ' and walked up and down, thus ing him the real form. Again, e dealing with Ramayana, he *Mauliratnam Dadhau* "gave ead ornament to" but then won- as to whom it was given. Only anskrit letter could be added for completion of the stanza. (The was that in the context of the , the jewel was given to Rama, there was no space to write the 'Rama' which contained two rs in sanskrit). Melpathur again in a dilemma. Then, Lord Guru- rappan stretched his arm towards pathur, thereby indicating that the l was given to Lord Guruvayur-appan Himself. At once Bhattathiri-pad wrote one letter *"tey"* meaning "to you" and completed the stanza. This indicates that Rama and Guru-vayurappan are one and the same. In the context of the abandonment of the pregnant Sita in the forest, Mel-pathur, with hands placed in his head in extreme disapproval of the Lord's action, exclaimed, "Alas! Siva! Siva! Thou didst such an injustice!" Then Lord Guruvayurappan said: "It was done by Rama, not by me", and thus disclaimed that responsibility.

Again, there is a legend about the mortar-fastening incident, (the inci-dent about Baby Krishna being tied up to a mortar by mother Yeshoda). Melpathur described in *Narayanee-yam* that the curd-pot was broken by Baby Krishna with the churning stick, without remembering the fact that in *Bhagavatha* it is described that the breaking was done with a grinding stone. When he realised the error, it pained him to find that he went against the sacred words of the sage Vyasa, and he felt an embarassing situation. Then the Lord is said to have announced: "I did break the pot both with the churning stick and the grinding stone!" and Melpathur was greatly relieved. Thus, it was by way of an address to the Lord and with the special inspiration received from Him that Melpathur wrote the whole *Narayaneeyam,* which is nothing but "Holy Bhagavatha" in a nutshell. It is not merely a grantha (book) writ-ten by him, but is really a divine nec-tar of the Lord's stories accepted and assented to (the assent being indicat-ed by the nodding of the head) and set right by the Lord himself with ap-

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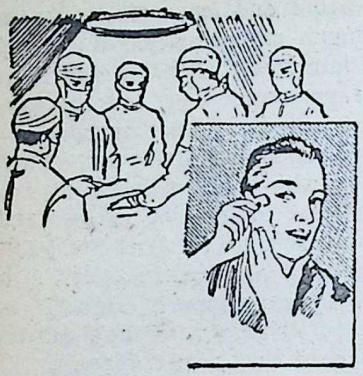

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propriate directions whenever necessary. Ever since he began to write the verses,—rather to drink the nectar—the severe disease of rheumatism began to retreat and finally withdrew from him completely.

Besides *Narayaneeyam*, Bhattathiripad has to his credit ever so many other works such as *Prakriya Sarvaswam*, *Dhathu Kavyam* and *Sreepada Sapthathi*, but none of them attained that greatness or glory of "Sree Narayaneeyam". In this context it is worth while to narrate some of the interesting incidents that followed.

Some years ago, in France, there lived Sri Swami Sidheswaranandaji as the head of Ramakrishna Ashram. He was the disciple of Brahmananda Maharaj who himself was the spiritual son of Bhagavan Sri Ramakrishna. He (Swami Sidheswaranandaji) was teaching "Bhagavad Geetha" (the song divine), "Upanishads" (scriptures) etc. to several Frenchmen. Once, when he was interpreting the "Upanishads", accidentally he happened to recite the second stanza of the first chapter of "Narayaneeyam" the substance of which is as follows:—"The supreme reality—the absolute truth which the Vedas seek after and which the philosophers search for, is indeed difficult to attain even after the tedious attempt during several Janmas (births) or by the observance of sadhanas (the path of discipline, viz., self-surrender, abstinence from desires, control of the mind and senses, etc.). Even though it is so difficult to attain, it is easily available here (at Guruvayur) and it is rather a pity that people without taking refuge there

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protection in all ways—by word, d and mind—go astray. But we our part have complete faith in d Guruvayurappan, the Supreme amatma, who is the Protector of o the Trinity, and entirely depend Him, and pray for the eradication the griefs and sorrows of all living gs." Those present there who rd the above second stanza of *rayaneeyam* which was a detailed ussion of the *Bhagavatha* direct- with the Lord, requested Swamiji describe more and more of Lord ruvayurappan's greatness. Swamiji s extremely gratified to note the ent enthusiasm of the people as- bled to know about *Narayanee-* and, above all, about Guruvayur- an who was his all in all. He e them a special discourse on the ry and grandeur of Lord Guru- urappan. Hearing this, they re- sted Swamiji to have a full and iled description of the entire *Nara- eeyam*. Swamiji wrote thus to his oved friend and class-mate, Appan mpuran, an ardent devotee of rd Guruvayurappan, who is resid- in Guruvayur, worshipping the rd: "From next day onwards it is posed to deliver lectures on *Nara- eeyam* at the Ashram here. I wish t special prayers are offered by aktas at the Thirunama Yajnam anting of divine Names) conduc- every evening in the Guruvayur ple. Hence the greatness of Lord uruvayurappan may be realised by e people of France also, especially rough the lectures going to be de- ered." In accordance with Swamiji's ish, the Bhaktas did offer prayers the Yajnam. Several Frenchmen who were fortunate to receive Swamiji's advice became full-fledged devotees of Lord Guruvayurappan. Swamiji subsequently wrote again to Appan Thampuran that the divine Name 'Narayana' is being chanted daily at the Ashram exactly at the time when it is done in the Guruvayur temple (i.e., just after the 'Deeparadhana') at dusk. By undertaking to perform 'vazhivadu' (votive offering) to Guruvayurappan, and by daily reciting *Narayaneeyam* several Frenchmen had been cured of their disease of rheumatism. Afterwards, they sent money to the temple for 'vazhivadus' and 'Pushpanjalies' (worship with flowers) etc., and 'Prasadams' (perquisites) were sent to them to France. After the death of Sidheswaranandaji several of his disciples are leading a blissful life by absolute dependence on Lord Guruvayurappan, by repeatedly reciting His divine Names, and by reading *Narayaneeyam*. This is an incident narrated by a prominent member of the Ashram who had come to Guruvayur last year to have a 'Darsan' of the Lord. Thus, the excellence of the Lord's blessings and the mercy He showers on all dependants alike, irrespective of caste or creed, is indeed indescribable!

Melpathur was not an individual; on the contrary he was really Ananda Moorthi himself (Thousand-headed serpent bed of Lord Vishnu) who appeared in human form as Lakshmana and Balarama when God incarnated Himself as Sree Rama and Sree Krishna respectively. Once Melpathur went to Sharikkal temple, 15 miles away from Guruvayur, and while observing 'Varam' in that temple (i.e.,

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attending to the chanting of Vedas) his face took the form of serpent Ananda's hood which shone brightly. Seeing this, some well-informed persons are said to have told him 'Oh! Bhattathiri! Let not people see your face. Cover your face with a piece of cloth." Thereafter a practice has sprung up that all persons observing 'Varam' should cover their face with a piece of cloth held in one hand. Who else than he (who is the incarnation of Adisesha—the serpent Lord Ananda) can so vividly describe and brilliantly bring to light the greatness of Lord Guruvayurappan as is done in the *Narayaneeyam?* Following his footsteps how many virtuous men are even today enjoying a life of perfection immersed in the ocean of infinite bliss! His utterances are nectar drops to the ears of the virtuous.

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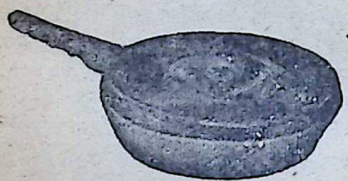

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Some years after composing the world-renowned *Narayaneeyam*, one day Melpathur under the persuasion of Lord Guruvayurappan Himself, went to the well-known Mookkola temple to worship the goddess there. Mookkola is a famous temple where even Sankaracharya and others had worshipped. Then, there sprouted a sense of slight pride in the mind of Melpathur that he was able to summarise the whole *Bhagavatha* and bring out its gist in a concise form. Whenever the Bhaktas' minds are obsessed with such egoism the Lord, out of infinite mercy, sees that it is swept away. In the case of Melpathur it happened like this: He wanted to give a vivid description of the form of Mookkola Goddess from head to foot and he began to do so. But even after writing full seventy stanzas he found that the description till then was only about the divine feet of the Goddess and he could do nothing more. Then he realised that he by himself had absolutely no capacity to do anything and that all his achievements were the result of God's blessings. While he continued to worship at Mookkola, one day there appeared a plane which landed near the temple. Just then, an old highly pious Nambudiri lady by name 'Panthavooramma' proclaimed thus: "Oh! There has come the plane for Narayana (meaning Melpathur Narayana Bhattathiripad). Yes, it was the plane intended to carry Melpathur and take him to that heavenly abode of God. Even today Bhaktas worship the sacred place where Melpathur got into the plane.

Thus Melpathur had gained reputa-

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on in several ways. *Narayaneeyam*, which flowed from the heart of this great man was dedicated to Sree Guruvayurappan on the 28th of Vrischikam. In memory of such a dedication, the very day is being observed as "Narayaneeya Dinam" by the Guruvayur Devaswom in recent times. Preparations are also being made for the establishment of a befitting memorial to the author of *Narayaneeyam*. It is well and good, but the greatness and glory of *Narayaneeyam* cannot be and should not be limited to merely a day's celebrations. *Narayaneeyam* is really Guruvayurappan's tongue. Even by merely hearing it (and thereby realising the greatness of Guruvayurappan) thousands of Bhaktas are flowing to Guruvayur from inside and outside Kerala. Hence, all conveniences should be made free of charge to enable the people—not only of India, but also of the entire world—to have a detailed study, meditation and recitation of the message and teachings of *Narayaneeyam*. It is only then that our obligations to *Narayaneeyam*, to its author, to the Hindus in general, and to the sanskrit language as well, will be fulfilled. Any attempt in that direction shall never be a waste nor a futile labour; it will be all the more pleasing to God and much to His liking. May the inspiration for such worthy and religious attempts be showered upon all of us by Lord Guruvayurappan Himself!

Narayana - Narayana - Narayana.

□ □ □

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Lord Guruvayurappan saves his devotees

K. B. PANICKER

MANY a tale is told of how Lord Sri Krishna of Guruvayoor (familiarly known as Guruvayoorappan to his innumerable devotees) came to the rescue of his devotees when they were in great personal danger. This is one such instance which actually took place some three centuries ago.

Poonthanam Namboodiri of Angadipuram was a humble but staunch devotee of Lord Guruvayoorappan. Angadipuram is about 35 miles away from Guruvayoor and is now served by a railway station. Once in every fortnight, Poonthanam used to go to Guruvayoor to have a 'darshanam' of his dear Lord. This 'darshanam' had become a habit with him and he could under no circumstances abandon it or even postpone it.

There were no roads to connect any two places in those days as we have now. People had to trek footpaths meandering through uninhabited and forest areas to go from one place to another. The route that Poonthanam had to take to go to Guruvayoor was a typically isolated one infested with robbers.

Poonthanam usually started very early in the morning and covered the whole distance in one stretch reaching his destination before nightfall. Incessant chanting of the Lord's name on the way gave him the necessary stimulant to get rid of exhaustion.

On one occasion, Poonthanam could start only a little later than usual. His wife tried to dissuade him from going on that day pleading with him that he may fall into the hands of robbers if he could not reach the temple before nightfall. Poonthanam was adamant and consoled his wife by saying that the Lord would see to his safety.

Poonthanam walked briskly. He had only a small cloth bundle with him in which he had carefully packed some flowers and fruits to be offered to the Lord, in addition to his umbrella made of palmyrah leaves and bamboo sticks. He was singing some stanzas from *Narayaneeyam*, which was composed by Narayana Bhattathiri in Sanskrit praising 'Guruvayoorappan'. He had still 6 more miles to go when the sun set. But Poonthanam braved on and suddenly there appeared on the way three robbers armed with daggers. They ordered him to stop and one of them caught

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of his cloth bundle. They had ected to find money and jewels in bundle but to their utter dismay e were only some flowers and s in it. Disappointed they decided o away with the poor devotee to nch their anger. One of them rais- his dagger.

oor Poonthanam fell on his feet pletely surrendering himself to Lord's—his beloved Guruvayoor- an's—care. In a flash of a mo- t he saw in his mind Draupadi ying to Him to save her from the ked Dussasana's outrage in the n Kaurava Sabha. He saw the endra offering flowers at His feet save him from the cruel crocodile. d he was assured that the Lord uld certainly save his poor devotee. d save He did.

Before the raised dagger could e down, the sound of a galloping se was heard from near by and e appeared on the scene Mangat han, the Commander of the army the Zamorin, Raja of Calicut. The bers took to their heels and Poon- nam fell at his saviour's feet.

Mangat Achan told Poonthanam t to be afraid. As for the poor n's heart-felt thanks, Mangat han told him that he had only done duty and there was nothing to be nkful. Poonthanam very humbly reated him again and again to re- ve a small present as a token of gratitude and offered him a small ring that he was wearing on his finger and Achan very reluctantly accepted it and then disappeared as quickly as he had appeared.

That night Poonthanam reached Guruvayoor very late in the night and after praying to the Lord from outside the sanctum sanctorum (the doors were closed) slept in a corner of the temple.

Early next morning, he got up and after bathing, eagerly went to have his beloved Lord's darshan. With folded hands he prayed for some time and when at last he opened his eyes the melshanti (i.e. the chief poojari of the temple) was there in front of him. Melshanti handed over a small ring to Poonthanam and told him how he had a dream on the previous night in which Guruvayoorappan had instructed him to hand over the ring that he would find on the Lord's finger next morning to Poonthanam Namboodiri.

Bewildered, Poonthanam, stared at the ring. Yes—the same ring that he had given the precious night to Mangat Achan as a token of his gratitude for saving his life!

The mystery was revealed to poor Poonthanam in no time. Mangat Achan was none other than the Lord himself come to save his poor devotee's life. Tears rolled down Poonthanam's cheeks as he fell prostrate before the Lord.

□ □ □

Earn the currency that is accepted in the Bank of God; that is minted as word, thought and deed; it bears the stamp of Bhakti and Shraddha; it is called Virtue. It is current as Satya, Dharma, Shanti and Prema.

—Sri Satya Sai Baba.

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Sree Guruvayurappan

S. NARAYANAN

GURUVAYUR, the abode of Lord Krishna, (popularly known as "Guruvayurappan") has attained its popularity from time immemorial as one of the most prominent pilgrim centres of this vast sub-continent. Pilgrims pour in countless numbers throughout the year. Devotees are ever on the increase generally, and particularly on festival days, from every nook and corner of the country to have a glimpse of the Deity. In other words, Guruvayur is known as "Bhooloka Vaikuntam" and the deity is worshipped as 'Bhooloka Vaikuntanathan". What is the origin of this temple and what are the special features which have contributed to its predominance and popularity? How is it that people who go to him in search of peace and prosperity derive some sort of inexplicable ecstasy and profound peace of mind, forgetting themselves and unmindful of the troubles and turmoils of this materialistic world?

Origin

At the outset it is important to note that this Lord Maha Vishnu's idol is neither a Swayambhu (an idol that has emerged of its own accord) nor is it the outcome of human installation. The belief goes that this Vigraha made out of a particular kind of stone called "Pathala Anjanam" was presented to Sutapas and Prisni, a pious couple, who did penance and propitiated Lord Brahma who advised the couple to worship and adore the idol and thus attain their cherished desire to beget a child. Accordingly, they offered Pujas as a result of which a child was born who was named "Prisnigarbha" an Avatar of Lord Maha Vishnu. In their next two rebirths also, namely Kasyapa Adhithi and Vasudeva Devaki, by a strange coincidence, they were lucky enough to worship the same Vigraha and Maha Vishnu again took two Avatars namely Vamana and Lord Krishna. When Lord Krishna, just before his Swargarohanam, advised his beloved disciple and Bhaktha, Udhawa, that the sole purpose of his Avatar namely "Preservation of Good and annihilation of Evil" was over and so had to leave for Vaikuntam for good, Udhawa plunged himself into

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ef and entreated Lord Krishna as what will be the fate of the people Kaliyuga in His absence when Evil ll again raise its ugly head and peo- will be prone to deviate from path of Dharma. Lord Krishna cified his Bhaktha by telling him t though he is casting off his body will ever manifest himself in the l to shower His blessings on His otees and ward off the evil effects Kaliyuga. He told Udhawa to ke arrangements for the installa- n of the idol at a proper place in asurama Kshetra (present Kerala) assured him that every one who rships Him is bound to get full ace. After Lord Krishna's Swarga- hanam, Udhawa approached Guru- va and apprised him of Lord's wish. urudeva and Vayudeva then pro- eded in search of this idol and dis- vered the same tossing in the waves the sea. They plunged into the and got hold of the same. While y were in search of a suitable ce for the installation, this beauti- spot attracted their attention and their jubilation Mukkanna (Lord a) received them as if He was re for this sole purpose and told m that he was only waiting for m and that the place which was throughout his abode was the al one for the installation of this -powerful idol of Lord Maha- shnu. Lord Siva informed Guru- va that He would be moving to a arby place called "Ambikapuram", hich is now known as Mammiyur here even today there is a Siva Tem- e, which is situated nearly one kilo- eter away from Sree Guruvayoor Temple. Because the temple came into existence due to installation by Gurudeva and Vayudeva the place is known as Guruvayupuram and as Guruvayur.

Narayana Bhattathiri

It was by sitting in front of the deity that Melpathur Narayana Bhattathiripad, under Lord's inspiration and guidance, wrote *Narayaneeyam*, which is acclaimed to be one of the gems in the realm of Poetry for its purity, style and propagation of Bhakthi cult. Bhattathiri's unfathomable knowledge and erudition combined with Bhakthi are highly manifested in this *Kavyam*. Composed of more than 1,000 slokas in praise of All-Merciful Lord Guruvayurappan, this condensed Maha Bhagavatam is even now recited by his devotees to get rid of all incurable ailments, as was the case with Bhattathiri himself. It is believed that whenever Bhattathiri himself had any doubts he entreated the deity to enlighten him and Lord Guruvayurappan is said to have nodded his head signifying his approval. While writing "Narasimha Avatar", Bhattathiri was so overwhelmed with Bhakthi and emotion that words failed him at a particular stage and he could not proceed writing further, as he was at his wits end as to how he should describe such a glorious Avatar. In such circumstances he used to stop writing and invoking His blessings wait for Lord's instructions. Next day when he sat for writing he could hear the cracking sound of a pillar in front of him in the temple and he could see with his inner eyes Lord Krishna taking the form of "Narasimha" coming out of the pillar

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and acting in the role and thus cleared Bhattathiri's doubts. This inspired Bhattathiri and he continued writing the theme. The high-sounding and thundering Sanskrit words full of alliteration used by him to describe this Avatar very well bears testimony to this. No wonder even this day while Doctors and medicines fail, recital of *Narayaneeyam* regularly cures even incurable diseases with so much of ease which in turn shows one the right path to attain salvation also.

Poonthanam

Poonthanam Namboodripad, a contemporary of Bhattathiri, is another great devotee and Bhaktha who has sung in praise of Guruvayurappan. This humble devotee wrote the famous Malayalam Lyric "Gnanapana" in a lucid and simple style depicting the instability of human glory, pomp and splendour and emphasising the efficacy of singing Lord's name to attain salvation. Poonthanam because of his admiration for Bhattathiri once approached him humbly to go through one of his lyrics named *Sri Krishna Karnamrutham* and give his valued suggestions and corrections. But Bhattathiri could not condescend to read such a composition and even refused to look at it because he thought it would be full of mistakes, commissions and omissions. Such a treatment, which he never expected, touched Poonthanam's heart and as he was thoroughly upset he began to shed tears before Guruvayurappan because, for lack of erudition, he was incompetent to sing about His glory. Lord Krishna was visibly moved and All-Merciful Lord took the form of a

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achari and rushed to the house attathiri while he was himself g his glorious piece *Naraya-* . He immediately could rea- e Lord in the boy who told thiri to go and crave Poon- n's pardon for his wounding re- and also made it clear to Bhat- that he liked Poonthanam's sition much better than his *aneeyam* as His acid test is only thi" and not "Vibhakthi" ing Grammar or erudition). thiri rushed up to see Poon- n and fell at his feet. Thus Lord Bhattathiri cast off the little ego still lingered in him.

ayur Ekadasi

uvayur Ekadasi which falls in onth of Karthikai (November- mber) is a very important day cted with this temple when tens usands visit this shrine to have pse of the Deity. Even before e Entry proclamation, there was liar convention that on the Eka- day all Hindus irrespective of or creed are to be allowed to the temple and offer their wor-

Sankara

s evident that Aadi Sankara had l this temple on one Ekadasi On this day, Aadi Sankara was ling through this way but did ave the mind to visit this tem- His travel was somehow obstruct- nd a great soul as he was, he d immediately understand that it the will of Lord Guruvayurappan so he rushed to the temple and ed prayers. At Lord's instiga-

tion, it is said, that he remained there for 41 days and chalked out the programme and ritual of daily poojas in this temple, which is being adhered to even to this day. It is also believed that Tippu Sultan who was desecrating many Hindu temples reached few miles away from this shrine but could not proceed nearer to the temple, his followers refusing to budge an inch due to sickness. Realising the glory of Lord Guruvayurappan, he sent a good lot of offerings to Him and retraced his steps, instead of inflicting any harm to this temple.

Festival

Ten days festival is conducted in the month of Masi (February-March) with great pomp and splendour. Devaswom owns nearly 20 Elephants, all received by way of donations. While donating the Elephant, the donor has to spend a sizable amount also over and above the Elephant to complete certain formalities and special pujas in this connection which is in vogue. These Elephants are not generally disposed of by sale but are being maintained by Devaswom irrespective of their number, as it is believed that Sree Guruvayurappan does not like the idea to sell these Elephants. There is an interesting story behind this. In olden days the Devaswom did not own any Elephants and it was also not the custom to hire Elephants for the ten days festival. Land-lords and aristocratic and philanthropic people used to spare their Elephants free to the temple on festival days. One year on the first day of the festival many of the Elephants were hired for a festival in

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r temple called Thrikkanama-
m near Cranganore and it so
ed that no Elephant was avail-
for beginning the festival at
ayur. The authorities were
and perplexed and did not
what to do. Meanwhile Lord
ayurappan lured these Ele-
and all Elephants in the tem-
amuck and straightaway rush-
Guruvayur and presented them-
just in time in the temple to
the festival. To commemorate
ent, even today, this ten days
l begins with an Elephant Race
the end of Eastern Nada of
ayur, nearly half a mile from
mple. These Elephants are made
through the main Eastern Nada
t to the temple after which they
ade to run nine rounds in the
Prakara of the temple. This
is witnessed by thousands of
with all jubilation.

an Attam

Devaswom is maintaining a
tic troupe consisting of nearly
sons for Krishnan Attam, a play
to Kathakali, but only 9 plays
nacted depicting Lord Krishna.
ackground songs are in Sanskrit
not Malayalam as is the case
Kathakali. Zamorin was the
of this troupe till recently but
ame has been donated to Lord
ayurappan by the Zamorin who
o the Managing Trustee of this
e.

**Narayana Japam & Maha
avatam**

owhere in Bharat is Bhagavatam
ourse given so much of promi-
e as in Guruvayur. Mention may
nade here about the great Sans-krit scholars and devotees like late Bhaktha Siromani Kunhikkavu Namboodiripad, Vazhakunnam Vasudevan Namboodiripad and Mekkat Neelakantan Namboodiripad, all great exponents of Maha Bhagavatham who by their discourses used to make the atmosphere of Guruvayur and its surroundings surcharged with Bhakthi. At present, Sri Anjam Madhavan, Namboodiripad of 'Narayanalayam' has become a true torch-bearer of these blessed souls. The mass Narayana Japam conducted every day in the evening under his auspices for the establishment of peace and prosperity in this planet attracts innumerable pious souls including children, adults and aged people who partake in it with great enthusiasm.

Narayana - Narayana - Narayana.

□ □ □

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Leelas of Lord Guruvayurappan

V. A. K. AYER

A Sanskrit Subhashita says:—

मन्त्रे तीर्थे द्विजे देवे दैवज्ञे भेषजे गुरौ ।
यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥

"THE effects of Mantras, Tirthas, Brahmins, gods, astrologers, medicines and preceptors are in direct proportion to one's faith in them."

Among the deities known to respond to the prayers of devotees in a remarkable way, Lord Krishna, the presiding deity of Guruvayur, is outstanding. Legend has it that the idol of this deity is the same as the one given by Sri Krishna Himself to His devotee Uddhava, who showered all his love and *bhakti* on it. When the sea overwhelmed Dwaraka, the idol lay afloat in the sea and the gods Guru and Vayu carried it and installed the same at Guruvayur in Kerala.

From the start of Kaliyuga, this shrine has attracted pilgrims in large numbers from all over the country.

Lord Guruvayurappan is known to have performed several leelas, some of which are recounted here. The context in which the famous *Narayaneeyam,* an exquisite poem of a thousand verses summarising the *Bhagavata* came to be written is too well-known to be recounted in detail. Its author, Narayana Bhattathiri, was ailing from rheumatism. When he prayed to the Lord soulfully with the poems of *Narayaneeyam* which he composed day by day, the idol of the Lord is said to have actually nodded Its head in answer to Bhattathiri's question about Krishnavatara, and when the poem was complete, the poet's illness was completely cured.

* * *

Another old Namboodri was suffering from rheumatism. Medical treatment proved to be of no avail. But the Brahmin was greatly devoted to Lord Guruvayurappan. Having the instance of Bhattathiri in his mind, he determined to worship the Lord in the temple itself. Accordingly he went to Guruvayur and, with the assistance of his servant, daily bathed in the tank "Narayana Saras" by the side of

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temple and limped into the temple
re before the Lord's shrine, he
ed soulfully.
ne day, assisted by his servant,
Brahmin walked down the steps
he tank for bathing. Leaving him
way, the attendant hurried back
he nearby shop to buy something
ther for his master. Their money-
e and the bundle of fresh *dhotis*
at the top-step. A thief appeared
the scene and, realising that the
man cannot run, took the money-
e and clothes from the top-step
started running. The old Brahmin
was witnessing it, jumped and
ing up the steps gave chase to the
, who, however, could not be
ht. On the way the servant saw
master running. He was wonder-
ck that his master who could not
walk by himself, was able to run.
en he pointed this out to his mas-
the old Brahmin only then
ised that he was cured of his
se and he no longer cared for
loss of his money. After bathing,
Namboodri straightaway went to
temple where he shed tears of
efulness before the Lord for the
ite mercy shown to him.
More awaited the Namboodri. On
night Lord Guruvayurappan ap-
ed in his dream and said, "You
yed to me for the cure of your
ase. At the same time, the person
o took away your purse prayed to
to give him money to enable him
get married. I just managed to
fil both your wishes by this little
ima!"

* * *

A farmer started cultivating coco-
palms. At the time he prayed to Lord Guruvayurappan saying that he would gift the first crop of coconuts to Him. In due time the trees started yielding fruits. According to promise, the farmer plucked those coconuts and packing them in jute bags, carted them to Guruvayur. It became dusk on the way. Soon a band of robbers surrounded the farmer and his cart, demanding those coconuts. The farmer pleaded that they belonged to Lord Guruvayurappan. The robbers retorted, "What is there special about it, if it belonged to Guruvayurappan? Do they grow horns?"

So saying the robbers lifted the bags from the cart, when the bags gave way and the coconuts rolled on the earth. To the consternation of the robbers those coconuts had really grown horns! And the robbers became afraid and allowed the farmer to take them to Guruvayurappan Himself. Such coconuts with horns are still seen in the temple.

* * *

A prominent Doctor and his wife undertook a journey to Guruvayur to fulfil a vow of theirs. When they got down at Trichur they could not get a bus. It was dusk. However, they were keen to have the early-morning *darshan* of the Lord on the following day. Therefore, they hired a jutka for ten rupees and travelled in it to Guruvayur.

When they were half way up, the jutka-driver changed the route and entered into a jungle. The husband and wife got the fright of their lives. They pleaded with him to play fair, but the man threatened that, if they started shouting, he would make short

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shrift of them. They kept quiet. The jutkawalla took them to a hut where two other ruffians joined him. The lady then offered to give away all her ornaments and the doctor all his cash and begged them to spare their lives and honour. The lady had started removing her nose-screw, when, there came from nowhere a taxi with blinding headlights, seeing which the whole lot of them took to their heels. The taximan, seeing them stranded, offered to carry them to Guruvayur as he was himself bound for it. When the taximan left them at the temple-door by midnight the grateful couple offered him money, but the man refused as he came on his own account. At last the doctor presented a valuable ring of his to the taximan in appreciation of the timely help.

Early in the morning the couple took their bath in the Narayana Saras and went for the morning darshan. But what surprised them most was that the ring that the doctor had presented to the taximan was at the feet of Lord Guruvayurappan!

* * *

Several years ago, at the close of a Brahmotsava at the Guruvayur temple, the deity was taken to a neighbouring village for *Avabritha-snanam*.

Some devotees had arranged for the feeding of all those who attended the festival. Although there was enough material, they could not get a good cook for preparing the food. The organisers were worried. However, they started early in the morning for cooking with the help of a couple of inexperienced hands. No sooner had they lighted the fuel than an elderly Brahmin came there, saying that he was an experienced cook and offered to prepare the food. The devotees were extremely happy. The new cook was as good as his word. After preparing all the items of food, he took their permission to go to the river to have his bath.

The Brahmin cook however went to the house of a poor Ezhava (weaver) and called him; "O Kitte! O Kitte!" The man came from inside. The cook told him: "I have just now prepared the food for the feeding of brahmins. I feel thirsty. Will you give me four tender coconuts as I am thirsty? I am going to the temple right now. If you can send those coconuts to the temple, I shall take delivery of them there."

The weaver being a great devotee of Guruvayurappan, accordingly sent to the temple the coconuts with the request that they be handed over to the old Brahmin cook who would be calling for them.

At the village, all the devotees ate their sumptuous food and praised the cook. The organisers, however, waited for a long time for the Brahmin cook who had offered timely help. He never turned up. They made enquiries about him in the whole town of Guruvayur, but they could not find him. They could only conclude that the Lord Himself had come to them in the form of the old Brahmin cook and helped them out of the difficulty.

Following this incident, it is said that even today the weavers of this village offer tender coconuts to the Guruvayur temple at the time of the *Avabritha-snana* at the end of Brah- motsava year after year and the fa-

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of weavers go by the name of e even today.

* * *

ulabharam is a favourite form of taken at this temple. Devotees for favours from the Lord and eturn vow to gift to the temple les in weight equal to their body hts. One such devotee vowed to to the Lord plantain fruits equal is weight. At the time of weigh- he wore a costly silk dhoti. His her, however, asked him to remove that silk and wear instead a cotton cloth. He did so. When, however, plantains were loaded in the counter pan, it would never balance the devotee's weight. The priest who saw it asked whether anything happened earlier. The devotee mentioned the change of clothes. At the suggestion of the priest, he added the silk cloth also to his own pan, when the pair of pans balanced themselves perfectly.

□ □ □

On 7th January, 1952, I was at my best in a concert at holy Suchindram. An hour had elapsed and I was at the zenith of my performance. All of a sudden, my vocal chords got stuck up, as it were, and my voice totally failed me. The concert broke up in confusion. Many rushed to render help. Qualified physicians tried their best with pills and potions but to no avail.

Helplessly I went through life and no ray of hope seemed to come from anywhere.

In this state of desperation, in 1954 on the great Ekadasi Day in Guruvayur I stood before the Lord and wrung out my heart to Him. I could not give vocal utterance to my anguish. Memories of the glorious days when I sang in His praise surged forward.

"O Lord," I cried out, "will Thou not let me sing Thy praises? Will Thou let my heart break, for without this outward expression of my heart's agony, I can hardly live? Hadst Thou in the past not given the gift of speech to the great Muka Kavi? Had he not sung the praises of the Lord in enchanting Samskrit verses known so well as the Muka Panchashati stotras?"

In my agony and mute supplication to the Lord, I had not noticed a Namboodiri Brahmin standing at a distance of some fifty feet from me. He divined my trouble and came to me. He had evidently heard my inarticulate prayer. He promised to rid me of my trouble, Guruvayurappan willing.

The Lord had sent His minister to help me. I was cured of the defect. In keeping with my promise I have since that day been singing the praise of the Lord and dedicating all that I get therefrom for the worship of Guruvayurappan. Every year, I have the Udayastamana Puja of the Lord performed and the sum of five thousand for this comes from the concerts that the Lord himself arranges. Despite my infirmities at the age of 75 and the consequent inability to sing as of old, I still am blessed to perform concerts.

—Chembai Vaidyanatha Bhagavatar
(Doyen of Carnatic Music)

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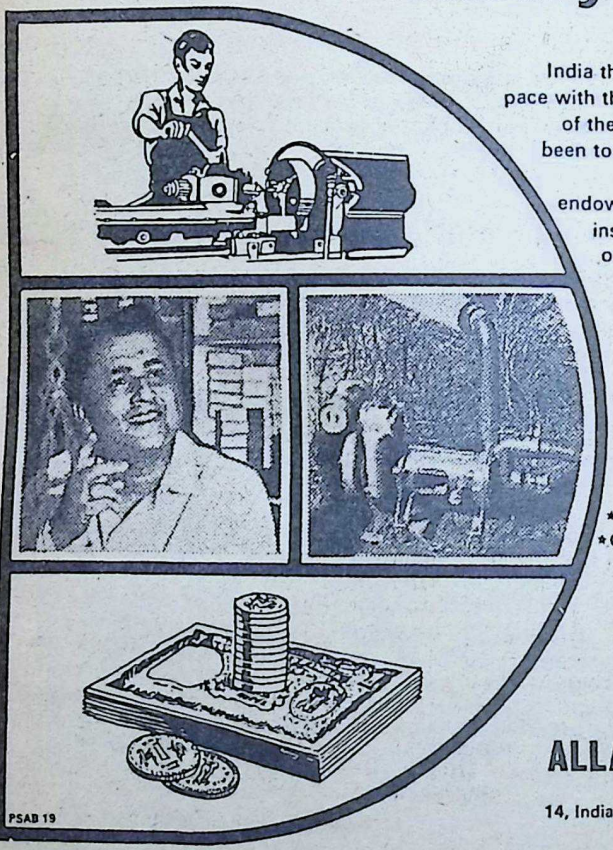
Strengthening the grass-roots of the economy



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Black Market

How It Is Created

SMT. LILAVATI MUNSHI

URING and after the last world war, the word 'black market' came o vogue. Before that, I had not rd that word or was not aware of sion of taxes on a large scale. If I take not, everybody ungrudgingly d his or her taxes. I say this be-se I neved heard any discussion on subject. Our tradition was that n after the death of the father, the ts were paid by the sons. It was tradition in India or say of the ian people that the debt of a father d to be paid by the son even if re was no document to prove it. The necessity of the world wars de the then Government to in-ase taxes, and then people began to l that their hard earned money was en away by the Government for ting a war far away in Europe, hich was not their country.

Then the Swaraj came. People's pe began to revive. They thought that they would be able to earn and would not be harassed for payment of excessive taxes. But on the contrary with the advent of Swaraj the taxes began to increase and every year new laws were enacted. People were even asked to pay on whatever they earned during the British period. Not only that, but when the Indians wanted to bring their hard earned money home from foreign countries and start new industries, even for bringing that money also high taxation was proposed and so people stopped bringing that money. If I remember right, Sardar Patel then had very wisely advised the Government that whatever people did during the war time, their cases should not be opened up. They should be asked to pay voluntarily whatever they can and allowed to bring money from foreign countries without any harassment in order to invest it in establishing

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new industries. This was a wise advice and had it been followed, most of the money of Indians which was in the foreign countries would have come back. Even the black money would have come out. But our righteous Government turned down that proposal and began to fleece people. At the same time in the name of voluntary contribution they ask them to contribute to the party funds. The money thus largely remained in people's hands undeclared and they formed the habit of spending away such money on unnecessary luxuries. The age-old habit of thrift was discarded.

Our wise ancestors had said that the taxes should be such that people should pay it willingly. Says the *Vidura Niti*:

यथा मधु समादत्ते रक्षन् पुष्पाणि षट्पदः
तद्वदर्थान् मनुष्येभ्यः आदद्यादविहिंसया ॥

This means that just as the bee sucks or takes the honey from the flowers without injuring the flowers, so the wise ruler is he who takes taxes without injuring the person concerned.

If this advice had been followed, I am sure in a few years time, the word 'black market' would have disappeared, more industries would have been started, more employment opportunities would have been created, so many unnecessary departments would not have come into being. Plethora of laws would not have been enacted and people would have been happy and contented; and, most important of all, no sane person would have evaded paying taxes. □ □ □

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Dr. K. M. MUNSHI

ART VIII: THE BOOK OF KURUKSHETRA

8. The Prison of Rose Buds

RADYUMNA'S life in Mugg fort was filled with constant joy, which is also a ceaseless agony.

He saw that, whatever be the guise, Salva had kept him in a prison of rose-buds. However attractive, it was a prison. He saw that even Vajranabh's family could not conceal their unhappiness at being left with him in a solitary fort.

The eldest daughter, Prabhavati, about 16, with her voluptuous, generous curves, was aggressive in her approach to Pradyumna. Evidently, she had decided to capture him as a husband.

To be alone with Prabhavati was partly ecstasy and partly torture. In her company, he forgot the purpose for which he had come here and the fate of his grandfather.

Her two younger sisters—one of 8 and another of 5—appeared to be tutored not to encumber Prabhavati's relations with Pradyumna by their presence and left them alone whenever possible.

One late afternoon, a message was brought that Vajranabh would not return to the Mugg Fort that night.

His infatuation had grown until there were times when he avoided being alone with Prabhavati.

After the evening meal, the younger sisters of Prabhavati left them alone.

The two slave girl servitors waiting there also disappeared when Prabhavati waved her hands to indicate her wishes to be left alone.

At first they did not know what to talk. Then Prabhavati broke the silence: 'You do not like my company. Why do you look so miserable these

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days? Why are you so silent?'

'Because I do not know what to talk,' replied Pradyumna.

'I am trying to tell you what I want to say. But if I tell you, the King of Kings would be very angry,' said Prabhavati.

'I see that you are all afraid of some impending danger,' said Pradyumna.

'But I want to know what troubles you? Why are you so depressed these days?' she insisted with a smile.

'It is the same thing which keeps all of you in a tragic mood,' replied Pradyumna.

Prabhavati broke down. 'It is no use telling you everything. Whichever way I turn, I have to face calamity.' Tears welled up in her eyes. 'We are used like pawns in the game of the King of Kings.'

'What is the game?' asked Pradyumna. 'I do not understand it.'

'You are treated here as the royal guest,' said Prabhavati. 'What more do you want?'

'It is a joke. I am treated here as a royal guest but I have no freedom to go out. I could have understood if your King of Kings had killed me straightaway.'

'When are you going to leave us?' asked Prabhavati.

'That is what I want to know. You all have treated me as if I was a member of your family, and I see how assiduously you have cultivated my goodwill,' said Pradyumna.

'What can we do to keep you here?' asked Prabhavati.

'Nothing more,' said Pradyumna with a sigh. 'The very idea of parting with such affectionate people as you are, causes me agony.'

'Then, why not stay with us? My father and mother will be happy if you decide to stay here,' said Prabhavati.

'How can I?' said Pradyumna holding up his hands. 'I cannot be here all my life. If I marry you and settle down comfortably in Matrikovata, I would have broken the promise I gave to my father.'

After a little pause he continued: 'Why, all the Yadavas would disown me—and rightly too! Moreover, Mayavati, my 'mother', would feel her life's work betrayed and her ambition to see me as a flaming sword of *kshatra-dharma* would have been frustrated. I feel very miserable.'

'Every mother feels a pang when her children leave them,' said Prabhavati.

'I could see that your family is overcast with impending disaster. I am also sure that the danger is connected with my future. But no one in the family talks about it in my presence. Perhaps, your father, valiant Vajranabh, knows what is going to happen to me, but he is reticent about it.'

'How can you walk out of Mugg Fort without the permission of the King of Kings?' asked Prabhavati.

'That is what I want to know. The object of my coming here has to be achieved. If not, I cannot go back to Dwaraka. But I am treated by all of you as if I have come to stay here for the rest of my life.'

'Oh, I would be so happy if you stayed here,' said Prabhavati.

'But I can't live here. I would rather forget my mis-

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I must find out what has hap-
ed to my Grandfather, noble Va-
eva. If he is still alive as Shalva's
oner, I must take steps to get him
eased. But I am a prisoner myself
fined within the four falls of the
gg Fort.'

After a pause he continued: 'You
not realise what it would be if I
in my mission. What a blot it
uld be on the fair name of the
davas of Dwaraka!'

But Dwaraka has been burnt
wn,' Prabhavati said.

'Yes. But you should now see what tremendous energy my father has infused in them. I have not only to save my skin, but ascertain the fate of my Grandfather at Shalva's hands.'

'Oh, he must have been killed long ago,' said Prabhavati.

'Can you tell me how King of Kings has dealt with my Grandfather? Is he alive or dead? If he is dead, how did he meet his death,' asked Pradyumna.

'My father's life is also in danger. The King of Kings has sent you here

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to find some justification for disposing him off. The King of Kings has no love for my father; nor for you. You are kept here as a kind of hostage.'

'Hostage of what?' asked Pradyumna.

'Father expects that I would marry you so that you may settle down amongst us for life. If you stay with us here, he will have hold over the Yadavas. If you escape, the King of Kings will kill us all.'

'I am living in comfort here. If my Grandfather is dead, then I must offer obsequial offerings to the God of Death. If he is alive, then I must rescue him,' said Pradyumna.

With tearful eyes Prabhavati looked at Pradyumna for some time. 'Why don't you talk to father?' she asked. 'He is very kind, loves us all. I think father and mother both would be very happy if I married you.'

'Is it for that they treat me so well? Possibly the King of Kings thinks that if I marry you, I will settle down here. Even if I marry you and hold you dearer than my wife, I cannot forfeit the love and affection which my father has for me,' said Pradyumna.

'I know a cloud of uncertainty hangs over every one here. I equally know that you have come into my life, but there is a grim future before us. There could be no alliance between a Yadava and a Danava.'

'Why do you think that the King of Kings is so cruel?' asked Prabhavati.

'Cruel is not the word. For years and years, he has been attempting to annihilate the Yadavas of Mathura. He had vowed to destroy my father

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the whole tribe of Yadavas—to
ke the earth *"Niryaadavi"* unen-
mbered by a single Yadava.'
Prabhavati never realised the deep
sm which separated him from her.
looked at him with tearful eyes.
Pradyumna placed one of his hands
his forehead betraying intense
ling. Prabhavati's hand crept near
other hand of Pradyumna. With-
realising what they were doing,
held their hands for some time.
Don't worry. I will take an early
portunity to talk over this matter
h my father. He will perhaps find
solution,' said Prabhavati.
'He loves me so much that he would
l very happy if I married you,' con-
ued Prabhavati.
'Perhaps he does not know what
at would mean. King of Kings would call it betrayal on your father's part,' said Pradyumna.

'Let us keep tomorrow's worries for tomorrow. Get up. Don't lose heart.' She caught hold of Pradyumna's hands and pulled him up.

Both of them came close to each other, chest to chest.

'Often at night, I have felt the need of feminine companionship, but I refused the repeated advances of the slave girls. I have prayed to Kamadeva, the God of Love, that the great love for you, might go out of me. But at the same time, I know that could never be,' said Pradyumna.

'Don't feel unhappy,' said Prabhavati. 'Tonight is ours. Come with me. There will be both thunder and lightning tonight.'

□□□

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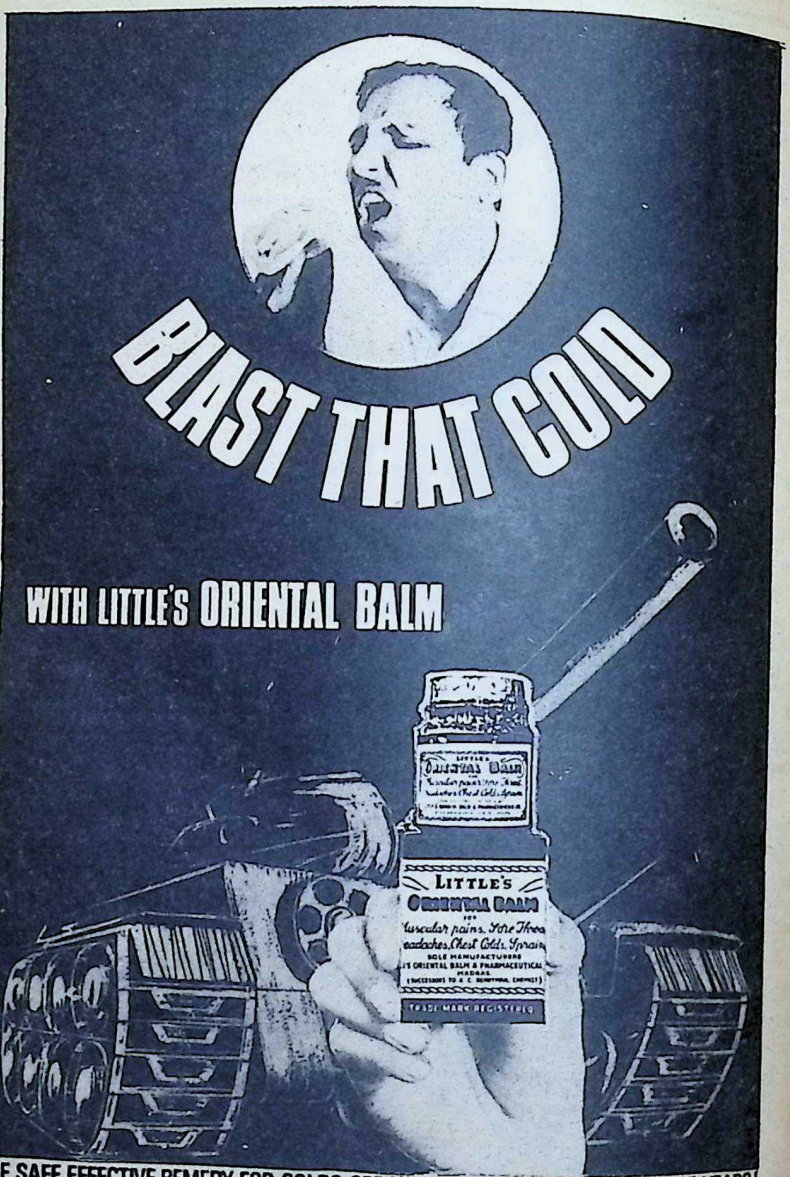

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Balance of Payments

DR. N. A. SHAH

IMPORT and export controls have made people balance-of-payments-conscious. What is this balance of payments and why is Government so much worried about it?

Balance of payments consists of all the transactions of our country with the rest of the world; and, like every transaction, it has two sides. Goods are continuously being shipped out of India. Indians are going out of the country for study, business or pleasure and similarly foreign goods and foreigners are coming to India.

In addition, Indian and foreign goods are continually transported either in Indian or foreign vessels and insured in Indian or foreign companies. Financial arrangements for these transactions are being made either through Indian or foreign banks. Simultaneously, Indians are either borrowing foreign capital or lending out Indian capital to foreign countries. Indians are also paying out interest on foreign capital borrowed and simultaneously returning the capital borrowed in parts. India is also paying out dividends to foreigners who have invested money in Indian business and industry. A similar process takes place in reverse in cases of Indian capital loaned out or invested in business and industry in foreign countries.

Indians who have settled in foreign countries send their savings to India and similarly foreigners settled in India send their savings out of India. In recent years, due to increase in foreign aid, balance of payments account is also presented in a more refined manner. Capital ac-

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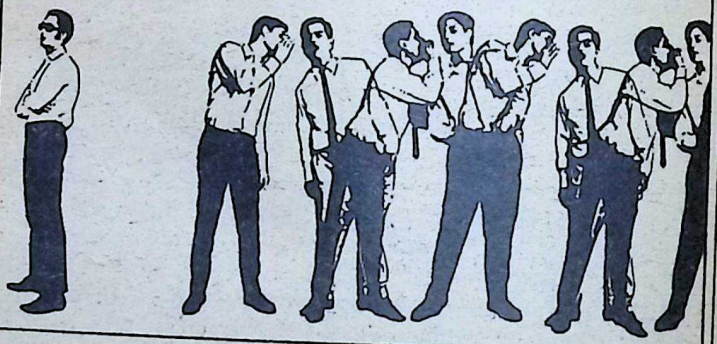

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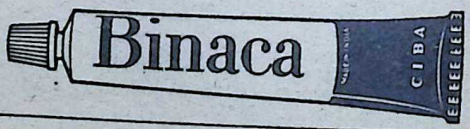

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unt (net) is shown and it is sub-divided into official long-term capital d private investment.

All these transactions create credits and debits, which are never equal any moment. But they must tend to balance in the long run.

Balance of payments account consists of two main parts: balance of de and balance of other services known as "Invisibles". Of the two rts, the "balance of trade" is the dominant factor; and so Government licy is mainly directed to keep it in balance either by cutting down ports or encouraging exports or by using both the weapons simul-eously.

Government can also interfere with the "Invisibles" by compelling the untry to transport Indian goods in Indian ships and utilise the services Indian banks and insurance companies as well as by restricting for-n travel and cutting down travel allowance.

In practice, neither the credit nor the debit can be determined accu-tely and so the margin of "errors and omissions" is far from negligible.

Governments strive to maintain the balance because the want of it uld have serious repercussions not only on the economy of the country t may even upset the political system. That is why, in the final analy-, exports must pay for imports. For example, underdeveloped countries not develop without foreign capital. And if they fail to develop and urn the borrowed capital, their very freedom may be threatened.

Imports can go on increasing for a pretty long period if foreigners giving the country grants or lending capital or investing in our coun-themselves. It can also continue, if the country has previously ex-rted capital in large amounts and is now receiving interest or dividend the capital is repatriated. In the same manner, the country can utilise reserves of gold foreign exchange. But this cannot continue for ever.

Reserves are maintained with a view to keeping the Exchange rate most stable. If reserves vanish, the exchange rate will fluctuate violently d foreign trade will become well-nigh impossible. Insurance against ctuations in exchange rate can be had, but only at a prohibitive cost.

Government will naturally prefer to keep the exchange rate stable by tting imports. But the problem is whether Government should do this leave it to economic forces.

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Bhavan's Tri-Decennial Fund

The following is a continuation of the previous lists

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Sri K. Rajeevalochana, *Bangalore*
Sri M. V. Narasimhachari, *Madras*
Rao Saheb Vataranyam S. Aiyar, *New Delhi*

(To be continued)

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...Without Comment

GISLATURES are not places for demonstrations.

—*V. V. Giri,* President of India.

all the cants that are now canted in this motherland of ours, while worst is the cant of socialism, the most tormenting is the cant of land form.

—*C. Rajagopalachari.*

DIA'S foreign debt amounted to Rs. 5,120.20 crores and the interest on debt paid in 1969-70 amounted to Rs. 110.80 crores.

—*Y. B. Chavan,* Union Finance Minister.

R-INDIA earned a net profit of Rs. 227 lakhs during 1969-70 and has dgetted for a profit of Rs. 312 lakhs during 1970-71.

—*Dr. Karan Singh,* Union Minister of Tourism & Civil Aviation.

OW the Governors have forgotten to use their own discretion. They ey the orders of the Government of India.

—*Acharya J. B. Kripalani,* M.P.

HERE is no need now for a separate office of the Vice-President of India.

—*Arjun Arora,* M.P.

guidelines are to be issued to the Governors, are they also to be issued the President? It would be better to establish conventions than to ate formal codes. Commonsense should be the guideline.

—*Frank Moraes,* Editor-in-Chief, Indian Express.

OMBAY'S estimated population is 60 lakhs, an increase of about 18 lakhs ce the last census in 1961.

—*Dr. D.V. Parulekar,* Chief Census Officer, Maharashtra.

R CAPITA consumption of cigarettes in India is 10 a month as against in Ceylon, 24 in Pakistan, 70 in Malaysia, 168 in Singapore, 170 in pan, 176 in the U.K. and 217 in the United States.

—*Indian Tobacco Manufacturers' Combine.*

NTERNATIONAL airlines operating Jumbo Jets throughout India will ve to pay the Civil Aviation authorities a landing fee, for touchdown one, of Rs. 5,000/-, as the gross weight of the Jumbo-747 Jet airliner is 78,000 lbs.

—*Indian Express.*

HE only way to check illicit immigration into Ceylon is by shooting migrants as they land in the country.

—*S.D. Jayaratne,* M.P., Ceylon.

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NOTES & NEWS

BHAVAN'S BANGALORE KENDRA:

SRI Dharma Vira, Governor of Mysore, inaugurating the Bhavan's Communicators Club, under the auspices of the Bangalore unit of Bhavan's Rajendra Prasad College of Mass Communication, on November 10, 1970, observed that while communication as such had not yet become an academic discipline, like Physics or Economics, it had become an extremely lively area of research. It was one of the busiest cross roads in the study of human behaviour. Without communication, it would not be possible for human groups and societies to commune with each other or to exist. Sri Dharma Vira also released an attractive souvenir brought out by the Communicators Club to mark the inauguration. Sri M.P.L. Sastry, Hon. Secretary of Bhavan's Bangalore Kendra presided.

The Governor at the outset paid a glowing tribute to the Bharatiya Vidya Bhavan, which had come to be recognised as a symbol of the ethical, spiritual and cultural heritage of India. The establishment of the Rajendra Prasad College of Mass Communication was a landmark in the history of the Bhavan. He congratulated the Bhavan's Bangalore Kendra on the effective service it was rendering in the furtherance of the laudable objectives set forth by its founder, Kulapati Dr. K. M. Munshi.

The Governor pointed out that in a vast country like ours, the problem of developing mass communication had naturally been complicated and stupendous. India was trying to develop in the true spirit of democracy, using the maximum of persuasion and minimum coercion, to bring her people to play their part in planning and decision-making. After the attainment of independence, the emphasis on state activity had shifted from the mere maintenance of law and order to the establishment of a welfare society. There had also been rapid industrial development in the country necessitating greater attention being paid to mass communication. The 20th century had no doubt harnessed the motion picture, radio and television along with the printed media, in the work of spreading information, ideas and entertainment. But newspapers continued to play a significant role as the most important and effective media of mass communication. No other media of communication can rival the Press in praising and criticising. It is, however, essential that the freedom of the Press in expression should be meticulously preserved. Whilst the Press itself should be protected from becoming the mouth-piece of a few vested interests or from irresponsible criticism or praise, at the same time, those concerned should develop tolerance to honest adverse criticism.

Welcoming the Governor and the large gathering, Sri K.S. Ramaswami, Principal of the Bangalore unit of Bhavan's Rajendra Prasad College of Mass Communication, referred to the working of the College and briefly outlined the scope of the Communicators Club. He said that society was based on the possibility of men living and working together for common ends—in a word, on co-operation. But, without communications, co-operation was impossible. As stated by a noted writer, modern communications "help to make us aware that we are the heirs of all previous history. They reveal the rich variety of human life and the great diversity of human societies; but at the same time, they remind us that mankind is one. They make us realise that every man's past is nothing less than the whole human past, and that every man's present will contribute to the whole human future".

The Communicators Club was intend-

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bring together the past and pre- students of the College for exchange as, discussion of problems of com- interest and for thinking out ways means of enriching their knowledge the various media of mass com- cation.

s M. C. Madhura, Secretary, re- d the Governor to release the nir which was brought out on the ion, to give to the students of mass unication an idea about the vari- spects of this vast field.

M. P. L. Sastry in his presiden- remarks referred to the work of engaged in the different media of communication and emphasised in all their actions and writing, re- should be had to truth and kind-

VOMAN PROPAGANDIST FOR NSKRIT:

T. LAKSHMI SANKARAN, wife Dr. R. Sankaran, M.A., Ph.D., is g with her husband after his retire- from service in Sri Krishnapuram, mote village in Tirunelveli district Tamil Nadu. Herself an educated she developed an enthusiasm for agation of Sanskrit. She gathered her the girls of her village, who finished their school education, but unable to go to College, and put through the *Balabodh* course of Bhavan's Saral Sanskrit examination me. The girls responded with great est. The classes were held in Smt. hmi Sankaran's house. A Sanskrit lit, who was thrown off his job in hool due to the two-language policy e Tamil Nadu Government and who resident of that village, was asked each the girls. Seeing this, the girls neighbouring village too caught the and the teacher conducted the clas- in that village also. The girls from the villages took the last *Balabodh* mination at Smt. Lakshmi's house, ch was made a centre for the exa- ation, and most of the girls passed first class. They are now preparing the *Pravesha* course. It is the lady's ntion to continue the instruction for the other stages of Bhavan's Saral Sanskrit examination scheme.

It is commendable that a lady like her is serving the cause of Sanskrit by her own efforts in a remote village. We trust that other ladies placed like her will also take up the idea and become active propagandists for Sanskrit.

SANSKRIT LANGUAGE SOCIETY OF INDIA:

A three-day *Veda Sastra Vidwat Sadas and Seminar on Sanskrit Studies* was organised by the Sanskrit Language Society of India, Madras-17, from November 5 to 7,1970. Justice Sri K. S. Venkataraman, I.C.S., Judge, Madras High Court, presided.

Many Sanskrit scholars and Pandits of eminence who participated in the Seminar were presented shawls. Sri G. Krishnamoorthy Iyer, B.A.B.L., a Sanskrit scholar who has devoted over 50 years in the study, research and spread of Sanskrit, was also honoured on the occasion and presented a silver plate, in recognition of his services to the Sanskrit language.

The Vidwat Sadas urged the Government of India to establish an Institute of Sanskrit Studies in every State with an apex organisation at the Centre, not only to provide facilities for research but also to promote Sanskrit study, coordinating the best aspects of both modern and Shastraic education.

Among the other important resolutions passed by the Vidwat Sadas are those regretting the delay in establishing a Sanskrit University in the South preferably in Madras; urging the Government of India to make Sanskrit a compulsory subject for candidates seeking entry into the I.A.S. and allied services; and requesting the Government of India to promote the publication of Sanskrit classics in cheap editions, together with translation in other Indian languages.

RENOVATION OF THE TEMPLE AT AADANUR:

AADANUR is a sleepy hamlet, in the heart of Thanjavur district, the granary

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H.H. the 43rd Jeer of Sri Ahobila Mutt.

of South India. The presiding deity of the temple in this hamlet is Lord Ranganatha Himself, come from Srirangam—so the legend goes—lying down for rest after doling out provisions with a measure. The shrine is hallowed and hoary. Thirumangai Azhwar, last of the Sree Vaishnavite Saints, who lived about 1400 years ago, has sung poems on the Lord here.

The temple was being managed for generations by local landlords. The last of such landlords, Sri Vijayaraghavacharya of Gadadarapuram, had however gifted the ancient temple to His Holiness Sri Veera Raghava Satagopa Yatindra Maha Desikan, the 43rd Jeer of Sri Ahobila Mutt.

The temple, being very old, stands in need of repairs and renovation and a Moolavar is to be prepared and installed. Steps are being taken to carry out the renovations at an estimated cost of Rs. 60,000/- by order of the present 44th Jeer of Sri Ahobila Mutt.

The renovation work is being undertaken by Sri M. R. Kasturi Rangachariar of Sri Ahobila Mutt Temple, Chembur, Bombay.

Contributions towards the renovation of the Aadanur temple are therefore requested from devotees. Any contribution in cash or kind may be sent to:

Sri P. S. Veera Raghavacharya,
Devanar Vilagam,
Tirunageswaram P.O.,
Thanjavur Dt. (Tamil Nadu).

UPASANI BHAKTI MANDAL:

FOR the propagation of the teachings of Sant Upasani Baba of Maharashtra, devotees have formed the "Shri Upasani Bhakti Sadhana Mandal".

The Mandal proposes to establish a Cultural Centre in Bombay, and has therefore appealed to people to donate liberally for the purpose. Donations may be sent to the Chairman of the Mandal, Sri N. D. Sahukar, Godrej Boyce Manufacturing Co., Lalbaug, Bombay-12.

K. KRISHNAN:

WE regret to record the death at Velore (Tamil Nadu) on November 19, 1970, of Sri K. Krishnan, noted journalist. He was 58.

Sri Krishnan was a journalist of 3[illegible] years standing. Starting his journalistic career as the Correspondent of the *Indian Express*, he later became the Chief Editor of the *Express*, a malayalam daily published from Trichur (Kerala).

Sri Krishnan was also the Chairman of the Kerala Sangeeta Nataka Academy and Vice-President of the Kerala Kala Mandalam.

SHASTI ABDA POORTHI OF DR. P. NAGARAJA RAO:

DR. P. NAGARAJA RAO, M.A., D.Litt., Tagore Professor of Humanities, Madras University, completed his 60th year on November 5, 1970.

Dr. Rao was felicitated, on the occasion of his *shastiabdapoorthi*, at a public function organised by the Asthika Samajam, Madras, on November 30, 1970. Justice Sri K. S. Venkataraman, I. C. S, Judge Madras High Court, presided. An address was presented to Dr. Rao eulogising his services in the field of philosophy. Several leading men from all walks of life paid glowing tributes to the work of Dr. Rao, who had during his career sought and used the platform and the pulpit, journals and books as media for the vigorous expression of his thoughts and comments on academic topics and issues bearing on his chosen field of philosophical and humanistic studies.

We wish Dr. Rao, author of several books which have been published by the Bharatiya Vidya Bhavan, many happy returns.

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OUR BOOKSHELF

RSON AND THOREAU—Trans-dentalists in conflict by Joel Porte. blished by Lalvani Publishing use, Pages XI+226. Price: Rs. 5.

Indian edition of Joel Porte's known book is a welcome addition. published by Wesleyan University in 1965, Joel Porte's book presents ious study of two great American cendentalists. Joel Porte concludes they were essentially in conflict. is a moot point; but the learned r hastens to add: "I would be the to insist, however, that there is more e said about the relationship bet- Emerson and Thoreau than is odied in my own formulation". The is certainly interesting because as Porte insists: "What is lost to com-ensiveness in my own approach is d in speculative interest".

ough the term "transcendentalism" ot be fully and satisfactorily defin- as to include all that one wishes mean, it has, nevertheless, exercis-onsiderable influence on American ght and literature, both in the 19th ry and the 20th. Looking at the ber of Doctoral theses produced in rica at present on this and allied cts, one would conclude that Ame- Transcendentalism continues to be urce of lively inspiration.

r Emerson, Transcendentalism was nown and fixed element, but for reau it was plainly inexplicable. les Dickens considered it comically telligible, while Hawthorne felt it indescribable. Joel Porte calls it "a g question". One is inclined to with him in view of the disparate ions about it. The learned writer, Porte, has chosen a narrow and ed field for his analysis, namely, to blish that Emerson and Thoreau were transcendentalists in conflict. Besides the introductory chapter, there are six other illuminating chapters, three devoted to explaining the different aspects of Emerson, two to those of Thoreau, and the concluding chapter which seeks to establish his thesis that Emerson and Thoreau were undoubtedly transcendentalists in conflict.

Joel Porte anticipates critics who might say that the book is not an exhaustive analysis of the subject. So he has chosen to warn the reader: "What I offer in the following pages is one 'version' of Emerson and Thoreau". Within the limited range that he has chosen, Joel Porte has succeeded eminently. He has brought to bear on the subject deep scholarship, perceptive analysis, critical acumen and a clear and unwavering approach. A large body of criticism has grown up around Emerson and Thoreau in the present century. This lively and scholarly study of the two transcendentalists in conflict is a valuable addition to that body of Emerson-Thoreau criticism.

This Indian edition is a well-produced and well got-up production, and the printing skill displayed is as worthy as the research skill of the writer.

—*N. Nanjunda Sastry*

PEACEFUL TRANSITION TO COMMUNISM IN INDIA—STRATEGY OF THE COMMUNIST PARTY by Dr. Victor M.Fic, Published by Nachiketa Publications, Bombay. Pages 478+XI. Price: Rs. 50.

"CAPTURING power through the ballot box" has been a favourite slogan of at least a dominant section of the Communist Party of India since 1952. Is it merely an election slogan or a well designed strategy? Dr. Victor M. Fic, through his painstaking study, has delineated how Moscow evolved it as the Communist Party's strategy to power in the non-communist countries of the world.

The central theme of the theory is that it is possible for the working class as represented by the communist party "to capture a stable majority in Parliament and transform the latter from an

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organ of bourgeois democracy into a genuine instrument of the people's will." This theory, formulated at the Twentieth Congress of the World Communist Parties in Moscow, in 1956, was based on the experience gained during the transformation of the democratic nations of Eastern Europe into the Soviet Union's Satellites. It is also based on the superior economic and military might of the Soviet Union, which has neutralised the atomic threat of the Western Powers.

The author has dealt at considerable length with the adoption of this theory by the Communist Party of India. It evolved the strategy of "minimum programme" and "United Fronts" of the leftist parties as early as in 1952. Through this strategy, the C.P.I. alienated a substantial part of the mass following of other leftist parties. It fully exploited the leftward trend in the non-aligned policy of Nehru. By infiltration and attack, it forced the Congress Party to adopt a socialist programme.

It is quite significant today that the C.P.I., since 1955 considered a split in the Congress as a pre-requisite for its success in this country. But then there was no possibility of a split in the Congress. Hence, the C.P.I. followed the policy of 'uniting with' the National bourgeoisie on foreign policy and 'struggling against' its reactionary home policy.

This strategy and also a projection of its image as a true nationalist and democratic party made it emerge as the second largest party in the Lok Sabha after the second General Elections.

But more significant to the party and the world communist movement was its forming the government in Kerala in 1957. This was the vindication of Moscow's theory of peaceful transition to power. But very soon, Sino-Soviet schism drew Kerala on the chess board of the two rivals for the title position of 'Rome' of World Communism. China, insisting on the militant road to communism and Moscow insisting on the peaceful method, it was easier for the Federal Government of India dismiss the Namboodiripad Ministry Kerala in 1959, for then Namboodirip was closer to Peking's view.

What was the reaction of Moscow Dr. Fic observes: "Under (then) exi ing conditions, it was in Moscow's int rest to prevent communization of Ind under Peking's tutelage, while this po sibility under its own aegis was severe ly limited at that time." This shows how Kremlin was willing to sacrifice communist government to suit its ow strategy. Here the main part of th author's consideration ends.

The book is a valuable and timel addition to the literature on the Com munist Party of India. The book suffer from drawbacks of lengthy quotation in some places running into full pag which may be due to the fact that was originally submitted as a doctora dissertation to the Indian School of Inte national Studies, New Delhi. However any reader of the book would agr with the author's claim in the prefa that "the study is based upon prima sources, and extensive bibliographic references are for those who wish t follow the subject in greater detail".

In the introduction to the book, th author has made few observations, o which at least two deserve our notice. He says, "given the assumption tha both Peking and Moscow would conti nue to be committed to communist goals, India would face an awesome combination of mlitary and economic resources on her northern border. Coupled with the possibility that the communist movement in India would rally both its wings into a concerted thrust against the government, this might create a situation of internal and exter nal pressures which she could hardly re sist..." and "in fact, the harder China presses upon India, the harder the latter sinks under the strategic direction of the Kremlin and deepens her ties with the Soviet Union, which, in turn, creates within the country internal con ditions more favourable for her com munization".

Thus, with the growing violent acti vities of the Naxalites on the one hand

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the growing understanding between Ruling Congress and the C.P.I. on ther, democracy in India is passing gh the most turbulent period in its ry.

—*P. M. Kamath*

ANI SANDARBHA edited by Sri vadas Shastri, Published by Nava- Prakashan, Bhopal, Price 15/-.

MANI SANDARBHA" is a valu- book from various points of Mainly it delineates the history of und progress of the Somani family, st the back-ground of the history tional, economical and religious re- nce in general and the history of sthan in particular. It also pro- very inspiring reading about rma, especially of the Vaishnavite the role of temples in social evolu- and the doctrine of Prapatti, i.e. ect and total surrender to the God- d.

he description of the pedigree of the ani family reveals how every mem- of it is saturated with rare courage the spirit of enterprise, together a keen sense of social responsibil- Almost all of them have been suc- ul business magnates with a religi- bent of mind, consequently proving selves to be model citizens. A per- of the book will reveal that their ces to the nation are singular in e than one field, ranging from poli- industrial, social cultural, and re- us to the educational.

ch books can prove very useful to evolving nation for they depict ob- vely the active sense of dedication high purposes, both in mundane af- and divine aspirations.

he present book is got up decently will be read widely with interest.

—*Prof. R. T. Vyas*

TAMIL

ANDA-TATHVA—by Shri Rajanga anesa Iyer, B.A. B.L., Published by hri T.S. Ramaswami, B.Sc., Accoun- tant, Defence Accounts, 122, Jeera, Secunderabad, Crown 8 VO. pp. 24.

ON the occasion of the consecration ceremony (Kumbabhisheka) of the Subramanya Temple at Skanda Giri, Secunderabad, this publication was brought out. This also contains the *Subramanya-bhujanga* Stotra of Sri Adi Sankara. The Skanda Tathva portrays the greatness of Skanda, method of worshipping Skanda with ample references to the *Ramayana*, the *Mahabharata* and *Skanda purana* in a full measure.

In both the epics *Ramayana* and *Mahabharata* the birth of Skanda is mentioned as Kumara Sambhava—the word *Avatara* which means to descend from a higher position is not used. This is significant. The author states, that the *Dosha* or fault committed by the use of the word *Avatara* is avoided. This is a new interpretation for our consideration.

Further, the esoteric significance of the Six faces, the twelve hands, his feet etc. are also explained with their many facts and should be welcomed.

The author has also added some Tamil verses composed by him in his Eleventh year. The *Subrahmanya-bhujanga* Stotra by Adi Sankara comes last and is a most useful addition of the Shanmata Sthapanacharya.

We feel sure that this work in simple Tamil explaining the esoteric significance of the worship of Skanda will be welcomed by all devotees of Muruga.

—*S. N. Srirama Desikan.*

BHAVAN'S

BOOKS

FOR BETTER READING

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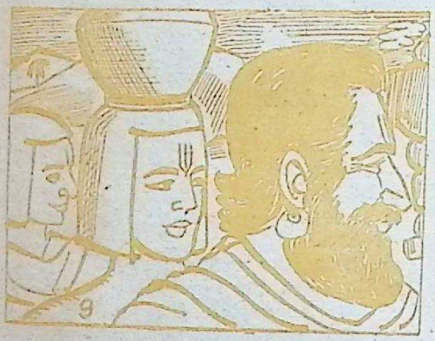
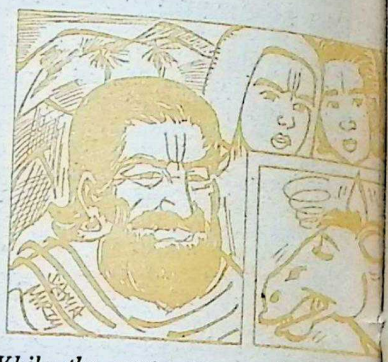
MAMAATMA SARVA BHOOTHAAT

The all-pervading soul

B. V. SATYA MUR



Once, Eknath, accompanied by his disciples, was carrying a vessel containing Holy Ganges collected at Banaras with the intention of performing abhishekam to Lord Ramalingeswara of Rameswaram.



While the party was passing through desert, they found a donkey rolling in agony out of thirst.

At once, Eknath took the vessel and poured out the water and quenched the thirst of the animal. Rest of the party were looking aghast at the utter abuse of the sacred water.

"Here is Ramalingeswara Himself asking for water! Should we refuse to serve His living form and carry the water all the way to Rameswaram to bathe His stone form?" said Eknath, enlightening his disciples.

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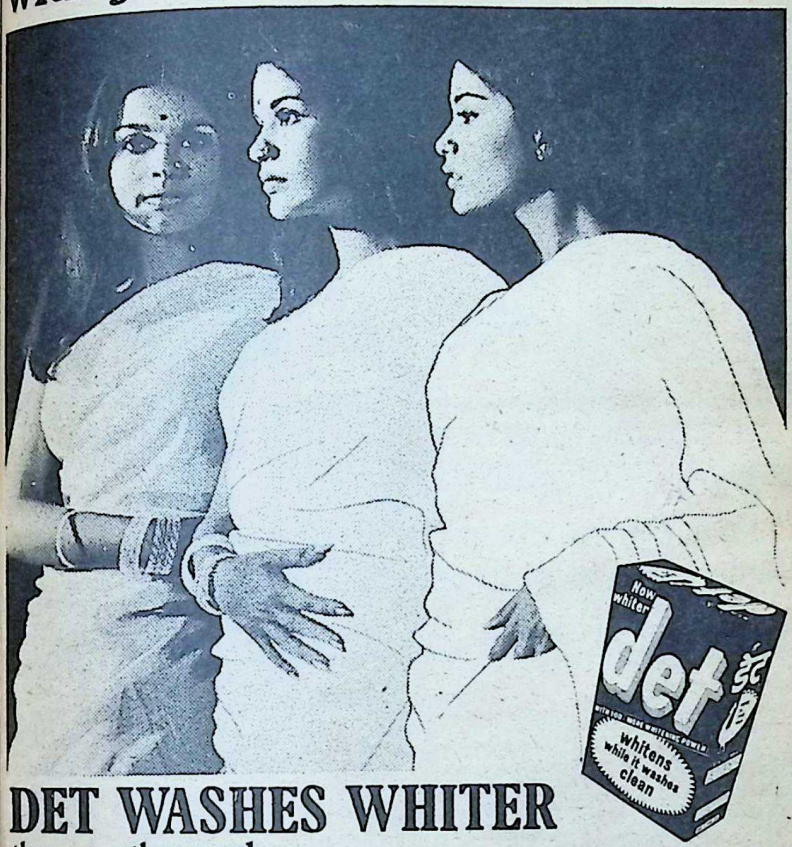

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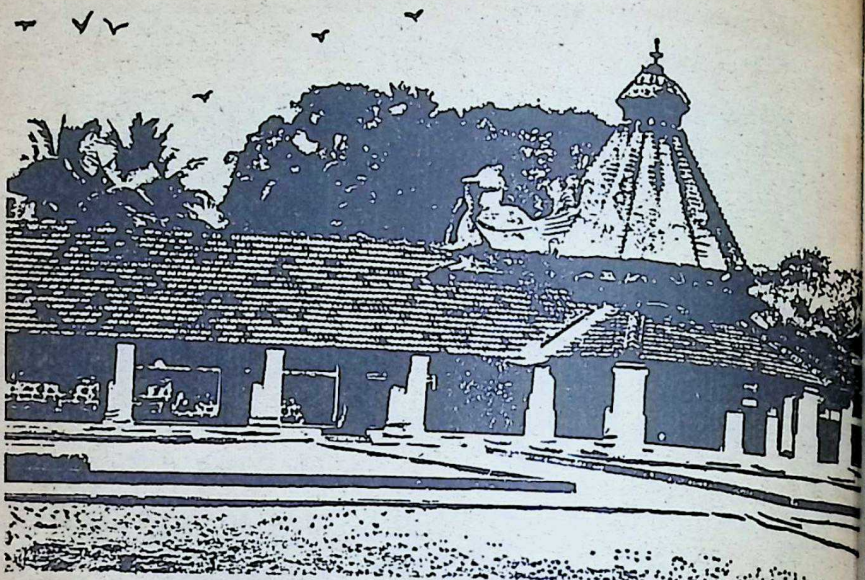

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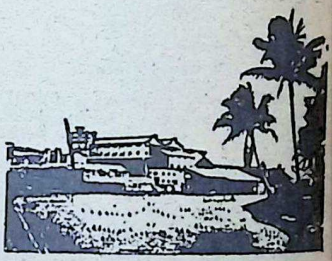

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Headache: too much sun

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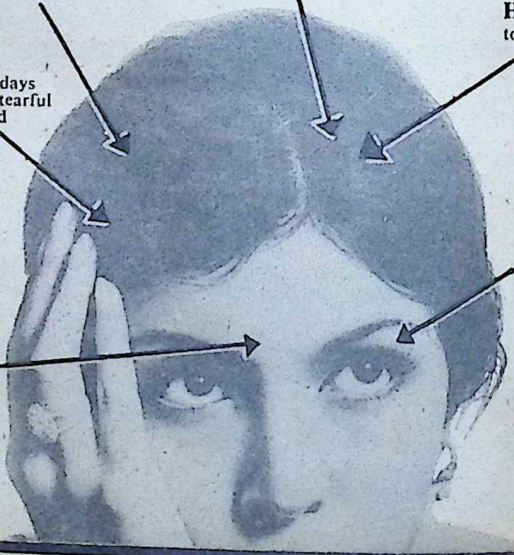

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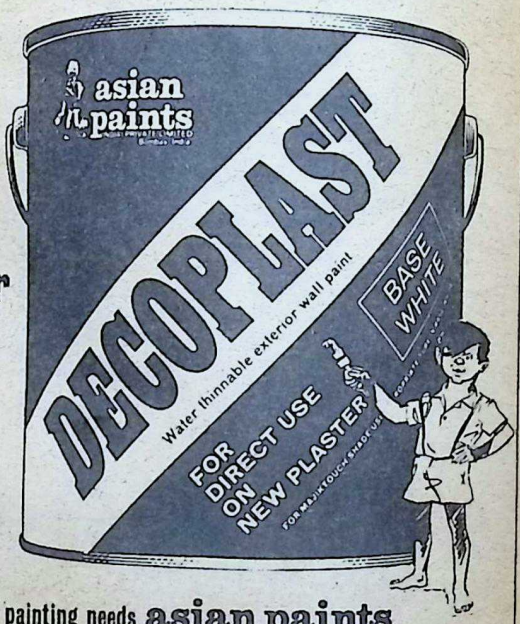

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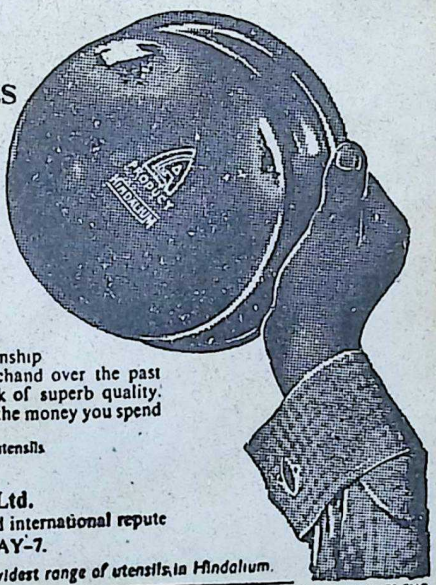

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VOL. XVI, NO. 26 JULY 26, 1970

BHAVAN'S JOURNAL

वेदोऽखिलो धर्ममूलम्

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Secure in Vedic ground supreme

यतो धर्मस्ततो जयः

Where Dharma's held aloft
Victory crowns such art

धर्मादर्थश्च कामश्च

Wealth and Desire are branches holy
That stem from a life of Dharma alone

धर्मो रक्षति रक्षितः

Dharma's priceless shield
A righteous life doth yield

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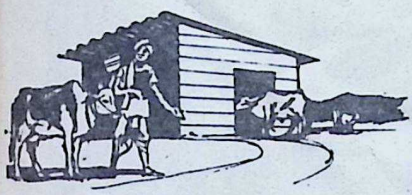

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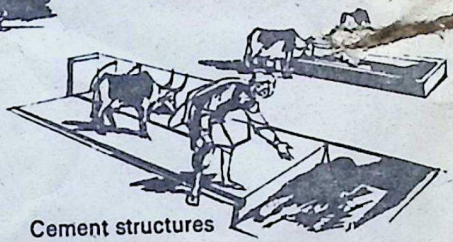

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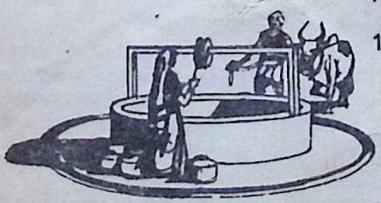

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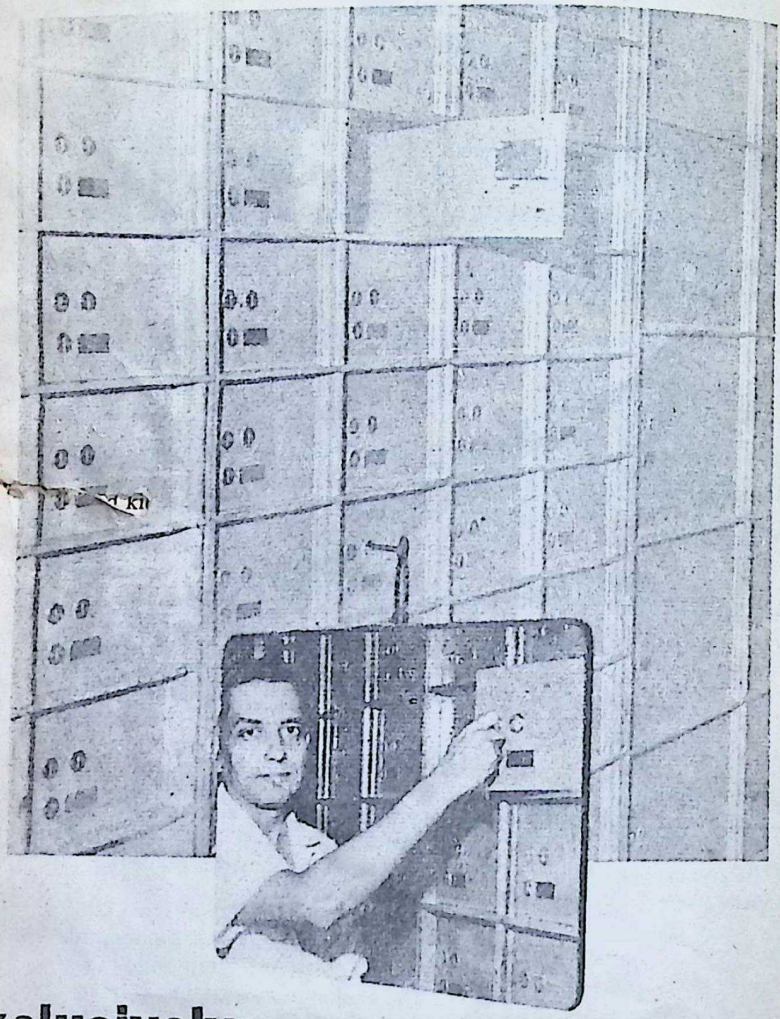

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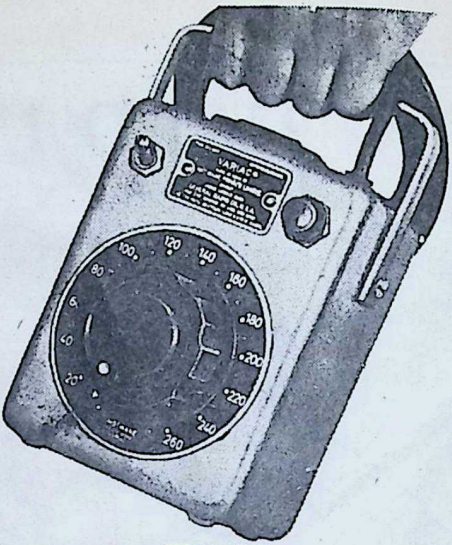

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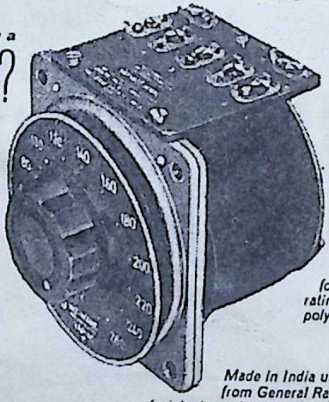

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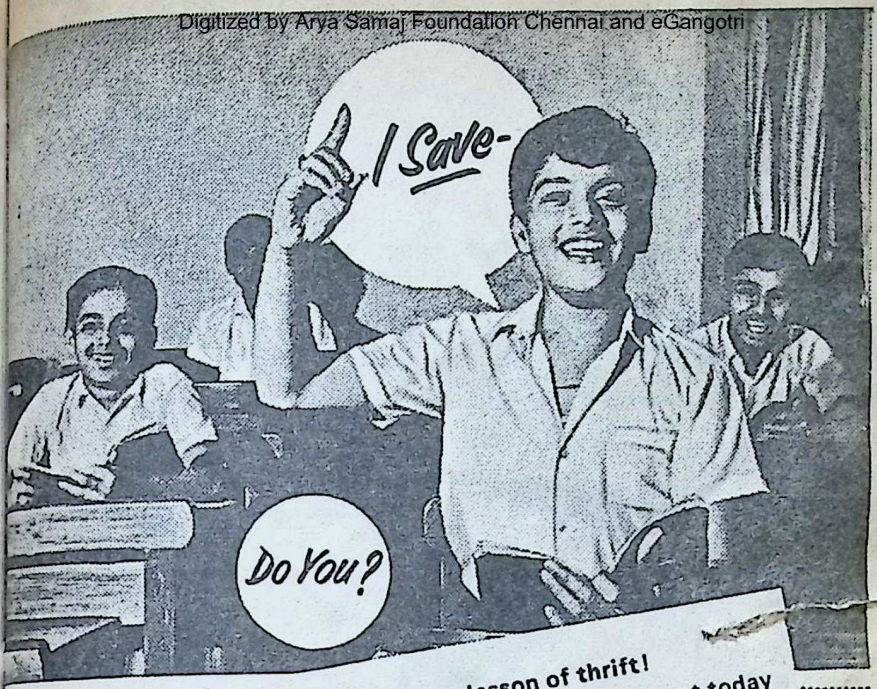

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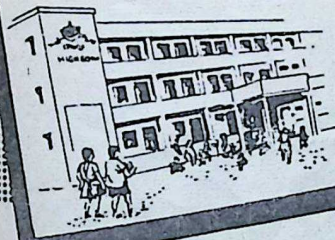

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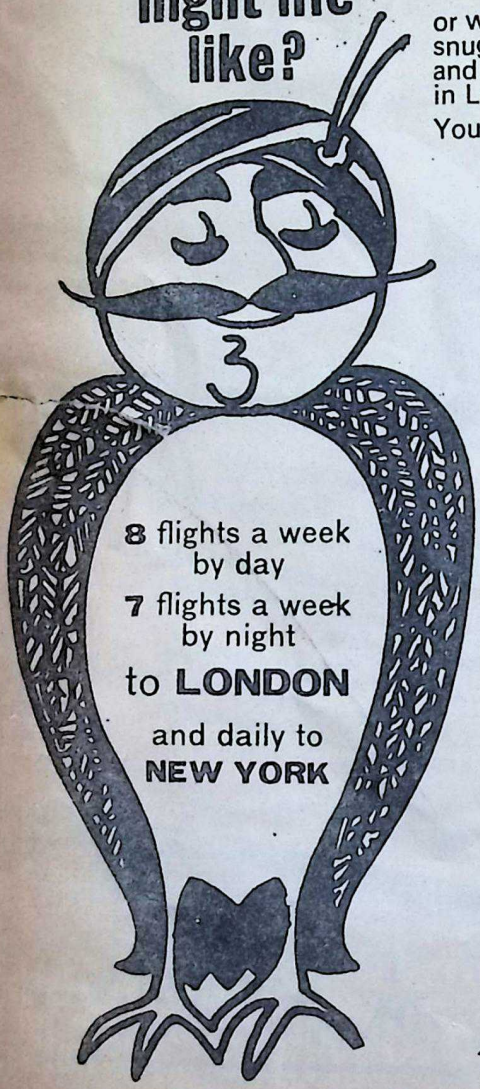

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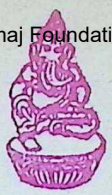

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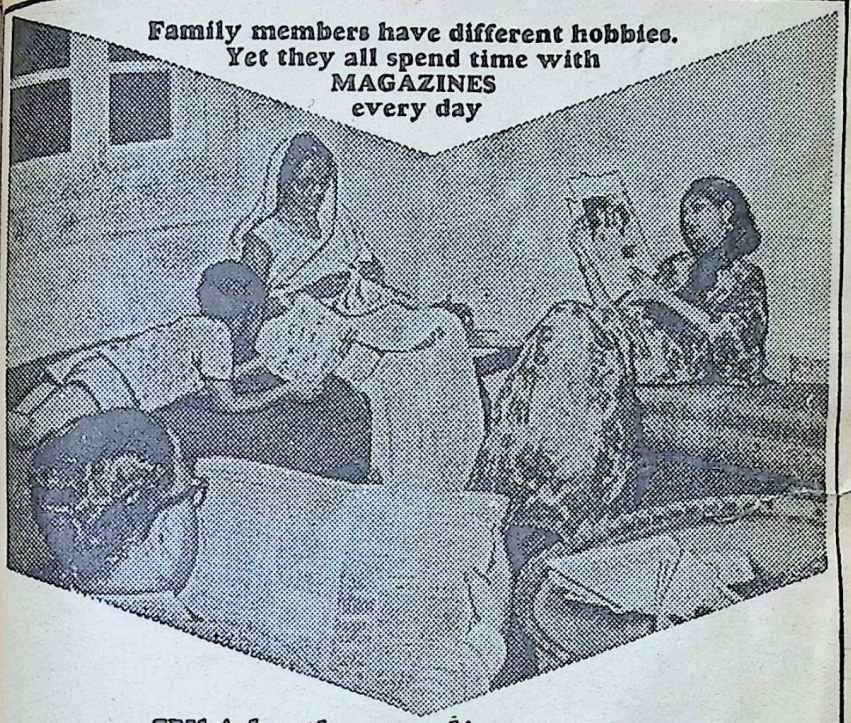

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः।

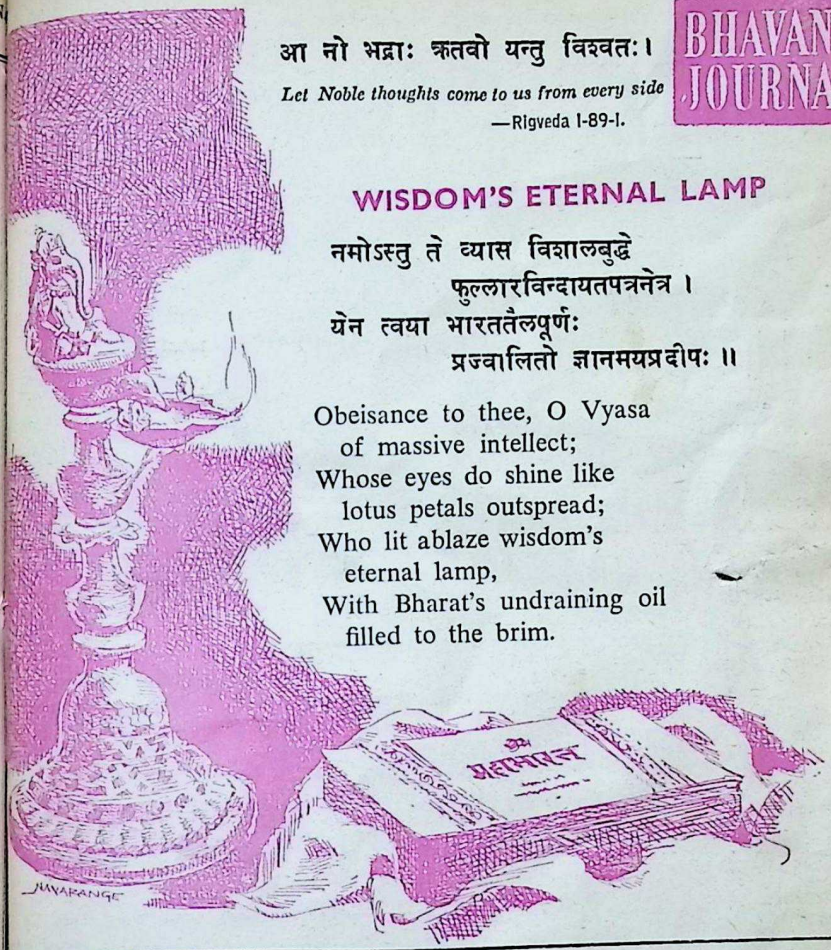
Let Noble thoughts come to us from every side

—Rigveda I-89-I.

WISDOM'S ETERNAL LAMP

नमोऽस्तु ते व्यास विशालबुद्धे
फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः
प्रज्वालितो ज्ञानमयप्रदीपः ॥

Obeisance to thee, O Vyasa
of massive intellect;
Whose eyes do shine like
lotus petals outspread;
Who lit ablaze wisdom's
eternal lamp,
With Bharat's undraining oil
filled to the brim.



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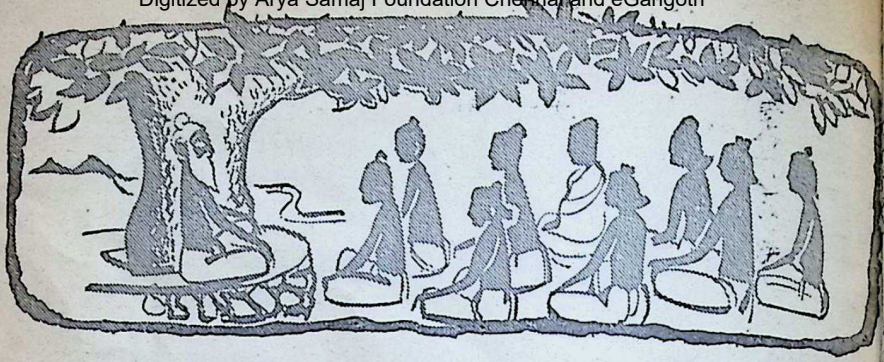

सहनाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॐ शान्तिः शान्तिः शान्तिः ।

ADHYAYANA SLOKA—9

TEXT

ईशावास्यमिदं सर्वं यत्किञ्चिज्जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् ॥

TRANSLITERATION

ishaavaasyamidam sarvam yatkinchijjagatyaam jagat
tena tyaktena bhunjeethah maa gridhah kasyaswiddhanam.

WORD-FOR-WORD MEANING.

isha=of the Lord, *aavaasyam*=abode, *idam*=this, *sarvam*=all; *yat-kinchit*=whatever there (is) *jagatyaam*=in the (transient) world, *jagat*=that which moves; *tena*=by the Lord, *tyaktena*=given, *bhunjeethah*=enjoy; *maa*=do not, *gridhah*=covet, *kasya swid*=whomsoever's, *dhanam*=wealth.

TRANSLATION

All this changing thing which has a being in this world should be regarded as the abode of the Lord. Enjoy whatever is given to you by the Lord; do not covet another's wealth.

ANALYSIS AND COMMENTARY

This verse may be construed and has been so construed differently by different commentators. But in essence the meaning is not very greatly affected.

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ishaavaasyam—(1) *isha's* abode, in which case the two words are *isha* and *vaasyam*; (2) must be covered or enveloped by the Lord, in which case Ishwara is the unchanging immanent (*antaryami*) reality that is there in the world of transient things. In the second case the *saadhaka* is asked to cultivate the attitude of covering or enveloping the transient world with the thought of Ishwara; i. e., *ishabhava.* As another Upanishad says:

yaccha kinchidjagatsarvam drishyate shruyatepi vaa
antarbahishcha tatsarvam vyaapya naaraayanasthitah.

i. e. whatever there is in this world that can be seen or heard, either within it or outside it Narayana remains, the all-pervasive one. The source of misery for man is his attachment to the transient things of life; hence he has to build his life on the foundations of truth. That great truth is that the Lord is the one reality that exists within everything and enveloping everything also.

jagat–that which moves or is in a state of flux. This is from the root *gam* to move. The world of beings is called *jagat* significantly; they are in a continuous state of change. They come into being and they pass away. Hence they are transient.

tena tyaktena—(1) *tena=tasmaat* or therefore, *tyaktena=tyaagena* by sacrificing, (2) *tena=ishena* by the Lord, *tyaktena=dattena* or given; in either case there is not much change in the meaning. *Tyaaga* is the principle that should underlie our actions here and not an attitude of grabbing and possessiveness. This follows from the principle that all this world is the Lord's or that it should be enveloped by the thought of *ishwara.*

maa gridhah kasyaswiddhanam—(1) as a single sentence it would mean Don't covet the wealth of anyone; (2) as two sentences; *maa gridhah*-do not covet; *kasya swid dhanam*- (for) whose indeed is all wealth? In the second case, the words *kasya swid* are taken for the construction of a rhetorical question. The meaning is that since everything belongs to the Lord one should not covet another's belongings, for that has been given to him.

This short poem taken from the *Ishaavaasyopanishad* is a profound one. It enunciates the most important tenets of Indian Darshana. In India, unlike in the West, *Darshana* is not just speculative philosophy but it is a way of life. Hence we find here the statements not only refer to metaphysical questions but also indicate a way of life and the two are blended.

In his short but most profound commentary, a result of thirty and more years of study and living, Acharya Vinoba Bhave says that in this *Mantra* or verse the substance of the entire Vedic Dharma is found.

The *Mantra* states:

(1) acceptance of the Lordship of Ishwara

(2) hence, incorporating the principle of Tyaaga or sacrifice in one's individual life.

(3) coveting nobody else's life of enjoyment.

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These three things are the corner stones of Vedic Dharma.

They refer to *swaatma*- the individual, *paraatma*—the social or other self and *paramaatma*—the Divine.

As you go on pondering over this *mantra* you will see how *Darshana* in India arrived at a harmonious blend of Knowledge and Action, how it at once encompasses the individual, the social and the Divine lives. There was no splitting of these into different compartments as Western Sciences have done and hence also no conflict. The greatness of Indian Darshana lay in this '*samagra drishti*'—all-pervasive and total vision. The various notes were built into a harmony and life was freed of dissensions and discord.

Gandhiji remarked once: Even if the whole world should be destroyed and just this one little Upanishad should be saved, the entire foundations of a new and good world order could be built on this.

This is a *Mantra* and a *Mantra* is not just a piece of poetic composition. In it the sound, the sense, the import have all been fused in a wonderful synthesis. It is the highest form of utterance and as such has a potency.

Read it again and again; ponder over its meaning and then put that into practice. This is the Vedic triad of *saadhana—shravana, manana and nididhyaasana*. Acharya Vinoba says that as a result of thirty years of *nididhyaasana*, i.e. application consciously of the principles enunciated, he has written the commentary *Ishaavaasya vritti*. We have just made use of it in explaining this Mantra. To understand its meaning fully we too should engage ourselves in that sort of discipline. □□□

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KULAPATI'S LETTER No. 471

Devoted to Life, Literature and Culture

* *

LOKAMANYA TILAK

Some glimpses of his heroic life

BHARATIYA VIDYA BHAVAN
BOMBAY.

JULY 26, 1970

Y YOUNG FRIEND,

N less than a week from now, on August 1, 1970—the *punyatithi* of lak—fifty years will have elapsed ce this giant among men attained *era svarga*.

Hailed by his people as *Lokaman-*, Bal Gangadhar Tilak was prob-ly the most scholarly among the untry's political leaders. He had a ing faith in the heritage of our cul-re and revivified Ganesh Chatur-i and other festivals, imparting to em a patriotic fervour. With char-teristic vigour, he addressed himself the awakening of the masses and eared the ground for Gandhiji. Tilak arlessly led the first phase of India's ilitant nationalism. He was the au-or of the famous *mantra*: "Swaraj my birth-right, and I will have it."

I was a young man of barely twenty hen I was attracted to politics. It as in 1907 that, with other volatile ouths, I became a member of the extremist camp of militant nationalism led by Lal-Bal-Pal (Lala Lajpatrai, Bal Gangadhar Tilak and Bipin Chandra Pal), of which Prof. Aravind Ghosh, whom I adored, was the prophet. About a year later was the stormy session of the Congress at Surat. Soon after, Tilak was sentenced to imprisonment in Mandalay, where he remained till his release in June, 1914.

I was enrolled as an Advocate on the Original side of the High Court of Bombay in 1913, but I continued my interest in politics, although they were then at their lowest ebb: Lajpatrai had left for America, Tilak was in jail in far away Burma, and Prof. Aravind Ghosh (Sri Aurobindo) had retired to Pondicherry.

When World War I started in August, 1914, there was an upsurge of political activity in India. Mrs. Annie Besant was of the view that the time

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had come for India to be given her rightful place as an equal partner in the British Empire. She felt convinced that unless the "Extremists" led by Tilak, who had by then been released fom jail, were induced to come into the Congress, it could not be resuscitated. In 1916, there was a private talk between Tilak and Besant. They came to the conclusion that the time was propitious for launching the Home Rule movement vigorously. At the same time, they realised that the Congress leaders would try to kill the movement if Tilak, who, they believed, was in favour of terroristic activities, was associated with it from the beginning. It was, therefore, decided that Besant should win over the Congress to adopt the movement before Tilak joined it. In the meantime, Tilak was to start a separate *Home Rule League* which, however, would cooperate with Besant's League which she had launched in September, 1916. That was how a separate League called the *Indian Home Rule League* came to be started by Tilak in Poona in April, 1916.

It was as the result of these manoeuvres that the Moderates in the Congress and the Extremists led by Tilak came together on the same platform at Lucknow, where the Congress and the Muslim League met together at the same time and where the historic Lucknow Pact was hammered out. Tilak and Besant were given a great ovation.

Tilak may have had mental reservations; but, while supporting the Pact at the Congress session in Lucknow, he said: "It has been said that we Hindus have yielded too much to our Muslim brothers. I am sure I repr sent the sense of the Hindu commu nity all over India when I say th we could not have yielded too muc I would not care if the rights of sel Government are granted to the Mus lim community only. I would no care if they are granted to the lowe classes of the Hindu population. Ther the fight will not be triangular, as a present it is." That was Tilak, th patriot and statesman.

In the ensuing months, I had th privilege of working with Tilak. I committee meetings he was very ac commodating, but such accommoda tion was never his final word. Onc he was on a public platform, he wa uncompromising.

Meanwhile, as the War went o with unabashed fury, the Britis rulers wished to enlist the active sup port of Indians and towards this end Lord Willingdon, then the Governo of Bombay, convened a War Confer ence on June 10, 1918. At a joint meeting of the two Home Rule Lea gues presided over by Jinnah, it was decided that Tilak, as the leader of both groups, should in a conciliatory speech clarify the position of the Leagues, namely, that they were prepared to cooperate with the War effort if political reform was promised at the end of the War.

At the Conference, as soon as Tilak spoke a few words, Willingdon felt extremely nervous and stopped him, saying that no political speech would be allowed. Tilak replied that, if that was the Chairman's ruling, no self-respecting Indian could participate in the meeting. He then walked out of the meeting, followed, among

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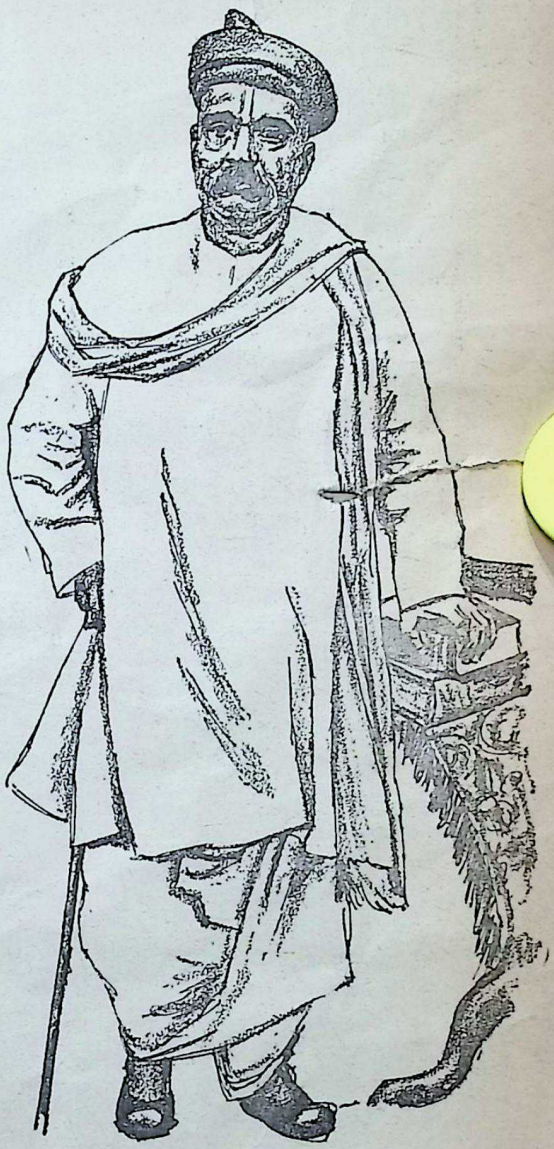
by the Leaguers led by N.C. , editor of *Kesari* and principal ant of Tilak, B.G. Horniman Jamnadas Dwarkadas. Jinnah on to make a thundering speech Willingdon for his high-hand- tion in stopping Tilak from ng. There was no sense in in- Tilak to the Conference, he f he was not allowed to speak. the following day, the Home League held a meeting at Shan- Chawl to condemn Willingdon's iour towards Tilak. For the first Gandhiji entered politics in In- presiding over it. He publicly nished the Governor for his y treatment to Tilak, "the idol e people", at the War Confer- Three years earlier, Gandhiji aid of Tilak: "There is only one n in India over whom millions razy, for whom millions of our trymen would lay down their That person is Tilak Maharaj... has written on the inner ing of the *Gita*." Gandhiji also nstrated his respect for Tilak by ling for a purse to be presented e hero of the Chirol Case and arting the famous Tilak Swaraj d.



e incident characteristic of 's forthrightness and courage s to my mind. The Viceroy had ded an invitation to Tilak for an ing party in the Viceregal Lodge New Delhi. Those were days of t protocol. While most of the ees were supporters of the Bri- Raj and aping their sartorial ts, Tilak had gone in his usual —dhoti, long-coat and the typi- Maharashtrian *pagri*.

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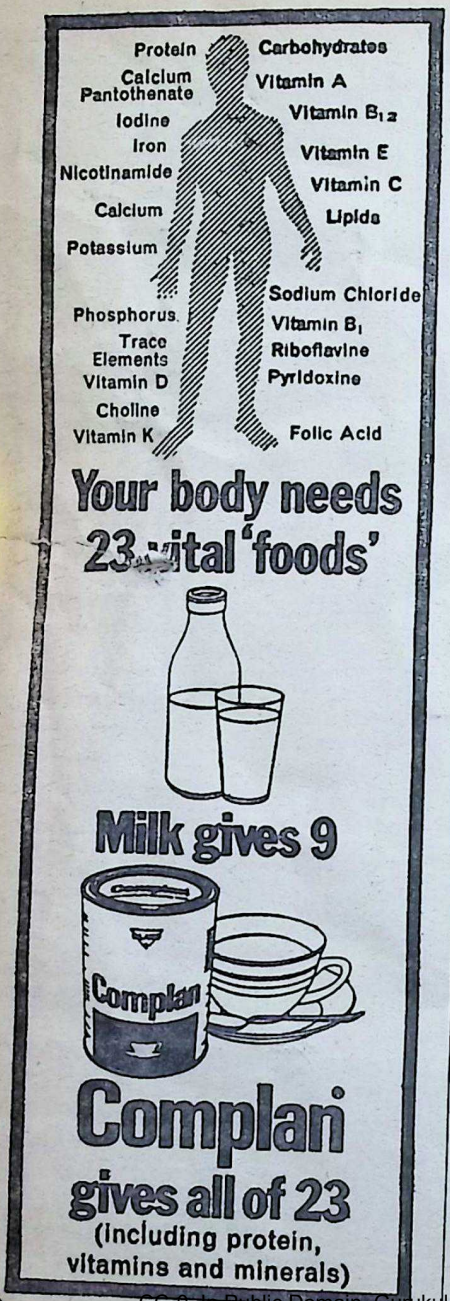

At the entrance to the Viceregal Lodge, Tilak was denied entry by the ushers. When questioned by Tilak they said that he had not conformed to the dress regulations.

Tilak scribbled the following message to the Viceroy in his visiting card: "Have you invited me or my dress?" On receipt of the message, the Viceroy rushed to Tilak and profusely apologised to him.

During the Christmas week of 1919 the Congress met under the conflicting shadows of the Montford Reforms and Jallianwala Bagh. Motilal Nehru and Besant formed one group; Tilak and B.C. Pal, supported by C.R. Das, led the bulk of the members. Gandhiji was there, silent and inscrutable.

The Lucknow Pact had, in the meanwhile, been forgotten and the extremist Muslims, with nostalgic notions of their hegemony, had developed a conquistador spirit. An effective way favoured by Hindu and Muslim nationalists to meet the aggressive master-racist Muslims was to create a modern national outlook. Under their inspiration, the Indian National Congress embarked on a gigantic attempt to consolidate Hindus, Muslims and other minorities with a non-communal nation, regardless of religious loyalties. In this long line of illustrious leaders, Tilak's contribution was significant. Along with Lajpatrai, B.C. Pal and Aurobindo, Tilak pioneered the transformation of the national approach of the intellectuals into a broad mass movement. He harnessed orthodoxy to the national cause and, by his great commentary on the *Bhagavad Gita*, taught

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the Hindus that *nishkama karma* was indispensable to a well-led life. He infused Hinduism with a new significance, which would meet the demand of modern times successfully.

For five years between 1915 and 1920, Gandhi and Tilak were contemporaries in action, but in different directions, different approaches and different philosophies. They differed widely on the method, but their goal was the same—the resurgence of India and the attainment of Swaraj. In spite of the difference of approach, of which they made no secret, they had mutual regard and exercised restraint towards each other, which was a measure of their culture, patriotism and political maturity. Tilak was unstinted in his praise of Gandhiji's work in South Africa while Gandhiji was unreserved in his tribute to Tilak whom he described as an "ocean" as compared to Gokhale whom he regarded as "Ganga". Even at the height of his popularity and power, Tilak welcomed Gandhi, acknowledged the greatness of his political and spiritual character and prophesied that Gandhi would "go far, far ahead of others."

It may truly be said that the Lokamanya prepared the ground by kindling in the people the love of country and a spirit of resistance to foreign rule, and the Mahatma took over with his own ideas and means of attaining the goal set by Tilak.

Yours sincerely,

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S. Ramakrishnan

THIS SEXPLOITATION MUST BE STOPPED

* *

Our congratulations to the Government of Maharashtra. It has, with commendable foresight, bestirred itself to counteract the corroding and malignant influences of sexualisation, particularly in the shape of obscene advertisements and strip-tease dances and cabarets, befouling the *Urbs Prima Indis,* which Mahatma Gandhi hailed as "Bombay, the Beautiful".

Thank God, this healthy wind of change is blowing to other parts of India too.

On an application of the General Secretary of the Cultural Society of Indian Youth, New Delhi, the Judicial Magistrate there has issued summons to the Editor, Printer and Publisher of one of India's oldest and leading dailies, as also to the Managing Directors of the company whose products were advertised and the firm which designed the advertisement, to answer charges of publishing an allegedly "lewd advertisement—obscene and suggesting luscious and vulgar ideas and thoughts".

A few days ago, Ceylon, our neighbour, also initiated steps to combat this disease.

Sex is shamelessly exploited to fetch fatter profits. But for whom are these profits? At what cost are we hugging these evanescent profits? If, in the wake of a life of dissipation, we become an impoverished nation of Lotus-Eaters and lose all the Odyssean love for adventure, "to seek, to find and not to yield," what will happen to the nation?

History is replete with records of nations and civilizations wiped out of existence. This calamity overtook them because the leaders and rulers, whom Jawaharlal Nehru called the "creative minority" and Arnold Toynbee the "dominant minority", got enwrapt securely and pleasantly in a life of luxury and promiscuity.

Lord Krishna in the *Bhagavad Gita* and Adi Sankaracharya in the *Bhajagovindam* warn in unmistakable terms that if man deviates from the dharmic code of life, his mind, his memory, his intellect and every

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one of his powers would inexorably become slaves to the all-consuming addiction, not of love but of lust, adharmic *kaama,* blurring his reason and reducing him to a beast.

Lust (*Kaama*) is the mental agitation which propels unbridled sex-craving. From it springs the other concomitant evils of *Krodha* (anger), *Lobha* (greed), *Moha* (delusion), *Mada* (infatuation), *Matsarya* (jealousy).

We had drawn attention to the menace of this all-pervading sexualisation of modern life in an article "*Whither this drift towards sexualisation?*" in the *Bhavan's Journal* dated May 22, 1966.

It is a happy augury that public attention is now being focussed more and more on this vital issue. We therefore take the liberty of reproducing extracts from the aforesaid article:

Powerful undertow

Are we being carried away by a powerful undertow of sexualisation through restaurants, hotels, cinemas, advertisements, posters, beauty contests etc.? Are we blithely drifting towards sex-obsession? Are those of us who haplessly acquiesce in it and those of us who, out of ignorance or indifference, overtly or covertly, encourage this trend realise where this insensate sexomania will lead us to? Why are we oblivious to the fact that this will inevitably undermine the cherished values of chastity and fidelity, violate the sanctity of fatherhood and motherhood, defile the institution of marriage and family and lead to proliferating promiscuity, mental and moral decay and ultimately social anarchy?

With the progressive gearing up of all activities towards raising the *standard of living,* of course right and essential, but unfortunately to the total neglect of simultaneously raising the *standard of life;* with a system of education where fostering of moral and ethical values is still suspect and is looked down upon as "reactionary" and "revivalist"; with a social milieu where the people are fed solely on material values; with the general outlook on life at all levels more and more power-pelf-pleasure-oriented; with the guiding motto "the greatest pleasure for the greatest number"—one shudders to think of the future of our hoary motherland, this *punya-bhumi* of ours.

It cannot be gainsaid that the effect of unbridled, though unwitting, glorification of self-gratification and sex on the individual, family, society and the nation will, in course of time, be catastrophic. Excessive pollution by this fast-spreading miasma will affect the integrity of the individual and progressively impair his mental, moral and social moorings. Such individuals will then not only be not capable of rearing up a good family of responsible citizens, but will tend to disrupt the orderly life of the family

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because of the inevitable surge in them of selfishness and carnal impulses and bring about the gradual decline of the God-given gifts of unselfish love, tolerance, adjustability and consideration for the feelings of others—the foundations on which harmonious family relations are built upon and subsist.

When such a way of life gets a lodgement in a family, the spread of the infection from one to another in the family and, from the family to the society, is only a question of time; the poison will percolate gradually to an ever-widening circle affecting the vitals of the nation. And when moral decay sets in, the future of the nation is sealed; it will just die a slow, tortuous death or "wither away".

Comparative non-resistance

During the last few decades, almost all facets of life, literature and culture have got corroded and become comparatively non-resistant to sex-saturation.

Take literature, for instance. A large proportion of its topics, themes and scenes are tending to centre on woman—not to speak of the unfortunately pop[illegible] pornographic literature, of uninhibited sexy and smutty books.

The story is no different with regard to many of the journals and periodicals engaged in an unabashed contest for greater and greater "mass appeal". They dole out spicy stories and graphic descriptions about abductions, scandals, divorces, play-boys, pin-up-girls and the like. The covers of such "popular" magazines, it is taken for granted, must regularly feature pictures of females in suggestive and seductive postures and facial expressions.

The general trend in photography, painting, sculpture and other visual arts is also veering round to sensuous representation of the female form. Even an exponent of "art for art's sake" like Oscar Wilde felt constrained to remark that "the object of art is to stir the most divine and remote of the chords which make music in our soul".

Music and dance, conceived and looked upon as a communion with, and offering to, God, are also tending to be more and more earthly, exotic and romantic.

The same is the case with entertainment, dramas, movies etc. The majority of these are getting more and more female-based and there is a calculated attempt cleverly and deftly to introduce sex-appeal to ensure "box office" success.

A high dosage of sex stimuli has gained recognition as an essential ingredient in certain segments of modern advertising too. In recent years, there has come out a variety of alluring advertisements with female anatomy, a face or hand or leg thrown in, to sell anything from

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corsets, cosmetics, dresses, bedsheets, towels, deodorants, perfumes and medicines to air-conditioners, bath-room fittings, building materials, furniture and fixtures, radios etc.

Several sciences, especially psychological, social and anthropological, have also not been immune from the ubiquitous embrace of sex.

In some of the so-called advanced countries, feminine charm has also started playing a not insignificant role in public and political life. Even in India, during the general elections we witnessed some of our politicians taking recourse to this dubious device.

Dangerous Phenomenon

The most dangerous phenomenon is that this all-round sexualisation, affecting multitudes of men and women in all countries, is coming about subtly, imperceptibly, unobtrusively. Unfortunately, this sex-storm seems to be a silent, remorseless process and the people do not appear to be exercising vigilance against this insidious transformation.

Prof. Pitirim A. Sorokin,* one of the greatest sociologists of the twentieth century, a colleague of Lenin, Trotsky and Stalin in the Russian Revolution of 1919, has rightly christened this powerful swing as a *revolution*. After a life-time of monumental research and meticulous marshalling of reliable data, this Founder of the Harvard Research Centre in Creative Altruism, peer of Arnold Toynbee, often compared by some to Comte and Spengler, has come to the conclusion that "the tragedy is that thinking people have not adequately been aware of its magnitude and importance". Prof. Sorokin tersely describes this in his book *Sane Sex Order* (a Bhavan's Book University publication) as follows:

> "Among the many changes of the last few decades, a peculiar revolution has been taking place in the lives of millions of men and women. Quite different from the better-known political and economic revolutions, it goes almost unnoticed. Devoid of noisy public explosions, its stormy scenes are confined to the privacy of the bedroom and involve only individuals. Unmarked by dramatic events on a large scale, it is free from civil war, class struggle, and bloodshed. It has no revolutionary army to fight its enemies. It does not try to overthrow governments. It has no great leader; no hero plans it, and no politbureau directs it. Without plan or organization, it is carried on by millions of individuals, each acting on his own. As a revolution, it has not been featured on the front page of our press, or on radio or television. Its name is the *sex revolution*.
>
> In spite of its odd characteristics, this sex revolution is as important as the most dramatic political or economic upheaval. It is changing the

* Prof. Sorokin passed away in 1967.

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lives of men and women more radically than any other revolution of our time."

The story of Viswamitra and Menaka has been possibly depicted by our *Puranas* to drive home to successive generations that even great *tapasvins*, the fountain-heads and guardians of morals and virtue, can occasionally be carried away by feminine charm and enticement and, therefore, the world, with its vast majority of people not endowed with sufficient will-power and adequately fortified minds, must constantly be on the guard against such temptations by not glorifying or looking upon voluptuousness approvingly.

It would be suididal to ignoral, or postpone taking steps to check this creeping moral and mental paralysis till it assumes unmanageable proportions. The leaders and rulers of the young Sovereign Democratic Republic of India will stand condemned by history if they do not find time to deal with this basic issue. All our well-meaning Five-Year Plans, and now One-Year Plans, March to Socialism, Right, Centrist or Left Consolidation will come to naught if the moral health of the people is neglected and allowed to go adrift.

[illegible] people be given the right lead by the rulers. For, as are the rulers, [illegible] are the ruled—*Yatha raaja tatha prajaa.*

□ □ □

BHAVAN'S SAMSKRITIK VIKAS YATRA No. XV

HOLY PILGRIMAGE TO
BADRINATH & KEDARNATH

Date of Commencement from Bombay:	Date of Return to Bombay:
14th September, 1970.	**9th October, 1970.**

IMPORTANT PLACES OF VISIT

ALLAHABAD	BANARAS	GAYA	HARDWAR
RISHIKESH	KEDARNATH	BADRINATH	DELHI

The yatra will be conducted by THIRD CLASS and the fare inclusive of food, sight-seeing expenses, etc., will be Rs. 850/- per person.

For further particulars, please contact:

BHARATIYA VIDYA BHAVAN,
SAMSKRITIK VIKAS YATRA VIBHAG,
Chowpatty Road, Bombay-7.
(Telephone: 351461).

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BHAVAN'S JOURNAL
FORTNIGHTLY

Phone : {351461 / 351462
Grams : BHAVIDYA

BHARATIYA VIDYA BHAVAN
CHOWPATTY, BOMBAY 7.

July 26,1970.

Dear Readers,

With the issue dated 26th July 1970, the BHAVAN'S JOURNAL will complete its 16th year of service to the cause of Life, Literature and Culture.

The BHAVAN'S JOURNAL has carried many features and articles in the past, and I venture to think that all of you have liked most of them. You must have noticed that recently we have increased the number of pages of our ordinary issues to include new features like Bhajagovindam, For Women, For Students, For Chiranjeevis, From Candlelight to Satellite (Great Scientists Series) Sidelights on Indian Princes and Kapalakundala. Many readers have written to us expressing their appreciation of these new features, and we are beholden to all of them.

Whatever success BHAVAN'S JOURNAL has achieved so far has all been due to your encouragement, and hope we will continue to receive such encouragement and assistance from you in the years to come.

Now I crave your indulgence in respect of a decision that we are compelled to make. As you know, the cost of production, material and labour has gone up very considerably. We have been experiencing this for quite some time. As it has been the policy of

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the Bhavan to keep both the selling price and the subscription rates at the minimum possible level, so that the Journal could be bought and read by one and all, we have been putting off the question of increase in price so far. But now we have reached a stage when the present selling price and the subscription rates are not sufficient to cover the increase in the cost of production, material and labour. We have therefore decided, with much reluctance, to effect a small increase from 1st August 1970, both in the single copy selling price and subscription rates.

The new rates will be as follows:

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I do hope that you will appreciate our difficulty, that you will not mind this increase and that you will continue to bestow your patronage on us.

Thanking you,

Yours in service

S. Ramakrishnan

Editor

ANNOUNCEMENT

Owing to high Cost of Production, Paper, Labour and Material, prices of Bhavan's Book University Books have been revised with effect from 15th July, 1970. For particulars please write to:—

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व्यासाय विष्णुरूपाय, व्यासरूपाय विष्णवे ।
नमो वै ब्रह्मनिधये, वासिष्ठाय नमोनमः ॥

Krishna Dwaipayana Vyasa towers so above every other sages in India that the verse quoted above tells us that he is none other than Vishnu Himself. Vyasa and Vishnu are synonymous. Vishnu is the 'Ekah gamyah', the one ultimate goal of men, the Vedas declare; Vyasa is the counterpart of Word of this great 'One Ultimate Goal'. It is to him we owe the Vedas, codified and handed down to us. Who else other than Vishnu Himself could have wrought such a colossal task?

What is the secret of the pervading influence of Veda Vyasa's great work, the fifth Veda, the Mahabharata? What is it that has fascinated and has continued to fascinate every poet of India and even poets abroad to follow in the footsteps of Vyasa, to use him, to re-present him? What is that austere beauty and grandeur that has taken so many captive? We reproduce below two extracts from Sri Aurobindo, whose profound knowledge of the literatures in English, Greek, Latin and Sanskrit, enabled him to speak with a masterly touch of the most masculine of all writers—Vyasa. In the second of these extracts the reader will find wherein lies the greater human appeal of the Mahabharata, its humanism, its great nishkama dharma *that transcends while enveloping the humanism in a wonderful synthesis.*—Ed.

VEDA-VYASA

SRI AUROBINDO

Vyasa as a writer

VYASA is the most masculine of writers. When Coleridge spoke of the femininity of genius he had in mind certain features of temperament which, whether justly or not, are usually thought to count for more in the feminine mould than in the masculine, the love of ornament, emotionalism, mobile impressionability, the tyranny of imagination over the reason, excessive sensitiveness to form and outward beauty, tendency to be dominated imaginatively by violence and the show of strength; to be prodigal of oneself, not to husband the powers, to be for showing them off, to fail in self-restraint is also feminine.

All these are natural properties of the quick artistic temperament prone to lose balance by throwing all itself outward and therefore seldom perfectly sane and strong in all its parts. So much did these elements form the basis of Coleridge's own temperament that he could not perhaps imagine a genius in which they are wanting.

Yet Wordsworth, Goethe, Dante and Sophocles show however that the very highest genius can exist without them. But none of the great poets

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I have named is so singularly masculine, so deficient in femininity as Vyasa, none dominates so much by intellect and personality, yet satisfies so little the romantic imagination.

Indeed no poet at all near the first rank has the same granite mind in which impressions are received with difficulty but once received are ineffaceable, the same bare energy and strength without violence and the same absolute empire of inspired intellect over the more showy faculties.

In his austere self-restraint and economy of power he is indifferent to ornament for its own sake, to the pleasures of poetry as distinguished from its ardours, to little graces and indulgences of style. The substance counts for everything and the form has to limit itself to its proper work of expressing with precision and power the substance. Even his most romantic pieces have a virgin coldness and loftiness in their beauty.

To intellects fed on the elaborate pomp and imagery of Kalidasa's numbers and the somewhat gaudy, expensive and meretricious spirit of English poetry, Vyasa may seem bald and unattractive. To be fed on the verse of Spenser, Shelley, Keats, Byron and Tennyson is no good preparation for the severe classics. It is, indeed, I believe, the general impression of many "educated" young Indians that the *Mahabharata* is a mass of old wives' stories without a spark of poetry or imagination.

But to those who have bathed even a little in the fountain-head of poetry and can bear the keenness and purity of these mountain sources, the naked and unadorned poetry of Vyasa is as delightful as to bathe in a chill fountain in the heats of summer.

They find that one has an unfailing source of tonic and refreshment to the soul; one comes into relation with a mind whose bare strong contact has the power of infusing strength, courage and endurance.

There are certain things which have this inborn power and are accordingly valued by those who have felt deeply its properties—the air of the mountains or the struggle of a capable mind with hardship and difficulty; the Vedanta philosophy, the ideal of the *nishkama dharma*, the poetry of Vyasa, three closely related entities, are intellectual forces that exercise a similar effect and attraction.

The human appeal of Mahabharata

Vyasa has his peculiar appeal to humanity in general making his poem, the *Mahabharata*, of world-wide as well as national importance. By comparing him with Valmiki, we shall realize more precisely in what this appeal consists.

The Titanic impulse was strong in Valmiki. The very dimensions of his poetical canvas, the audacity and occasional recklessness of his conceptions, the gust with which he fills in the gigantic outlines of his Ravana are the essence of Titanism; his genius was so universal and Protean that no single element of it can be said to predominate, yet this tendency towards the enormous enters perhaps as largely into it as any other.

But to the temperament of Vyasa the Titanic was alien. It is true, he carves his figures so largely (for he

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s a sculptor in creation rather than painter like Valmiki) that, looked separately, they seem to have colos- stature, but he is always at pains to harmonise them that they shall pear measurable to us and strongly man. They are largely and bold- human, oppressive and sublime, never Titanic. He loves the earth d the heavens but he visits not *Pa-a* nor the stupendous regions of *ishaparvan*. His *Rakshasas*, sup- sing them to be his at all, are epic ants or matter-of-fact ogres, but ey do not exhale the breath of mid- ght and terror like Valmiki's de- ons nor the spirit of world-shaking narchy like Valmiki's giants.

This poet could never have conceiv- d Ravana. He had neither uncon- cious sympathy nor a sufficient force f abhorrence to inspire him. The assions of Duryodhana though pre- ented with great force of antipathe- ic insight are human and limited. The Titanic was so foreign to Vyasa's abit of mind that he could not grasp t sufficiently either to love or hate. His humanism shuts to him the outer- most gates of that sublime and mena- ing region; he has not the secret of he storm nor has his soul ridden upon he whirlwind. For his particular work this was a real advantage.

Valmiki has drawn for us both the divine and anarchic in extraordinary proportions; an Akbar or a Napoleon might find his spiritual kindred in Rama or Ravana, but with more ordinary beings such figures impress the sense of the sublime principally and do not dwell with them as daily acquaintances. It was left for Vyasa to create epically the human divine and the human anarchic so as to bring idealisms of the conflicting moral types into line with the daily emotions and imaginations of men.

The sharp distinction between Deva and Asura is one of the three distinct and peculiar contributions to ethical thought which India has to offer. The legend of Indra and Virochana is one of its fundamental legends. Both of them came to Brihaspati to know from him of God; he told them to go home and look in the mirror. Virochana saw himself there and concluding that he was God, asked no farther; he gave full rein to the sense of individuality in himself which he mistook for the deity.

But Indra was not satisfied; feeling that there must be some mistake he returned to Brihaspati and received from him the true God-knowledge which taught him that he was God only because all things were God, since nothing existed but the One. If he was the one God, so was his enemy, the very feelings of separateness and enmity were not permanent reality but transient phenomena. The Asura therefore is he who is profoundly conscious of his own separate individuality and yet would impose it on the world as the sole individuality; he is thus blown along on the hurricane of his desires and ambitions until he stumbles and is broken, in the great phrase of Aeschylus, against the throne of Eternal Law.

The Deva, on the contrary, stands firm in the luminous heaven of self-knowledge, his actions flow not inward towards himself but outwards toward the world. The distinction that Indra draws is not between al-

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truism and egoism but between disinterestedness and desire. The altruist is profoundly conscious of himself and he is really ministering to himself even in his altruism; hence the hot and sickly odour of sentimentalism and the taint of the Pharisee which clings about European altruism.

With the perfect Hindu, the feeling of self has been merged in the sense of the universe; he does his duty equally whether it happens to promote the interests of others or his own; if his action seems oftener altruistic than egoistic it is because our duty oftener coincides with the interests of others—than with our own.

Rama's duty as a son calls him to sacrifice himself, to leave the empire of the world and become a beggar and a hermit; he does it cheerfully and unflinchingly; but when Sita is taken from him, it is his duty as a husband to rescue her from her ravisher and as a Kshatriya to put Ravana to death if he persists in his wrong-doing. This duty also he pursues with the same unflinching energy as the first. He does not shrink from the path of the right because it coincides with the path of self-interest.

The Pandavas also go without a word into exile and poverty, because honour demands it of them; but their ordeal over, they will not, though ready to drive compromise to its utmost verge, consent to succumb utterly to Duryodhana, for it is their duty as Kshatriyas to protect the world from the reign of injustice, even though it is at their own expense that injustice seeks to reign.

The Christian and Buddhistic doctrine of turning the other cheek to the smiter is as dangerous as it is impracticable. The continual European see-saw between Christ on the one side and the flesh and the devil on the other, with the longer trend towards the latter comes straight from a radically false moral distinction and the lip profession of an ideal which mankind has never been either able or willing to carry into practice. The disinterested and desireless pursuit of duty is a gospel worthy of the strongest manhood; that of the cheek turned to the smiter is a gospel for cowards and weaklings. Babes and sucklings may practise it, because they must, but with others it is a hypocrisy.

The gospel of the *nishkama dharma* and the great poetical creations which exemplify and set it off by contrast, this is the second aspect of Vyasa's genius which will yet make him interesting and important to the whole world.

(Courtesy: *Sri Aurobindo Ashram*)

'Bha' means light or effulgence; 'ratha' means he who delights. So, 'Bharata' (Indian) means he who delights in the effulgence of the knowledge of Brahman.

—Sri Satya Sai Baba

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V. SATYANARAYANA

Vyasa Pournima

ANY Pournima signifies illumination and Vyasa-Pournima exemplifies spiritual illumination. Since Chandra is termed with Manas, Vyasa-Pournima is associated always with the illumination of God-realisation. In fact, any God-man is said to be refulgent like the full-moon who is both cool and pleasant. Says Sri Sadashiva Brahmendra Saraswati: "With the defect of the ego gone, with the equanimity of the mind reposed in the Supreme, with the effulgence of the full-moon who is cool as well as pleasant shines forth the aesthete of Existence, Consciousness and Bliss."

शान्ताऽहंकृतिदोषः
सुसमाहितमानसः कोऽपि
पूर्णेन्दुशिशिराभासो
राजत्यानन्दचिद्रसिकः
—*Atma Vidya Vilasa*

It is this illumination of God-experience which has been eulogised by the Scriptures. It is for the spread of this illumination that the Supreme incarnates as the Avataras and manifests as the Gurus and God-Men. Says the text: "The Supreme conceals itself from all that are enveloped by the delusion of Maya and reveals itself through the manifestation of the Guru in order to intensify devotion of God-seekers".

अप्रत्यक्षो महादेवः
सर्वेषामात्ममायया ।
प्रत्यक्षो गुरुरूपेण
वर्तते भक्तिसिद्धये ।
—*Siva-Rahasya*

An attempt shall be made here in this article to catch the glimpses of the Guru's glory.

The Supreme manifests as the Guru in order to express Itself. And that is why Kasyapa says that the Guru's grace is the cause of all causes:

श्रीगुरुनाथस्य सर्वकारणकारणम्
—*Kasyapa Sutra*: 15

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What does the great sage Kasyapa understand when he says that the Guru's grace is the cause of causes? The sage implies that the Guru's grace alone is capable of pointing out the Primal Cause, the Supreme.

This Supreme Cause, Brahman, is immanent in all jeevas and informs all beings. Says the great Acharya Sankara Bhagavatpada: "All beings without Upadhis are established in Brahman, the Supreme Reality":

व्याकृत्तकृत्स्नोपाधिभेदापेक्षया तु सर्वः परत्वे-
नाभिधीयते श्रुतिस्मृतिवाक्यैः

—*Brihadaranyaka-Upanishad Bhashya*

It is by virtue of the all-immanent and all-informing nature of Brahman that every jeeva has in itself an aspect of divinity. Inspite of its potential divinity, the jeeva is oblivious to its true nature of Godliness. In fact, this forgetfulness has been imposed on the jeeva because of its involvement in the Upadhis or limiting adjuncts generated by Samsara. And that is why Reality, which is the Primordial Cause, manifests as the Guru in order to rid the jeeva of its Upadhis and to enable the jeeva to re-discover its seemingly lost divinity. It is in this sense that the usual definition of the Guru is given in the oft-quoted verse:

गुकारस्त्वन्धकारस्स्यात् रुकारस्तन्निवारकः ।
अन्धकारनिरोधत्वात् गुरुरित्यभिधीयते ।।

—*Sakti Rahasya*

As the jeeva ripens by his sadhana to re-discover his real nature, the Guru's presence becomes more purposeful. In fact, the jeeva re-discovers that his own Essence has put on the form of the Guru. Says Sureshwaracharya: "Just as the same Akasa exists in different bodies, so is the great Lord Dakshinamurthy in the manifestations of Iswara and Guru and Atman".

ईश्वरोगुरुरात्मेति मूर्तिभेदविभागिने ।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ।।

—*Manasollasa*

In fact "the Guru is the Supreme Reality, the Supreme Wealth, the Supreme Will, the Supreme Goal of Devotion, the Supreme Knowledge, the Supreme End, the Supreme Means and the Supreme Aim, and is the Highest of the highest, for He is the Supreme Teacher."

गुरुरेव परंब्रह्म गुरुरेव परंधनम् ।
गुरुरेव परःकामो गुरुरेव परायणम् ।।
गुरुरेव पराविद्या गुरुरेव परागतिः ।
यस्मात्त्वदुपदेष्ठासौ तस्माद्गुरुतरो गुरुः ।।
उपायश्चाप्युपेयश्च गुरुरेवेति भावय ।

—*Kasyapa Samhita*

The Guru is the source of sources and the source of all holy actions. Says the Tantra:

गुरुमूलाः क्रियास्सर्वाः ।

—*Kularnava Tantra*

The Guru is the same as the great Lord Narayana and His grace is the source of Mukti:

मुक्तिमूलं गुरोः कृपा

In fact, the Brahma Sutra:

लिङ्गभूयस्त्वात् तद्धि बलीयस्तदपि, according to Madhwacharya, connotes the all-potent character of the Guru's

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ce. Even according to the great manujacharya, the Guru's grace bles the disciple to attain libera- much earlier than the individual rt.

The Guru comes to teach that the ru is not the body, the manifesta- n. In fact, the Avadhuta, Lord ttatreya, looked upon the entire ation as the manifestation of the ru of Gurus, the Para-Brahman nself.

The Supreme manifested as Vyasa dispel the dark of nescience. In t, Lord Narayana is Lord Vyasa. rough the Vedas, the Puranas, the hma Sutras, the Mahabharata, e Upanishads and the like, Lord rayana as the Guru Vyasa dispels e dark of ignorance and discloses umination hidden in all beings. fact, all Gurus are aspects of Lord rayana, are manifestations of Lord yasa. Says Jayakhya Samhita: The eat Lord Narayana protects the rlds immersed in Samsara by infi- te compassion, by putting on the man form and by taking up the stras.

क्षान्नारायणो देवः कृत्वा मर्त्यमयीं तनूम् ।
नानुद्धरते लोकान् कारुण्यात्
शास्त्रापाणिना

May that Supreme Refulgence mbolised by Veda-Vyasa dispel r ignorance.

चतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः ।
फाललोचनश्शम्भुः भगवान्बादरायणः ।।

□□□

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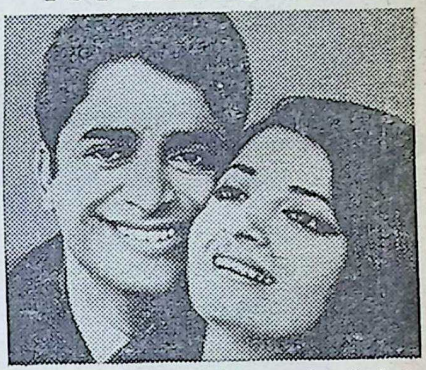

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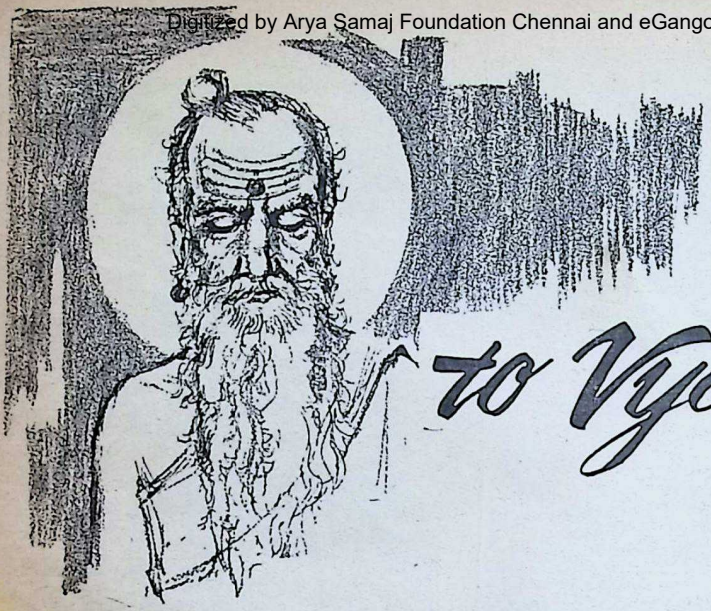

to Vyasa...

A SONNET

Vyasa! Thou shouldst be living at this hour.
India hath need of thee; a darkish den she is
Where men outvie the beast that prowls on four
Setting all ablaze; tearing wholes to bits.

Smouldering heaps descend an innocent's life to end
When home-sweet thoughts have lulled all lesson's hold.
Men's faces freeze and in hateful contours bend,
As theirs in daily chores do cross others in diff'ring mould;

O Compassion's peerless King! wilt thou not once more deign
This hate-filled land to tread and rid it of this dross.
That men may raise 'Jai Jai' content in swadharma's reign;
Checking that headstrong wish another's path to cross.

For millenia thy voice—Dharma's the prop—the Indian sky
Hath rent. Let it turn not a futile woodland cry!

R. A. Kashyap

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Adi Sankaracharya's

BHAJAGOVINDAM

C. RAJAGOPALACHARI

VERSE 27

The previous verse brought out at without true knowledge, life in is world so much mixed with sor- w will become a hell. Knowledge the self will give strength to bear e cares and sorrows of this life. Sri nkara proceeds to tell us how to tain this true knowledge of the self.

Sing the Gita, and the thousand names of God;
Continuously meditate on Lakshmi's Lord;
Turn the mind to the company of the good;
Give away your wealth to the needy.

गेयं गीतानामसहस्रं
ध्येयं श्रीपतिरूपमजस्रं ।
नेयं सज्जनसङ्गे चित्तं
देयं दीनजनाय च वित्तं ।।

'He who dwells in the heart of ose who think of Him ceaselessly— e half of whose body is shared by is consort'—sang Maanikkavaacha- ar.

'Meditate without break on the ord of Lakshmi' says Sri Sankara. all Him by whatever name you like, *The Supreme Truth that is the Mo- her', 'He half of whose body is Uma',*

'The Lord of Lakshmi,' 'Sreepati', all these are names given by devotees to one identical Supreme Being. Do not get lost in the delusions and irritations of theological disputes which speak of Siva being different from Vishnu, and of Uma being different from Lakshmi.

To pining to see God and 'meditating on His form,' are all the endeavour to focus one's mind and heart on God. The sign of true devotion is ceaseless thought of God.

Sri Sankara says: When your mind is drawn to something evil, seek then the company of the good. You will escape from the evil, whether you are in physical company with them or you think of them in your mind.

If you have wealth, says he, spend it in a really fruitful way. What manner of spending will fill your heart with true joy? Make it fruitful by bestowing it on the needy. The greatest joy that wealth can bring is that which arises when you part with it for the poor and wipe their tears. The satisfaction of squandering it by buying goods in a bazaar is as nothing, compared to the joy one gets by helping the poor with it. This verse proves clearly that the *Bhaja Govindam* Song sung by Sri Sankara is intended pre-eminently for the house-holder. *'Deyam deenajanaayavittam',* 'Help the needy by giving them your riches,'

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was not addressed to the sanyaasins. It could not be addressed to them. This verse succinctly shows the way to a purposeful life.

Sri Sankara says: Read and recite the Gita. And sing the thousand names of God. What is the object of this two-fold instruction? It is that learning which will make a mere scholar of you will be of no avail. To be qualified to sing the sacred names of God, there must be devotion in the heart. Even if there is a little of that devotion, it will increase in course of time. One must read holy books with a mind full of devotion. Without devotion, one cannot get at the real purport of a holy book. Do we not leave our footwear outside the temple gate when we go in? Even so, before we take up a holy book to read we must put aside the tendency to search for faults. We must begin the reading with devotion. Those who read the Gita with devotion will find much of value in it. Those who are research-minded and have no devotion will see in it confusion and repetition and many faults. Careful reading of the Gita will give you knowledge of Sanskrit. That is all. Mere reading without devotion will not avail. If we read with devotion, we will not be tainted by the pride of scholarship. On the other hand, our hearts will be filled with humility, with love and with real joy.

A brief recital of the lesson which the Gita teaches will bring out the full meaning of *Bhaja Govindam*. The Lord explains the delusion of the body in the first part of the Gita. As the soul and the body are intertwined with each oher, the real significance of the "I" is not clear to us. A man thinks that he is the same as his body. Happiness is identified with the satisfaction obtained when eating. That this is wrong is the first lesson which the Gita teaches. The pleasure which the senses give end quickly. More often than not, it leads to grief. Such pleasure causes a craving which is insatiable. Realise this truth; do not attach importance to the pleasures which come from the senses; try to attain equanimity of mind. That alone is true joy. That is the first instruction of the Lord. The body is but a garment to man. Even as it is cast off when it becomes worn out or torn, and another garment is put on, so too the soul gets into another body when one is discarded. Death does not mean the end of the soul. Think of your body as you would the clothing that you wear. The 'I' that we speak of is immortal. It is something eternal. After teaching this, the Lord proceeds to instruct about a good life. He explains the truth of the way of renunciation extolled in the sacred books.

No living being can live without work. By nature, it will be involved in some activity or other. Therefore, the renunciation which the sacred books speak about is the renunciation of the desire and not the giving up of action. It is not possible to give up action altogether. The only possible path of renunciation is to lead a life free from sensual pleasures and selfishness. Do every action as a form of worship tendered to God. That is renunciation, says Sri Krishna in the Gita.

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'They are free who are free of desire' says the author of the Kural. To 'renounce' is to give up attachment. Do not seek to give up the activity that is appointed as your duty. Every act should be done as the fulfilment of a duty; it should be done in a spirit of absolute unselfishness. That is the highest *sanyaasa* which every one can adopt. That is the clear message of the Gita.

The essence of milk is the ghee in it. Even so, the ghee in *sanyaasa* is the giving up of attachment. It is this giving up of attachment to the fruits of action and not negation of action that is true giving up. It is idle to try to renounce action. What must be renounced are desires and attachment. Do your duty only for 'loka sangraha', for the welfare of society. Do it without thought of self-interest. Perform all your actions in a spirit of dedication to God. That is the essence of the Gita.

All the actions that a man does are the results of his inborn tendencies. Those tendencies function of their own accord. To try to by-pass these native tendencies will be futile. What a man can do is only to turn them into good channels.

Desire envelops the heart putting on several disguises. The heart should be defended like a fort. If the enemy gets into it in the form of desire and captures it, then all is lost. Does not the whole kingdom get into the hands of an enemy the moment he captures the capital city? The heart is the capital city; so, defend the heart, emphasises the Gita in the third chapter.

Desire is the enemy of man. The mind which is the capital fort must be defended against this enemy's entry. If that fort is properly defended, then all will be well. This is the cardinal teaching of Sri Krishna to Arjuna.

How can we do away with attachments? What are the means to it? Tiruvalluvar shows the way:

Let attachment to Him who has no attachments be your ONE attachment. That attachment will help you to free yourself from other attachments.

'He who has no attachments' is God. If His grace is sought with a heart which melts with devotion, all power will be at hand. To be free from the attachments that must be given up, there is one invaluable attachment, and that is clinging to the feet of God; with that attachment, all other attachments can be got rid of.

Devotion to God is the highest means to get rid of worldly attachments. Without it, all effort to be free from attachments and desires will be in vain. Cling securely to the Holy Feet; Don't let them go; and you will be saved, as Maanikkavaachagar sang in the *Tiruvaachakam*.

□ □ □

When you educate a man, you educate an individual; when you educate a woman, you educate a whole family.

—Mclver

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Swami Ramdas

SWAMI SATCHIDANANDA

THE birth of Swami Ramdas, who was known in his pre-Sannyas life as Vittal Rao, took place at Hosdurg, Kannangad, North Kerala, on Thursday, the 10th April, 1884. It was a day of the full moon and it happened to be Hanuman Jayanti, i.e., the birthday of Hanuman, the greatest devotee of Sri Rama. This happy synchronisation seemed to augur well in advance the great future that was in store for the child born that day to Sri Balakrishna Rao and Srimathi Lalitha Bai.

Vittal was not overfond of his school or his books, and so came in for a large measure of his teacher's wrath. His high school career too was marked by his extreme indifference to studies and supreme dislike for his text-books. Although he refused to be cramped by the school curriculum, he became a voracious reader. His taste for literature enabled him to acquire, even at so early an age, a remarkable finesse and facility in his English style. Whatever he once read he made his own. He was even then a good conversationalist and had inherited from his father an unequalled sense of wit and humour. He would raise roars of laughter from his listeners by the unique manner in which he related incidents from his own life or observations. The humour always lay more in the narrative of an event than in the event itself, and he knew it.

As could be expected, Vittal lagged behind in his studies, with the result that he could not get through his Matriculation examination. He then joined the school of Arts and took a course in drawing and engraving. As the future prospects that this course held out were none too bright, he discontinued the course and joined the Victoria Jubilee Technical Institute, Bombay, and took up Textile Engineering course. At the end of three years' course at the Institute, Vittal Rao received his diploma in Textile Manufacture. When he was employed as Spinning Master in a cotton mill at Gulbarga, he was married to Rukmabai in the year 1908 and a daughter, Ramabai, was born to him in 1913.

Throughout his life in service, brief periods of employment were followed by longer periods of unemployment and idleness. Before he had hardly settled down at one place, de-

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The seventh anniversary of Swami Ramdas' attaining his Mahasamadhi was on 25th July.—Ed.

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pending upon the appointment he had secured, circumstances so seemed to work up that he lost the post for no fault of his and he had once again to embark on a quest of securing some fresh means of livelihood. Thus, for him, continued domestic felicity was not to be and the sweet pleasures of a home of his own were, for the greater part of the year, denied to him.

After a chequered career of several years, he finally came down to Mangalore in 1917 and joined in business. It went against his grain to stoop to the "tricks of the trade". While the financial condition of the business was drifting from bad to worse, his domestic life was also none too happy.

Slowly and imperceptibly the external circumstances were helping Vittal Rao's religious inclinations to become deeper, and his spirit of dispassion to gain an added strength and impetus. Every evening he spent an hour at the house of his brother, Sitaram Rao, whose children would be engaged in Bhajan before the image of Sri Krishna. During the Bhajan, Vittal Rao would lose himself in a blissful state of self-forgetfulness. It was at this time that Vittal Rao started chanting the Lord's name 'Ram' and the repetition of the name brought him great mental peace and joy. He kept up a ceaseless flow of the blessed Name on his tongue and its humming would automatically issue from his lips even when he was at work or was walking in the streets. He gave up the night meal and other petty comforts of the body. His wife got thoroughly frightened at the

strange turn her husband's life was rapidly taking now. No persuasion, appeal and protest, either from her or from his child, would induce him to alter the course he was now made to follow, because he felt very strongly that he was set upon this path by that Highest Power which he was struggling to attain and realise.

At this stage, his father went to him one day and gave him the initiation of the holy mantra *Sri Ram Jai Ram Jai Jai Ram,* assuring him at the same time that if he repeated the mantra constantly, he would be blessed with eternal happiness. This was a great moment in the life of Vittal Rao. His progress from then on was quicker and so was his detachment from the world. He was getting prepared for the final plunge.

Very soon, in December 1922, he bade good-bye to his worldly life and left Mangalore. Two days later, he

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reached Srirangam. There, after bath in the holy Cauvery, he changed his clothes to ochre, took the vow of Sannyas and assumed the name 'Ramdas' (servant of Ram) as commanded by his Master Ram. Shortly afterwards, he had the darshan of Sri Ramana Maharshi and he prayed for his Grace. Bhagwan nodded his head as if to say that he had showered his grace on this earnest aspirant. At the impact, Swami Ramdas' whole body shivered with emotion. On leaving the Maharshi, he went to a cave in the Arunachala Hill and spent 20 days in constant chanting of Ram Nam, taking only a little rice which he himself cooked. At the end of this period, he was blessed with a new vision. He saw his beloved Ram everywhere. In that ecstasy, he embraced everything he saw. He was literally God-mad. In that condition, he travelled all over India visiting holy shrines and Mahatmas. A year later, his wife and daughter coming to know that he was staying in the Math of Sri Siddharudha Swami at Hubli, went there and with the permission of Sri Siddharuda Swami, took him back to Mangalore. But, Swami Ramdas, instead of accompanying the wife and daughter to their house, went straight to the Panch Pandav Cave at Kadri. He stayed there for over three months. The stay was very significant in that it afforded Swami Ramdas opportunity for undisturbed meditation and enabled him to get higher experiences. According to Swamiji, he first enter-

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ed the state of *Nirvikalpa Samadhi* while he was in the Panch Pandav Cave. Later, he travelled all over India several times and he had a large number of followers and admirers. Vivid description of his itinerary as a mendicant and his experiences have been written by him in his own charming style and published in his book *In Quest of God* and *In the Vision of God*.

After a few years' wanderings, he again came back to Kasaragod and started a small Ashram. It was here that Mother Krishna Bai first came in contact with him and, after a couple of years, chose to dedicate her entire life for the service of Swami Ramdas and his divine mission. It was God's will that Swami Ramdas was not to continue in that Ashram too long. God prompted some miscreants to create trouble which made Swami Ramdas and Mother Krishnabai, submitting to His will, leave the Ashram for good. Soon after, the Anandashram in Kanhangad came up and its opening ceremony was done on 15th May, 1931. Though it was started in a very humble way, the Ashram grew up and has considerably expanded since. Anandashram has been a very powerful spiritual beacon and thousands of ardent devotees have been visiting it every year, carrying with them the torch of light, love and service lit at the feet of the Great Master.

Swami Ramdas, whom his devotees and followers fondly called 'Papa' was ever bubbling with joy as a result of his realising God in all His aspects and the consequent opening of the floodgates of joy in his heart.

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He reached the heights of realisation only by taking to the chanting of the Mantra *Om Sri Ram Jai Ram Jai Jai Ram* ('OM' was added by him after he got the initiation from his father). This constant chanting of the Mantra enabled him to feel the presence of God within him and everywhere about him and to realise that the entire universe was the immanent form of God. This naturally brought him to the absolute state of surrender i.e. accepting whatever happened as happening by the will of God and finally realising his oneness with the Supreme Being. He, therefore, taught everybody who sought advice from him to take to the chanting of God's name constantly and submit to His will in all matters. This practice, he assured, would bring them eternal happiness. And they had no reason to doubt the authenticity of this statement because he himself was a living example of what spiritual heights Ram Nam would take an aspirant to.

Swami Ramdas and Mother Krishnabai visited many places in India at the invitation of devotees every year from 1949 to 1957. Wherever he went, Bhajan with the chanting of God's name in chorus was the main feature. He was not inclined to giving lectures though he gave short discourses and answered any number of questions that were put to him on spiritual subjects. His *tete-a-tete* with the devotees who gathered around him sparkled with not only the sublimity of his teachings but also with his inimitable wit and humour. In 1954, the tour took him round the globe, where many friends from the European countries, America, Japan, Malaya, Singapore and Ceylon, had the rare opportunity of meeting him and discoursing with him. He wrote many books in English and had also started an English monthly called *The Vision* in 1933, which is now in its 37th volume.

The universality of his religion and outlook can be judged from one of his frequent utterings, quoted below: "Ramdas does not belong to any particular creed. He firmly believes that all creeds, faiths and religions are different paths which ultimately converge to the same goal. The very sight of a Muhammadan reminds him of Muhammad; of a Christian, Jesus Christ; of a Hindu, Rama, Krishna or Shiva; and of a Buddhist, Buddha; of a Parsi, Zoroaster. All the great teachers of the world are from one God—the first eternal cause of all existence. Whether it be in the Gita or the Bible or the Koran or the Zend Avesta, we find the same note insistently, viz. self-surrender is the supreme way to liberation or salvation."

Swami Ramdas entered Mahasamadhi on 25th July, 1963, at the age of 79. Though not physically present, he continues to inspire and guide all his followers and earnest aspirants wherever they are and his divine mission continues. □ □ □

Error of opinion may be tolerated where reason is left free to combat it.

—Thomas Jefferson.

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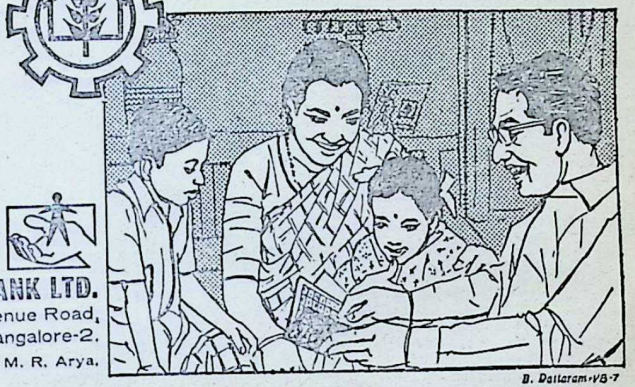

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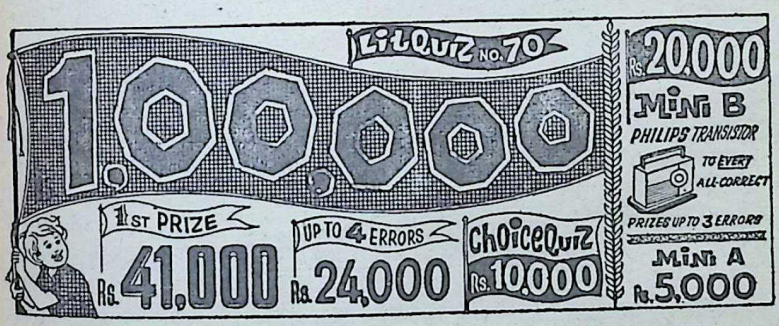

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5	COMPREHENSIVE	CONTROVERSIAL	COMPREHENSIVE	CONTROVERSIAL	COMPREHENSIVE	CONTROVERSIAL	COMPREHENSIVE	CONTROVERSIAL	
6	CONCEPTIONS	DEFINITIONS	CONCEPTIONS	DEFINITIONS	CONCEPTIONS	DEFINITIONS	CONCEPTIONS	DEFINITIONS	
7	EFFECT	PERFECT	EFFECT	PERFECT	EFFECT	PERFECT	EFFECT	PERFECT	
8	FEAR	FERMENT	FEAR	FERMENT	FEAR	FERMENT	FEAR	FERMENT	
9	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS	
10	INEQUALITIES	INJUSTICES	INEQUALITIES	INJUSTICES	INEQUALITIES	INJUSTICES	INEQUALITIES	INJUSTICES	
11	JESTERS	THINKERS	JESTERS	THINKERS	JESTERS	THINKERS	JESTERS	THINKERS	
12	MAXIMS	MORALS	MAXIMS	MORALS	MAXIMS	MORALS	MAXIMS	MORALS	
13	OLDEST	SUBTLEST	OLDEST	SUBTLEST	OLDEST	SUBTLEST	OLDEST	SUBTLEST	
14	PLEASURE	PROFIT	PLEASURE	PROFIT	PLEASURE	PROFIT	PLEASURE	PROFIT	
15	RELIGIONS	ROLES	RELIGIONS	ROLES	RELIGIONS	ROLES	RELIGIONS	ROLES	
16	SORROW	SUPERSTITION	SORROW	SUPERSTITION	SORROW	SUPERSTITION	SORROW	SUPERSTITION	
17	STRENGTH	WEALTH	STRENGTH	WEALTH	STRENGTH	WEALTH	STRENGTH	WEALTH	
18	WEALTH	WILL	WEALTH	WILL	WEALTH	WILL	WEALTH	WILL	

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MINI A

CONCEPTIONS	DEFINITIONS

MINI B

MAXIMS	MORALS	WEALTH	WILL

ChoiceQuiz

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18 CLUES

(1) Life is not made for happiness, but for **ACHIEVEMENT/ADVANCEMENT.**

(2) **ANGER/RUMOUR** often gives verbal outlet and relief to our emotional tensions, enabling us to express our antipathies, fears, and desires.

(3) **ASTROLOGY/MYTHOLOGY** is fundamentally of a religious nature, being based on religious tenets taken from different civilizations.

(4) Meaningless words are not a good cover for **BASIC/SCIENTIFIC** Ignorance.

(5) The space-research programme is **COMPREHENSIVE/CONTROVERSIAL** and complex.

(6) **CONCEPTIONS/DEFINITIONS** of justice may vary from age to age.

(7) Subtle as the mind is, it can **EFFECT/PERFECT** little without knowledge.

(8) A prejudice overcomes 'right reason', and a deep emotional **FEAR/FERMENT** darkens the light.

(9) Man is inherently capable of unlimited **HAPPINESS/PROGRESS** and only coercive institutions and ignorance stand in the way.

(10) **INEQUALITIES/INJUSTICES** are inescapable facts.

(11) Extreme **JESTERS/THINKERS** are undesirable people.

(12) We all have **MAXIMS/MORALS** which, sometimes at least, we violate.

(13) Poetry is the **OLDEST/SUBTLEST** form of literary expression.

(14) We want life with **PLEASURE/PROFIT.**

(15) People continue to live, though their **RELIGIONS/ROLES** change and their kingdoms perish.

(16) Exploitation and poverty, ignorance and **SORROW/SUPERSTITION** still stalk the earth.

(17) Loss of influence follows from loss of **STRENGTH/WEALTH.**

(18) There are times in the histories of all peoples when the national **WEALTH/WILL** seems to disintegrate before intangible factors individually insignificant.

NOTES : These are quotations. Authors' words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 23-8-70. Prize list in Litquiz Weekly. Advance—30-8-70 Complete—6-9-70. Abridged in Sunday Standard & Bharat Jyoti of 6-9-70. Send 30 Paise stamps and receive translation of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 paise post card with your entries to receive official solution immediately. Ask for a FREE specimen copy of Litquiz Weekly.

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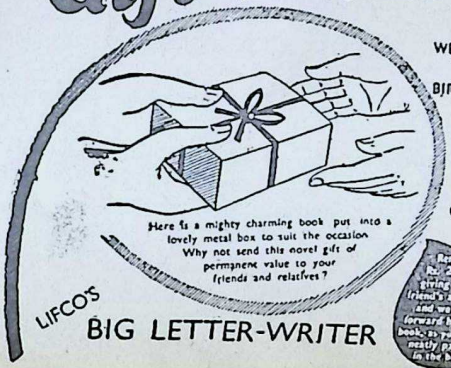

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Our Common Heritage

SAMSKRIT

C. SESHACHALAM

Sri C. Seshachalam, M.A., B.L., proprietor of Curzon and Co., Madras, was a member of the Committee of the Madras Kendra of the Bharatiya Vidya Bhavan, a member of the Council of the Madras Sanskrit Education Society, of the Madras Music Academy and founder and manager of two Sanskrit Institutions in and near Madras. His death last year has deprived India of a great scholar and patron of Sanskrit. This article is being posthumously published in his memory—Ed.

A Perfect Language

THERE can be no two opinions on the fact that Samskrit is one of the world's oldest languages. Indeed, its supremacy among the classical languages is unquestioned. Its claim as a "perfected" language is admitted. It is built on a unique system of "roots". Qualifications are compounded and conjoined to the "dhatu" thus furnishing the means for fertile and endless proliferation. These concept-word modules, building bricks so to say, yield both great variety and limitless profusion.

Such well rounded perfection necessarily involves very rigid disciplines of grammar and structure for precision and unambiguity especially in the higher reaches. This is the reason why Samskrit is considered a very difficult and highly complicated language, too heavy and unapproachable for the common folk. But the codification of chandas and vyakarana sastras became essential in order to secure for the huge mass of Samskrit literature the character of immutable perfection and of petrified permanence.

Spread of Samskrit

More elastic usages, less guttural emphasis, softening of consonants and phonetic simplifications brought forth variants and derivatives such as Prakrit and Pali, in which shape Samskrit spread far and wide towards both west and east even more than two thousand years ago. Further dilution and local mutations gave birth to the numerous Indian languages and dialects. The study of philosophy was stimulated by the impact of Samskrit

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on Orientalists. Comparative Philology can be said to owe its emergence as a separate branch to scholars from Germany headed by Max Mueller. The Indo-Germanic group came to be recognised as having been the major contributor to numerous spoken tongues down to modern times, thanks to the study, assiduity, research and the high regard of Samskritists. Says Pandit Nehru in his *Discovery of India*: "Sanskrit is a language amazingly rich, efflorescent, full of luxuriant growth of all kinds, and yet precise and strictly in keeping with the framework of grammar which Panini laid down two thousand six hundred years ago. It spread out, added to its richness, became fuller and more ornate, but always it stuck to its original roots. ... Samskrit like other classical languages is full of words which have not only poetic beauty, but a deep significance, a host of associated ideas which cannot be translated into a language foreign in spirit and outlook...Our modern languages in India are children of Samskrit, and to it owe most of their vocabulary and their forms of expression. Many rich significant words in Samskrit poetry and philosophy are still living parts of our popular languages. Simple spoken Samskrit is not very difficult to follow for those who know well any of the present day Indo-Aryan languages—Hindi, Bengali, Mahrati, Gujarati etc....Curiously enough the Dravidian languages of the South, though entirely different in origin have borrowed and adopted such masses of words from Samskrit, that nearly half their vocabulary is very nearly allied to Samskrit."

Backbone of Modern Languages

Enterprising assimilation from the Sangam times Tamilised countless Samskrit words, after first being softened and rounded off as dictated by the demands of Tamil phonetic mellifluence. Examples are Amudam for Amritam; Arasan for Raja; Ilakkiyam for Lakshya etc. Similarly several Tamil words were Samskritised eg. Champaka for Shenbagam (the famous flower). Samskrit therefore is very much alive today as the very backbone of several languages, as the golden thread on which are strung scores of many-hued blossoms, as a full blown language on its own merit and by its own right, vital and vibrant, but somewhat like a subterranean stream, invisible but life-sustaining. As Pandit Nehru says: "It is interesting to note that in modern Thailand, when the need arose for new technical, scientific and Governmental terms, many of these were adopted from Samskrit."

Not a "Dead" Language

Apart from monumental and archaeological achievements, the Incas, the Mayas, the Aztecs and other peoples of Central and South America maintained their records by engraving, carving and etching on wooden boards, which they termed "talking planks". These could be deciphered and interpreted only by their headmen and their elders. The greedy-for-gold, savage, proselytising "conquisitadors" from Iberia invaded and decimated the population, killed off their leaders and headmen. With misplaced zeal they then ruthlessly sought and destroyed all their "talking

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anks". This wanton vandalism ex-nguished once for all their records, adition and culture. Their languages died".

Not so Samskrit! It is by no means dead language. The late Chief Jus-ce of India, Patanjali Sastriar, used o say that only those who were igno-ant of the beauty and unaware of he excellence of Samskrit were dead" to it. Hear the Veda-parayana ecitals anywhere from the Himalayas o Kanya Kumari, and the absolute uniformity or uccharana, rhythm and even intonation would be ample proof that Samskrit even today is indeed very much alive.

Mnemonic and Metrical Structure

The magnificent structure of Sams-krit is such that most works could be reduced to verse-forms, and often condensed into "sutras". This has ensured verbal precision, chandas furnishing immutable matrices. Am-biguity and subsequent dilution were prevented. Samskrit is a language of many mnemonic devices, such as rhyme, "antadi", the "Ka-ta-payadi" code in addition to metre, rules of prosody etc. Even arts and sciences were expressed in "kavyas", metrical, easily memorisable, heritable and perennial. The Ayurveda pandits and practitioners of Bengal pride them-selves with the honorofic "kaviraj" even to this day. Further refine-ments, embellishments, figures of speech, champu forms and similar usages have helped to make Samskrit a most handsome sonorous ensemble, which fully justifies the epithet "Gir-vani"—the language of the very Gods!

Treasures of Knowledge in Samskrit

Not only is the form, the "lak-shana" of Samskrit amazingly praise-worthy as our precious heritage, but the content, the "lakshya", the lite-rature, even what is today available makes it even more valuable for what it is and what it indicates. It is all-encompassing, covering the entire creation, the universe, material, physi-cal, mental, emotional, artistic, psy-chological, religious, spiritual and mystical. Samskrit literature is a veritable mine of information and guidance, unimaginably rich. The studies are uncommonly thorough, analytical in the extreme, of compre-hensive coverage and of extraordinary depth. Several of the pointers and guidelines, when viewed at from the point of view of modern science and discovery are remarkably relevant and even startingly prophetic. May be we have lost the "key" of intuition. May be our study has so far been comparatively superficial. But rever-ent reference to old texts often re-veals much, much more than an un-believer might anticipate. They are clear-cut, compartmentalised, very learned, full-blooded and exuberant. The details have so subtly permeated into our everyday lives and obser-vances that we have overlooked their force and influence.

The Sixty-Four "Kalas"

The traditional number of heads under which the arts and sciences, practical, mechanical, applied or fine is grouped is sixty-four. Even a cur-sory acquaintance with the contents of these "kalas" suffices to show how full and complete were the lives of the

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people of this land. It gives the lie direct to the totally erroneous belief that Indians were a morose, tiresome, kill-joy set. On the other hand, extant Samskrit literature establishes beyond the shadow of doubt that our culture was buoyant, extrovert, matter-of-fact, practical, pragmatic, virile, mobile, fully alive to, appreciating and drawing the best out of the good things of life and of the world. India seemed to have realised long before Ruskin that "there is no way of getting good art, but one—at once the simplest and the most difficult—namely to *enjoy* it. Examine the history of nations, and you will find this fact clear and unmistakable on the front of it—that great Art has been produced only by nations who rejoiced in it; fed themselves with it as if it were bread; basked in it, as if it were sunshine; shouted at the sight of it; danced with the delight of it; quarrelled for it; fought for it; starved for it!" Nowhere else than in the field of science and art, both abstract and applied, is Indian cultural genius so very emphatically apparent. Vast and fantastic is the range of subjects in Samskrit literature even now available, having survived iconoclastic (in more senses than the literal) marauders, floods, fires and famines, not to speak of the ravages of termites and often of criminal neglect.

Ganita Sastra

Mathematics, Geometry, Algebra and numerology occupy a large and important place in Samskrit literature. Apasthamba in his *Sulbasutra* led the way even to Pythagoras. The numerals, place values, rule of three,

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he concepts and definitions of zero nd infinity (sunya and purna) ; spe- ific names for million, billion, trillion nd even larger numbers are all to be leaned from Samskrit works of very ncient times. They travelled to the est via the Arab countries. Even oday their study is sure to pay hand- ome dividends. Only recently Sri ankaracharya brought to light some ime-saving formulae, short-cuts and quations, obscure but ingenious.

Astro-Spectroscopy

The different colours ascribed to the planets in "Jyotisha" might have sounded fanciful and far-fetched till our Nobel Laureate, Sir C.V. Raman, subjected the spectra of the light from the different planets to analysis. He discovered definite "colour-shifts"!

Medical Sciences

Ayurveda and Kama Sastra deal with man, his pleasures and ailments viewed as a psycho-somatic unity. We were centuries ahead of Ellis, Freud, Jung and Kinsey or the psychiatrists! Rasayana sastra compares favourably with Materia Medica in that drugs and specifics for hypertension (sarpa-gandhi) and cancer are mentioned with full details as to procurement and preparation. Modern Helio-therapy had its ancient Indian counterpart in the form of Sun-worship (Surya namaskar). *Vajra sareeramastu* and *Satayushman bhava* were not mere prayerful benedictions, but often within easy reach and achievement.

Useful Arts

An unimaginably rich mine of information is available from Samskrit granthas on soil testing, water analysis, Vastu vidya, wood-work (Takshanam), architecture, palace construction, forts and fortifications and town planning. The guidance is intensely practical and the dimensions are remarkable for their relation to modern anthropometry! Even food and drink received due attention in Paka sastra and in Chitra Sakaapoopa Bhakshya Vikara kriya and in Panaka Rasa Ragasava Yojanam for the preparation and distillation of delicious drinks. Nor were games and pastimes overlooked. Such subjects were elaborated in works such as Mesha Kukkuta Lavaka Yuddha Vidya.

Fine Arts

Judged by the variety and mass of Samskrit literature devoted to the branch of "alankara" in the widest sense of this term, one might perhaps derive the impression that this pursuit in ancient and mediaeval India was over-emphasised. Observation, achievement and the contemplation of beautiful things and of beauty generalised and in the abstract was an important aspect of learning and living. Theories and the psychology of aesthetics were fully developed. Each branch of Art had learned treatises and detailed manuals. The Rig Vedic specific names Lakshmi and Sri stand for beauty. After the transition from a pastoral to a settled life, "nagarika", literally the culture and civilisation of town and city, enabled the citizens to engage in leisurely and artistic activities, which are all reduced to writing in Samskrit. Beauty culture, personal adornment, hair-dressing (kesa marjana kausalam)—

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incidentally Draupadi functioned as a 'coiffeur' during her year of agnyatavasa—perfume making (Gandha yuktihi) ornamentation (Karnapatra Bhushana yojanam) and flower arrangement, not Ikebana, but Pushpastaranam, Sayana rachanam, weaving and stringing of garlands, were some of the artistic activities. It is worthy of note that the lotus flower alone sent our aesthetes into raptures. The *Amarakosa* lists a long garland of euphonious synonyms for the lotus. The weaving of garments out of dyed silk, cotton and wool was not complete until needlework embellishment and embroidery was also done on them (Soochivapa karmani).

Architecture and Sculpture

The Manasara, Agama, Silpa and associated Sastras deal in sophisticated detail aiming not only at geometric but poetic perfection. The very name "silpa" as used in the *Upanishads* denotes representation of the charm of divine beauty. There is a wealth of information on stones and granites, alloys and amalgams. Though appearing to be hide-bound by dimensions and strict proportions, no two pieces were permitted to be alike, because great stress was laid on artistic creative activity, which reached great but anonymous heights. In contrast to the turmoil and the 'agony' of Michael Angelo and western artists, the *Agni Purana* prescribes that the artist after mastering all the laws and the canons for the form of the vigraha, is to enter into samadhi and a vrata in order to be first blessed with a vision, with an intuitive mental image of the exact shape, the bhava and divine grace of expression. Then alone does the sculptor apply the chisel in his ecstasy of the contemplation of the masterpiece, the ideal image. This is why and where Indian sculpture stands out in strong contrast, since resemblance to worldly beings is taboo. In spite of sad mutilations, the figures and sculptures in Mamallapuram, in Ellora, in Konarka and in a hundred Pallava and Chola temples, the horse and the elephant in heroic scale all stand out as unparallelled examples of excellence of concept and superiority of execution. The panchaloha Chola bronzes establish a high water mark of the metallurgists' skill and devotion. The icons still in worship in deep and dark garbha-grihas do indeed take the worshipper nearer to the vision of divine presence.

Music and Dance

Gitam, Vadyam, Natakam, Nrityam, Natika Darsanam and even the lay-out and the requirements of the green room (Nepasya yogaha) cover a very large area of Samskrit Literature. They might require a lifetime study to be assimilated and applied. The concept of "nava rasas", their description and exploitation, is a pointer to the perfect mastery of the intricacies of aesthetic requirements and satisfaction. Noteworthy moreover is the fact that unlike Greek Drama, Samskrit plays though abounding in "soka rasa" do not end in tragedy; the conclusion is always in "mangalam".

Calligraphy

Calligraphy is the subject matter of a separate kala, Alekhyam, with spe-

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ial set rules, and helped the travel f Samskrit thought and culture both verland and overseas. "Tamarind eed" shaped lettering is the pride of entral Asian countries and fine exmples are on view at the Theosophial Library, Adyar, Madras.

The above resume is by no means xhaustive, but only indicative. So ery comprehensive is the coverage hat mesmerism, necromancy, mass ypnotism, Indra Jalam are not omitted! Nor statecraft; Kautilya has been widely translated.

The Fourteen Vidyas

By far the greatest contribution to world thought are the immortal Vedas, which are four; the six Vedangas, (Siksha, Vyakarana, Chandaha, Niruktam, Jyotisham and Kalpa); Mimamsa; Tarka Sastra; Purana and Dharma Sastra. Together with commentaries and Bhashyas they would fill a library to overflowing. Undoubtedly to all who imbibe some of their content will be granted the knowledge and the source of solace and satisfaction as they did to Schoppenhaur both here, as he admitted and hereafter, as he hoped. They range from lofty intellectual heights of abstractions, the poetry of religion, the ramifications of metaphysical enquiry, dissertations on matters philosophical, and the outpourings of mystical rhapsody down to discussions on the design of yantras (Atharvana Veda).

"Samanvaya"

Occidental and other observers often wonder at the numerous contradictions, conflicting beliefs, practices, ceremonials, theories and philosophical tenets. They wonder at the equanimity with which intellectuals in India exist and co-exist oblivious to many glaring contradictions. The greatness of true Indian culture lies in the full realisation of the fact that these contradictions and inconsistencies are only apparently so. They persist only so long as one views them from a particular level. They 'vanish' when viewed at from a higher livel; they 'merge' into a synthesis on a superior plane; they become distinct but harmonious components of a universal design. God wholly plans, Man partly scans! The special genius of Indian culture is reflected in the concept of *Samanvaya*—adumbrated early in Vyakarana and Tarka sastras. The scheme for "reconciliation" of seemingly incompatible assertions and situations originated in the field of interpretation of texts and vakyas. After the massive and intensive creative activity of the primordial stage, came the restless phase of recapitulation. First criticism, then appreciation and assimilation led to the strengthening, solidifying, harmonising and synthesising the vast conglomerate mass. In order to counter possible fissiparous mischief of claiming that the texts were all things to all men, the laws of interpretation were brought into action to secure and establish a unique "unity in diversity and diversity in unity" whole. This provided an enduring culture and all-embracing philosophy for the most elemental nature worship on the one hand to the highest intellectual abstraction of Nirguna Brahman on the

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other, surely an achievement of incomparable magnificence indeed.

The Future—Our Duty

Said Sri Aurobindo (1948): "It would be a tragic irony of fate if India were to throw away her spiritual heritage at the very moment when in the rest of the world there is more and more a turning towards her for spiritual help and a saving light ...The ancient India and her spirit disappear altogether and we would have only one more nation like the others. That would be a real gain neither to the world nor to us..." it is in the hands of the present generation either to nurture and to build on the strength of our ancient heritage our "pitrarjitham" or to discard the treasures out of sheer folly, ignorance and misguided parochialism.

□ □ □

Alone, we are but a Candle on a darkened pathway of life.

Together, we are a Lighthouse that can be seen on the darkest of nights, through the realm of eternity.

Alone, we are but a Leaf upon the earth that has blown into the wilderness.

Together, we are a Forest standing steadfastly in the light of God.

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REFLECTION

K. K. VERMA

AT the dead of night, in the sweet silent solitude of divine happiness, when the moving noisy world remains motionless and quiet as the magic wand of sleep spreads its charm on sound and light, a new, fresh, serene world in me wakes up. The memories of experiences earned and gathered through a series of lives connected by an unbroken chain of deaths and births, and stored and hidden beneath the dark recesses of time, bring before me a glorious world of light and shadows in the subtlest of dimensions which human imagination can conceive. The light of dawn, the brightness of daylight and the taste of earthly relations recede farther and farther, become vaguer and vaguer behind the realm of oblivion and ultimately vanish into thin air through the dream-world of midnight. The transitory and illusory pleasures and pains of this physical world die away in the most rarefied realms of human imagination.

Man is an essence of condensed happiness that remains unmanifested in an enigma called mind. Man minus mind is happiness. The mind creates a curtain of ignorance, which separates happiness from Man. The realisation of self is achievement of happiness. Man's destination in life is happiness. Happiness is truth to the intellectual, love to the emotional, self to the spiritualist and God to the believer. Man's consciousness of this happiness is in reality the mind's consciousness of all the manifested happiness. In the absence of ignorance, there is no difference between the individual mind and the cosmic mind. Ignorance limits the manifested mind and absolute elimination of ignorance brings the unit mind to its real state.

The fully manifested unit mind is called cosmic mind. Unit consciousness of happiness is reflected in unit mind and cosmic consciousness of happiness can be reflected only in a cosmic mind i.e., a fully manifested unit mind. By removing the curtain

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of ignorance, through detachment to the unessentials or the unreal, through steadfast attachment to the final destination, a unit consciousness can realise its real and true concept of cosmic consciousness. This realisation of cosmic consciousness of happiness in the unit mind is possible only when the unit mind realises that the cosmic mind is only its reflection or vice versa.

In a cinema theatre, on seeing the shadows on the screen, you forget yourself and associate yourself with those shadows. You laugh and weep with those shadows. You create a world of your own with those unreal shadows. But those shadows appear real to you only when you are facing the screen. If you are not in a position to control those shadows, they will control you and you have to live in that world of imagination created by those shadows. You can control those shadows by turning your face towards the projector and covering with your palm, the hole through which the rays of light pass to create this world of shadows. Once the passage of light is closed, the shadows will disappear from the screen. Similarly, by turning your mind inwards, cutting away the sense objects and controlling your five senses, you will realise that the outward world is only a world of shadows created by rays of light passing through your five senses. Your real world is inside. The farther you go from yourself, the farther you go from truth. The innermost point of your mind is the centre of light rays, which is responsible for the creation of this outer world of shadows. Imagine, what will be the quantum of happiness and sense of relief we enjoy, when we realise that even this light point is only a figment of imagination, because the truest of the true is the subtlest of the subtle.

Mind cannot experience truth, even though truth can be reflected in the mind. Mind is the product of intellect and intellect is limited. Anything that is limited cannot be truth. Truth is one and that is unlimited and infinite. God is truth to those who believe in God and truth is God to those who believe in truth. Truth is always truth. By all tests of time, cause, space and effect, if something remains unchanged, that is truth. It can never be untrue in any circumstance. Far beyond change and unlimited by time, space, cause and effect, it is a concept, subtlest of the subtle, which is the seed of mind that created this universe. In other words, it is the centre of light rays which is responsible for the creation of the outer world of shadows. While forces of integration and evolution draw the mind towards this centre, disintegration and involution drag it away from the centre. The resultant of these equal and opposite forces is life. □ □ □

Even if I turn the whole earth into paper, all the trees into pens and the seven seas into inkpots, the greatness of the Lord cannot be fully described.—Kabir

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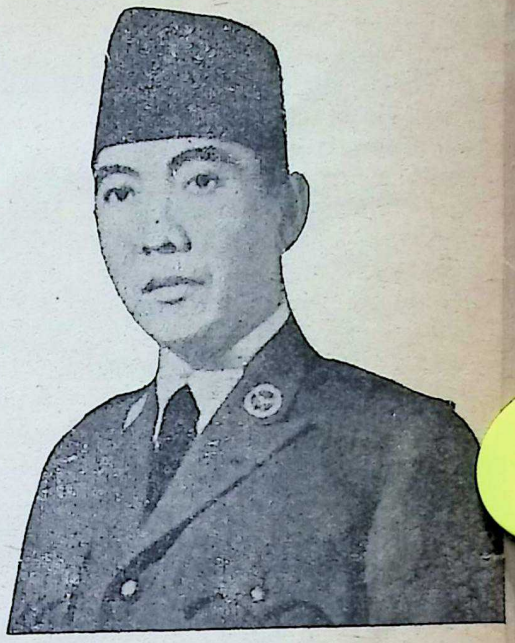

Sukarno

builder and near-wrecker of Indonesia

ACHMED Sukarno, who passed away last month, just a year short of the Psalmist's span of life, was one of the most colourful and yet controversial figures on the world stage, at once flamboyant, picturesque, indefatigable and inscrutable. Vainglorious and purposeful at the same time, he was an enigma, who puzzled both his countrymen and the people of other lands.

Architect of the "Republic", he reigned and ruled over Indonesia as an unashamed dictator for more than two decades. He has been aptly described as "a revolutionary with the instincts of a sultan". He wanted to be loved and respected, but never to be opposed. In his own words, "nobody has aroused as much conflicting emotions as myself; I am cursed like a villain and worshipped like a god". He gave himself the grandiose titles of the *Great Leader of the Revolution, Supreme Educator, Journalist of the People* and *Supreme Leader of the Indonesian Clergy*, in addition to *Commander-in-Chief of the Armed Forces*.

With unquenchable personal vanity and ever-mounting faith in himself, he rose from *Bung* (Brother) to become *Bapak* (Father) of his people.

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Until late in life, when his clay feet showed, he was regarded by his countrymen as a superman with mystic powers. The story is told of an occasion when he appeared in public in resplendent Marshal's uniform, but without shoes or socks. Someone picked up enough courage to seek an explanation. Pat came the reply: "I am discharging electricity". At the same moment, he pointed his finger to the heavens when a huge bolt of lightning rent the sky. Some of his credulous and superstitious countrymen are said to have "drunk his bottled bath water in hopes of inheriting a measure of his supposed supernatural powers!"

Sukarno was a self-proclaimed "lover", a lover of his country and his people, of arts and women, but, as he brashly confessed, "most of all, I love myself". He married five or six wives of different faiths and nationalities—"I like attractive girls about me because I feel they are like flowers, and I like to gaze at beautiful flowers". If he loved beauty, he loved power more. He was in turn patriot and Communist, but all along an opportunist and, above all, a Sukarnoist.

Side by side with his varied interests and idiosyncrasies, Sukarno was a talented leader and a dreamer. A spell-binding orator, he was a linguist too: he addressed the U.S. Congress in English; the West German Bundestag in German; he spoke French to the French, Dutch to the Dutch; and was, of course, most effective in Malay.

Born on 6th June, 1901, of a school teacher from Java and a dancer from

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Bali, Sukarno had a modest boyhood. At a very young age, he was attracted to politics, resentful of the Dutch colonial domination of his homeland. He became an agitator in his twenties, was arrested in 1930 and later exiled to Sumatra. Except for a brief break, he was continually in prison from 1930 to 1942 and again for about a year in 1948-49 even after he had proclaimed his country's independence.

When the Japanese invaded the islands, the Dutch fled their empire. Sukarno agreed to cooperate with the invaders on a promise of eventual independence, but undercut them by organising underground resistance to them. On the day the war ended—15th August 1945—Sukarno proclaimed the Republic of Indonesia. When the Japanese retreated, the Dutch reappeared to claim back their fief. Sukarno offered them resistance and was imprisoned in 1948, but was released in the next year following the Dutch recognition of Indonesian independence.

The Sukarno era, which formally began in 1945, was now in full swing. With unbounded enthusiasm, the people responded to his *Merdeka* (freedom) call. He acquired unlimited power and authority, with which, had he been different, he could have laid the foundations of an abiding polity. But he embarked on a long period of misrule based on thundering words, but showy, hollow action.

Endowed abundantly by nature, his country could well have been developed. Instead, through high living and useless prestige, the profligate led his country to the brink of economic ruin, involving a foreign debt of $2,400,000.000 and incurable inflation at home.

Starting as a people's man, he came to the conclusion that his people were not fit for democracy of the western type. Therefore, he evolved a concept of *Guided Democracy*, with himself as its guide. He constituted himself the Life-President of the Republic in 1963, but was forced to vacate that office three years later in favour of Gen. Suharto.

The visionary that he was, Sukarno dreamt of expanding into Greater Indonesia comprising Papua, the Philippines and Malaysia and coined a word *Maphilindo*, to express his concept of such a sprawling Confederation. While he solved the problem of West Irian (New Guinea) through a mixture of diplomacy, bluster and show of military force, he could not make headway with Malaysia. He created a near-crisis by his *konfrontasi* against Malaysia by organising pin-pricks, raids and even a miniature invasion. When Malaysia successfully resisted his efforts, Sukarno withdrew Indonesia from the United Nations in 1965 and turned to China for support. This proved his undoing and led to his downfall.

In the middle span of his regime, he earned fame by sponsoring an Afro-Asian solidarity conference at Bandung, the delightful hill station in Java, in 1955, to advocate the formation of a third bloc of uncommitted nations. Nearly thirty countries were represented. Sukarno hobnobbed with India's Nehru and Egypt's Nasser.

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The move certainly did not please critics of neutralism, who derided Sukarno's "non-alignment for developing nations and over-alignment with well-developed women".

Earlier, he tried to be constructive and for a number of years maintained a balance between the ethnic groups and political parties in his far-flung country. Way back in 1948, he put down a Communist revolt and forestalled an Army coup in 1952, but in 1965 he again turned pro-Communist and anti-Army, for which he and his country paid heavily. Actively supporting *Partai Komunis Indonesia*, he nearly made his country a satellite of China. Moving quickly, the Army aborted the Red *coup* attempt and saved Indonesia, but at the cost of some hundreds of thousands of human lives.

The Founding Father of Indonesia, Sukarno exercised absolute power for twenty-two years—the longest stretch for an Asiatic head of State. His greatest achievement was the fusion of 100-odd million people inhabiting 3000 islands into a self-respecting nation, lifting them out of their traditional indolence and in-fighting during 300 years of Dutch hegemony. He was a builder, but no sustainer. He all but sold away his people to Peking. He failed to outgrow his role as an agitator *par excellence*. A life-long confrontationist, he lost all in a confrontation with his own people, dying as a lonely man at the age of 69.

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3. NIKOLAUS COPERNICUS—(*Contd.*) (1473—1543)

DANA LEE & HENRY THOMAS

III

The newly appointed canon of Frauenbourg did not devote all his energy to his religious duties and his astronomical studies. For the poor of the parish needed medical attention, and Copernicus gave them generously of his time and his skill. His skill as a physician brought him so great a renown that sick people from distant countries came to him for help after they had been given up by their own doctors. And not infrequently the most distinguished doctors of Europe wrote to him for his advice as to the treatment of their difficult cases.

But even this did not exhaust the versatility of Copernicus. Not content merely with his spiritual ministration and his medical care for the parishioners, he looked after their material comfort as well. The village of Frauenbourg was situated on a mountain and the inhabitants therefore were unable to secure running water. In order to get their water, they were obliged to go to the river which was almost two miles away. Copernicus resolved to "compel the water to come to the villagers instead of compelling the villagers to come to the water."

Accordingly, he constructed a dam which raised the level of the river and diverted its current to the foot of the mountain. Then he built a mill which by a simple and ingenious mechanism churned the rapid current of the river and raised water to the level of the

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church tower. From this elevation the villagers received the water directly into their houses by means of pipes. In grateful recognition of this service, the community placed at the foot of the mechanism a stone inscribed with the name of Copernicus.

The name of Copernicus, indeed, had become synonymous with kindness. And wisdom. Whenever a new project was planned, for the benefit of learning or the betterment of life, Copernicus was called upon to offer his suggestions. At the request of his government he worked out a new system of currency, and at the invitation of the church he introduced practical reforms into the calendar. "Copernicus," writes Clavius in his monumental work on the calendar, "was the first to discover the exact duration of the year." (Actually Copernicus miscalculated the length of the year by 28 seconds.)

Having thus devoted his life to the threefold cultivation of pity and piety and wisdom, Copernicus became an object of esteem, almost of reverence, to a host of men and women.

Yet at the same time he incurred the hatred of some, especially of the so-called Teutonic Order. This Order consisted of a band of robbers who, under the cloak of religion, plundered the clergy and the laity alike. When Copernicus dared to object to their depredations, they published a scurrilous pamphlet in which they charged him with the very thefts of which they themselves were guilty. Everybody, of course, laughed at their preposterous charges. But this did not faze the ruffians of the Teutonic Order. On the contrary, it egged them on to new and fiercer attacks against Copernicus. They tried to accomplish with their ridicule what they had failed to bring about with their rancour. They had heard that Copernicus was investigating the heavens with a view to determining the truth or the falsity of the Ptolemaic system. Here was a vulnerable spot in the armour of their adversary. Accordingly, they hired a number of clowns to go about the villages and to burlesque his astronomical studies. These clowns would gather a gaping mob around them and point out to them the immovable earth and the moving sun—"things which any fool can see." And then they would impersonate "the crazy priest" who "contrary to all rhyme and reason" maintained that the earth moved and the sun stood still.

The friends of Copernicus were indignant at this stupid and malevolent persecution. But Copernicus only smiled. "Let them be," he said. "The movement of the heavenly bodies will be influenced not in the slightest either by the ridicule or by the respect of these foolish men."

And so he continued to study the majesty of the heavens and became more and more convinced of the insignificance of man, and of the unimportance of the earth. This earth of ours, he began to realize, is nothing but a speck of dust whirling forever around the flame of the sun. Night after night he watched the stars from his mountain top and little by little he worked out that sublime theory of the heavens which to this day is known by his name.

And this, briefly, is his theory—a theory which so accurately accounts

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for all the inter-related movements and eclipses of the heavenly bodies that it is today accepted as a fact:

The sun is the centre of our universe, and our earth revolves around it in a double motion—like a top spinning on its own axis and around a circular (or rather oval) track. This double motion explains the succession of the days and the nights as well as the rotation of the seasons. But the earth is not the only planet that spins around the sun. Other planets—Neptune, Uranus, Saturn, Jupiter, Mars, Venus, Mercury—are likewise carried "along the highways of the heavens" around this central star of the universe. And these motions are the result not of "capricious impulse within the living souls of the planets," but of the infallible and unchangeable laws of nature. Each of these planets revolves within its own individual orbit around the sun, never swerving from its course, and never deviating by as much as the fraction of a second from the immutable timetable of the sky. Every planet at every moment is to be found at its appointed place, every season arrives at its appointed time, and every motion of every heavenly body fulfils its appointed destiny.

Such, in the Copernican system of astronomy, is the unerring eternal clockwork of the sky. Get the key to this clockwork—the movement of the earth around the sun and of the moon around the earth—and you will be able not only to *explain* but to *predict* the relative positions of every star and planet at every given moment, the seasons in every section of the earth and the eclipses in every segment of the heavens.

It took Copernicus over thirty years to elaborate this theory of the heavens. And he worked out this elaborate theory not only experimentally, by means of his unaided senses—the telescope had not as yet been discovered in his day—but also mathematically, by the calculations of his precise mind. Patiently he checked his limited observations against his mathematical formulas—noting the eclipses of the moon in 1509 and in 1511, the positions of Mars in 1512 and 1518, the locations of Jupiter and of Saturn in 1520, and the conjunction of Venus and of the moon in 1525—and in every instance he found that the actual phenomena agreed with his scientific calculations. And at last, in 1543, he was ready to declare to the world that the earth is not a stationary prison from which we are permitted to behold the journeys of the stars, but a whirling chariot in which our bodies are privileged to adventure over the open spaces of the sky.

And thus in the final analysis the Copernican system, far from belittling the dignity of man, actually glorified it. For in "liberating" his body it also liberated his mind. It gave wings to his imagination and aroused his intellectual appetite. In the world of philosophy, and especially in the realm of science, the work of Copernicus marks the beginning of the Modern Age.

IV

While Copernicus was at work on his astronomical theory he corresponded about it with the leading scientists of Europe. But again and again he hesitated to publish the results of his studies—believing, as he wrote to the

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pope, that it would be wise "to follow the example of the Pythagoreans who left nothing in writing but communicated their observations orally, and then only to those who were intelligent enough to understand them."

In this hesitation Copernicus displayed perhaps a greater degree of prudence than of patience. It is probable that for a long time he was afraid to publish the book—not, however, because of the peril to his life but because of the danger to his theory. Unless and until he could substantiate his theory with a sufficient support of corroborative evidence, he felt that he would be merely bringing a premature idea into a hostile world. He dreaded to see this precious idea of his destroyed before ever it had a chance to become established. Finally, however, his evidence was complete and he was ready to present his new system of the world—"not as a hypothesis but as a fact."

Too old to attend to the publication of the book himself—he had now passed his sixty-ninth year—Copernicus entrusted it to his friend, Tidemann Gysius, the bishop of Culm. The book was issued in the spring of 1543. And it had a strange and anonymous preface. "This book," wrote the unknown "apologist" for Copernicus, "is written to present not a scientific fact but a playful fancy."

When the book came off the press, Copernicus was unable to object to this pitiable travesty of his life's work. For he was already at death's door. His body had been paralyzed some weeks earlier. He died (May 24, 1543) a few days after the publication of his deathless work.

Great Scientific Contributions by Copernicus

Established the Copernican system of astronomy.
Reformed the calendar.

BOOKS:
Commentariolus (Brief Commentary).
On the Revolutions of the Heavenly Spheres.
A Treatise on Currency.

□ □ □

Dictators ride to and fro upon tigers which they dare not dismount. And the tigers are getting hungry.

—Winston Churchill.

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English translation of
Bankim Chandra Chatterjee's
Bengali Novel
by
AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

7

On the Search

"And the great lord of Luna
Fell at that deadly stroke;
As falls on mount Alvernus,
A thunder-smitten oak".
—*Lays of Ancient Rome.*

N the meantime, the Kapalik made a thorough search of the housê but ither the sword nor Kapalakundala uld be found. With a suspicious ind he came back to the sea-shore, here he found Nabakumar missing. e was greatly surprised. A little ter, his eyes fell upon the torn cree- rs and the whole matter was clear him. He rushed out of the house search of Nabakumar. The density the forest made it difficult for him ascertain the direction or the path- ay the fugitives had gone. Due to arkness, nobody could be sighted. or sometime he wandered here and here trying to catch the sound of hu- an voices. But nothing of the sort ould be heard. So he mounted the p of a high sand-hill for reconnoi- ing the region. He reached the top one side of the hill, not know- ing that the base of the other side had been eroded by the flood during the rains. The moment he climbed the top of the sand-hill, it broke down with a terrible crash under the weight of his body and along with it the Kapalik too fell down like a buffalo fallen from the crest of a hill.

8

In the Shelter

"And that very night—
Shall Romeo bear thee to Mantua
—*Romeo and Juliet.*

On that pitch-dark night of the new moon, the two human figures entered into the forest in breathless haste. Not being familiar with the forest path, Nabakumar had no alternative but to follow the damsel. He cursed his lot for this predicament. He was not aware that Bengalees are creatures of circumstances and that circumstances cannot be made to become creatures of Bengalees. Had he known this, he would not have expressed such regret. Gradually they slackened their pace. Nothing was to be seen in the darkness. Somewhere, at times,

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only the white peak of a sand-hill was faintly visible and somewhere only the shapes of trees surrounded by glow-worms were revealed by the light of the stars.

Accompanied by the stranger, Kapalakundala came into the midst of a lonely forest. It was midnight; in the darkness, the pinnacle of a very high temple rose before them. Near-by there was also a brick-built house surrounded by a wall. Coming near to the wall, Kapalakundala knocked at the door of the house again and again when somebody from within said, "Who is there? Is it Kapalakundala?" "Open the door," said Kapalakundala.

The man who opened the door was the priest of the temple; he was over fifty-five years of age. Kapalakundala took hold of his bald head and after putting her lips to his ears, explained to him in a few words the plight of her companion. The priest thought over the matter for a long time and said at last, "The matter is a serious one; that great personage, the Kapalik, can work miracles. But with the grace of the goddess, no harm will come upon you. Where is the man?" Kapalakundala asked Nabakumar to come in. The latter, who had concealed himself outside, entered the house, when the priest began: "Hide yourself here for the night. Tomorrow morning I shall escort you to the Midnapore Road."

When the priest came to know in the course of conversation that Nabakumar was without food up till now, he hastened to arrange for it. But Nabakumar expressed his reluctance and simply asked for a place of rest. The priest prepared a bed for him in his own kitchen. Nabakumar having gone to bed, Kapalakundala was going back to the sea-shore when the priest cast an affectionate look at her and pleaded, "Don't go; wait a little; I have a request to make."

Kapalakundala: What's it?

Priest: Since I saw you, I have called you my mother. I can swear by the feet of this goddess that I love you more than my mother. Will you keep a humble request of mine?

Kapalakundala: I will.

Priest: I request you not to go back to that place.

Kapalakundala: Why?

Priest: If you go, your life will be in danger.

Kapalakundala: That I know.

Priest: Why do you ask then?

Kapalakundala. Where else shall I go?

Priest: Go to some other place with this stranger.

Kapalakundala remained silent. The priest asked, "What are you thinking about, my mother?"

Kapalakundala: When your disciple came, you asked me not to go with him saying that it was not proper for a young woman to accompany such a young man. Why do you ask me now to go?

Priest: I did not apprehend any danger of your life then. Now a good opportunity has presented itself which was not forthcoming at the time. Come with me; let us go and take the blessings of the goddess.

With a candle in hand the priest, followed by Kapalakundala, went to the temple and opened its door. A full-size image of the terrible goddess

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Kali was installed there. Both bowed reverently at the feet of the deity. After cleansing his mouth with a sip of water, he took out from the flower-pot a 'Bel' leaf, which he purified by the chanting of 'mantras' and placed it at the feet of the goddess and looked on. A little later, he said to Kapalakundala, "Look, mother, look! The goddess has accepted our offering; the 'Bel' leaf has not dropped off her feet which clearly indicates that all will be well. You may safely go with this stranger. But knowing as I do, the nature and character of worldly people, this gentleman will, I think, feel ashamed in society and you too, will be hated if he takes you with him as a young unknown woman without any status. You say that he is the son of a Brahmin and I, too, have noticed a sacred thread on his neck. If he marries you and then takes you home, all will be well. Otherwise, I cannot advise you to go with this young man."

"Ma-rri-age, I!" Kapalakundala uttered this word very slowly and then added, "I have heard you talk about marriage, but I am quite innocent of what it exactly means. What am I to do?"

The priest answered with a smile, "Marriage is, for women, the only stepping-stone to religion. That is why a wife is called *sahadharmini* or a co-partner in religious practices. Even the goddess Durga was married to Lord Siva."

The priest thought that he had made the idea sufficiently clear; and Kapalakundala, thinking that she had understood everything, replied, "let it be so; but I am sorry to leave the man who has reared me so long".

Priest: "You don't know why he has brought you up so long."

The priest then tried to give her some vague idea about the part a woman plays in 'Tantrik' worship. Kapalakundala could not understand anything but became very much afraid. "Let me get married then," she said.

So saying, both of them came out of the temple. The priest asked Kapalakundala to wait in a room and went up to Nabakumar. "Are you asleep, sir?" he asked, sitting near his head.

Nabakumar was too anxious to feel sleepy; he was thinking of his own plight. "No, sir," he replied.

Priest: I have come to know something about you. Are you a Brahmin?

Nabakumar: Yes, sir.

Priest: Of what class?

Nabakumar: Rarhi.

Priest: We are also Rarhis; don't take us to be Utkal-Brahmins; we have a family priest. But, at present, I have taken up this profession and am living on the mercy of the goddess. Your name, please?

Nabakumar: Nabakumar Sharma.

Priest: Where do you live?

Nabakumar: Saptagram.

Priest: What category of Brahmins do you belong to?

Nabakumar: Banerjee of West Bengal.

Priest: How many wives?

Nabakumar: Only one.

Nabakumar did not give the whole story. In fact, he had no wife at all. He married Padmabati, a daughter of one Rama Govinda Ghosal. After marriage, Padmabati stayed with her father and paid occasional visits to

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her father-in-law's house. When she was a girl of thirteen, her father went to visit the temple of 'Jagannath' with his family. Driven out of Bengal by Akbar Shah, the Pathans were then living in Orissa in large numbers. Akbar Shah took all possible measures to quell them. The hostilities between the Moghuls and the Pathans had already begun at the time when Rama Govinda was returning from Orissa. On the way, he fell into the hands of the Pathans, who at that time used to plunder the innocent travellers for money, irrespective of high and low. Being a hot-tempered man, Rama Govinda abused the Pathans with the result that he was arrested with his whole family. At last, he was set free when he had renounced his own religion and embraced Islam with all the members of his family.

Although Rama Govinda returned home safe, he was deserted by his circle of friends and relations for becoming a Muslim. Nabakumar's father was alive at the time but he had to cut off all connections with his son's wife and her father as an outcaste. Since then, Nabakumar had never met his wife.

Being deserted by his relations and treated as an outcaste by society, Rama Govinda could not stay long in his native village. Desire for high position, coupled with this reason, drove him to remove to Rajmohal with his family. On embracing Islam, he, along with all the members of his family, adopted Muslim names. After this, Nabakumar had no opportunity of knowing the condition of his wife or of his father-in-law. Even to this day, he was not aware of the whereabouts of either. Disappointed and dejected, Nabakumar did not care to take another wife. That is why we say that he had no wife at all.

The priest was not aware of the above facts. A son of a Kulin, he thought, can't have any objection to having two wives. So he began, "I have a question to ask you. This girl has, in fact, endangered her own life in saving yours. The person under whose protection she lives is a dangerous man—a menace to human society. If she goes back to him, she will share the same fate as you. Can't you devise some means whereby her life can be saved?"

Nabakumar sat up and replied, "I thought as much. As you know everything, you may think out some plan. I, on my part, am prepared to do anything for her even at the cost of my life. To save her life, I was even thinking of going back to that man-killer and surrendering myself to him."

"You are a fool, I see," the priest remarked with a faint smile. "This will not yield any good; on the contrary, you will be killed and his wrath towards the girl will not be appeased. There is only one way out."

Nabakumar: What's it?

Priest: The girl should run away with you. But that too is difficult. If she stays with me, she will be caught in a day or two. The Kapalik visits this temple every now and then. So circumstances portend evil for Kapalakundala."

"What is there to prevent her from running away with me? said Nabakumar eagerly.

Priest: You don't know her pedigree nor do you know whose wife

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e is. Also, you don't know anything out her character. Will you be able take her as your companion? Even you do so, will it be possible for u to give her shelter under your of? If not, where will this orphan irl go?

Nabakumar thought for a moment nd then cried, "I am ready to do ything in the world for the saviour my life. She will stay as one of the embers of my family."

Priest: That is all right. But what ill be your answer when your friends nd relations ask you whose wife she ?

Nabakumar pondered for a while nd answered: "Do tell me her history, please, and I will introduce her ccordingly."

Priest: Good. But will it look nice r a young man and a young girl undertake a fortnight's journey lone? What will people say when ey see you together? How will you stify your conduct before your iends and relations? Moreover, I ok upon this girl as my mother. ow can I send her away to a distant ountry with an unknown young man?

The match-maker was indeed an xpert in his line!

Nabakumar: You may as well accompany us.

Priest: How can I go? Who will be n charge of the deity?

Nabakumar: Can't you think out ny other plan?

Priest: I see only one way open and that depends upon your generosity.

Nabakumar: What's it? I will do anything in the world for her; tell me the way out quickly.

Priest: Listen. She is the daughter of a Brahmin. I am fully acquainted with the story of her life. When a child, she was stolen by a gang of wicked Christian pirates who, being ship-wrecked, eventually cast her on sea-shore. The details you will come to know from her later. The Kapalik picked her up and reared her with a view to using her as a helpmate in the performance of 'Tantrik' rites. Very soon, he will try to accomplish his purpose. She is a maiden uptill now, pure and blameless. You can very well marry her and take her home; no one will blame you. I will give her in marriage with due rites and ceremonies.

Nabakumar sprang to his feet from bed and began to pace up and down the floor. No answer came out from his lips. After a short while, the priest resumed, "go to sleep now; I will wake you up tomorrow morning. If you wish, you may go alone. I will escort you to the Midnapore Road".

Thus said, the priest left the room. While leaving the room, he reflected, "Have I forgotten the art of match-making for which my part of the country is so famous?"

(To be continued)

Young men are fitter to invent than to judge, fitter for execution than for counsel, and fitter for new projects than for settled business.

—Francis Bacon

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Why read the Shastras?

My dear Chiranjeevis,

kavyashastravinodena kalo gacchati dhimataam
vyasanena cha moorkhanaam nidraya kalahena vaa.

INTELLIGENT and wise people spend their time pursuing enjoyable activities like the reading of Kavyas and the study of shastras; while the foolish ones spend their time either engaging themselves in activities that bring in worries, or lead to quarrel, or they sleep away their time.

Of course, a chiranjeevi is a *dhimaan,* one who is intelligent and wise. That is the reason why you are reading what is being written. Else you would not have known that there is such a thing as the Chiranjeevi's column in the *Bhavan's Journal.*

We have so far had something of story, *kavya* in the previous letters. A bit of *shastra* too; for, remember we discussed something about truth and *vaagdaana* and so on. That was Ethics, one of the *shastras.* A little bit of Logic in the Art of Debate.

In this letter I shall tell you just a little about what *Shastra* is so that you may take more interest in *shastras. Kavya* is interesting, it is something like the pleasant speech of a dear wife. You are compelled to listen to it. But *shastra* is not like that. It is a little bitter, like medicine. It is authoritative like the words of a master. But it is good and health-giving medicine. It is the word of a loving master, who is interested in your welfare.

But remember this also: what the *kavyas* accomplish in a pleasant manner is the same thing that the shastras do. Of course, in this world people have different temperaments. One likes science, another literature. To suit the needs of people you have different things. In the end all these make us only better.

However our minds must be trained in both; *kavya* gives us a capacity for fine feeling; and *shastras* sharpen our intellect. A well-developed mind must have both these things.

You know the story of the origin of the *Hitopadesha*: how a king who had a set of foolish sons heard somebody chanting a number of verses and how attracted by the meaning of these he entrusted his son's education to the care of Vishnusharma who, by clever stories of animals and others, imparted instruction to the sons and made them wise. One of the poems

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which the King heard runs as follows:

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम्
सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध
एव सः ॥

The sloka means: *Shastra* is like the eye to everyone, for it reveals to us what is not directly visible and removes many a doubt: and one who knows it not is indeed a blind person.

We have to face a number of problems, both in our own private life and in the life that we lead in society. We come across doubts, whether one thing is right or another thing. Often we have to make a choice, sometimes a wise one and sometimes an unwise one. We succeed, we fail.

Take a simple example. A farmer has to produce more food on his land. He has many doubts regarding what seeds he should use, when to sow them, when to give them more or less water, what manure to use and when to harvest them.

For all these doubts he has to go to '*shastra*' known as *Krishishastra* or Agriculture. Many a doubt of his gets solved here.

Whether a particular kind of seed will yield more and with what sort of treatment is a *Paroksha artha* for the farmer. He does not see them immediately. But *shastra* helps him to see this.

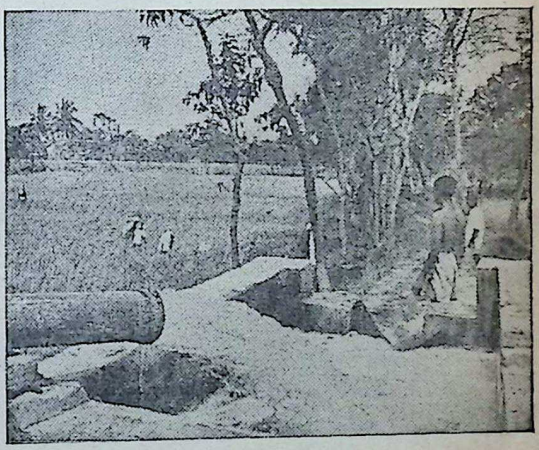
Our eyes cannot see what is happening in the body of a person suffering from some disease. Medical science enables the doctor to see what is happening and this knowledge comes from the sight of something hidden from normal eyes.

So with everyone of the *shastras*. The study of a *shastra* helps us to get rid of our doubts, to see things which our normal eyes cannot see. Look at the great progress science has made. Has it not enabled us to see wonderful things which we could not even have dreamt of seeing? All these wonders have been possible, for man has the *shastras*.

Shastra is simply a systematic and methodical study of things. Each and every *shastra* has its own system and method. With those the *shastra* helps us to understand things better. Using a stethoscope a doctor is able to tell us many things. Looking at an X-ray photograph of the chest he can tell us what is wrong with us.

Each *shastra*, therefore, has its own method, its own disciplines. If these are learnt well, *shastra* enables us to see things as they are and to live our lives better.

Ayurveda, for instance, tells us of the nature of human bodies, what foods agree with what natures, what things should be done to keep the



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body healthy. Knowing this you can live a happy life, a life of energy, vigour, vitality and joy for a hundred years. So it is the *shastra* of longevity, *Ayurveda*—the great knowledge concerning long life.

That is why the Gita tells us:

tasmaat shaastram pramaanam
kaaryaakaarya vyavasthithau
jnaatvaa shaastravidhaanokta
karma kartumiharhasi.

"Therefore, O Arjuna, when you wis to determine which is to be done an which not to be done, *shastras* ar the authority for you; therefore, con sulting the *shastras* and the proce dures laid down in them, you are t engage yourself in actions.'

So if we wish to be happy and use ful in this life, our refuge is *shastra* systematised knowledge which gives u methods, means and discipline following which we may know wha is hidden and thereby become hap Hence *shastra* and *kavya* provide pur suits of happiness and joy for the wise. According to Charaka, the author of *Ayurveda*, the greatest sin is *pra jnaaparaadha*, rejecting what the wis dom accquired through shastric disci plines indicates.

Yours affectionately,

MAMA.

About Ourselves.

Some of our chiranjeevis have begun to write to us about the Prizes announced for them for the various Problems. The prizes will be going to them in a short while. Mama has not forgotten them, but pressure of other work has somewhat delayed it. I hope our chiranjeevis will bear with me in this delay.

In the meanwhile, I am happy to tell you that the next issue of the *Bhavan's Journal* is the Annual Number with a number of pictorial and other interesting features. A new year begins for the *Bhavan's Journal* and Mama certainly would like to see newer members coming into our fold. So may I request, dear chiranjeevis, to make their friends, relatives and others also, of the Bhavan's family to subscribe to the *Bhavan's Journal*.

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A Prisoner Without Prison

JAISUKHLAL HATHI, M. P.

(The British rulers in India played a Chanakyan role to keep the country in a state of subjection. They cleverly let divisive forces come to clashes amongst themselves. In this game, the Princely rulers of India became play pieces and the British indulged their humours, their pride and prejudice, their vanities and their chimerical huggings of a power that had been in reality taken away from them. The result was tragic to the Indian masses but produced a rich drama of human follies and foibles.

Sri Hathi continues his tale with the account of a sixth class jurisdictional Talukdar who succeeded in imprisoning persons convicted without ever bothering about building a prison. After all, true to the poet's words i.e., his English master's poet, "Four walls do not a prison make" did four walls really make a prison? Being an Indian ruler he must perhaps have also been fully imbibed with the Kena Upanishad *exhortation:* Mana eva manushyanam kaaranam bandha mokshayoh. *Indeed, it is the mind that is the real cause of bondage and release.*—Ed).

THE egalitarian British rulers believed in fostering an endless hierarchy of subordinate powers among the princely states for an equalisation and hence an annihilation of hostile interests. So they created seven classes of jurisdictional Talukdars in the Princely States and let them enjoy varying civil and criminal powers; thus providing a fertile soil for an eternal play of jealousies and resulting animosities among these.

Such was the state of affairs in the various states of Kathiawar.

The sixth class jurisdictional ruler could exercise criminal powers which were defined as the extent of power vested in a ruler to convict a person and imprison him for a period of fifteen days. These powers were also subject to a state of flux; for the game of divide and rule, a static condition was always inimical. Hence

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the British occasionally enhanced these jurisdictional powers of princes, not always on merit, thus generating bitter jealousies among the Talukdars as these were then called. One qualifying condition for such doles of enhanced powers was good administration which necessarily meant a consistently lived life of 'pleasing the political agents' and the greater glory of the British Rulers.

One such day of grace dawned on a certain Talukdar and from a mere three months' imprisonment he had his powers increased to awarding imprisonment of two years! It was a day of great rejoicing for this Talukdar and, of course, one of misery and concern for the co-Talukdars.

Naturally, the lucky (!) Talukdar spent more money on suitably celebrating the day of rejoicing than on equipping himself with the wherewithal for even a dingy cell for the internment of his would-be prisoner. He had other motives too in not having a prison. Apart from the question of a suitable building, there were other problems such as Jailors and other attendants but the chief of them was the question of 'feeding the prisoner'. He must have believed with the advanced reformers of prisons that to feed a criminal was really a criminal waste of state funds, but worse still, it created a certain laziness which disabled the prisoner from being a reformed man later in society.

The Talukdar's real powers once

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had fulfilment. His state officers brought him a man who qualified most fittingly for a month's imprisonment. He was convicted.

Now came up the question of where to house this prisoner. An Otta in the gate of the Darbargadh rescued the ruler from this predicament. He asked the prisoner to sleep at night in the Otta and for this piece of obedience and good conduct of the prisoner, he was to have freedom of the town in the morning. This worked well for the prisoner and for a while for the ruler too.

But the other Talukdars, the elderly ones among them, who were smarting under this promotion to one of their co-Talukdars, were soon to find out what was going on. The Political Agent was informed and a number of complaints poured in. As a result of these, the Political Agent decided to inspect without previous notice and satisfy himself whether the complaints had any substance in them.

The Darbargadh was some hundred miles from where the Political Agent was, but this did not deter the Political Agent from making this sudden swoop. As fortune however was on the side of the Talukdar, a representative stationed there came to know of this sudden visit and he hurried to inform through a messenger of the visit to the Talukdar. Indeed a faithful servant he was and his master's weal was what counted most with him.

The Talukdar was intrigued. "What could be the intention of this sudden visit?" he began to think. Shrewd as he was, he could conclude that there must have been just one cause of it—the complaints of the co-Talukdars, for does not the crown sit uneasily on the ruler that wears it!

At once he sent his men to apprehend the prisoner but he was nowhere to be found. He had gone to a nearby town for extended operations and was due only in the night. But the Political Agent was approaching and the hundred miles would thin out soon.

Another trusted man agreed to play the role of the prisoner in the Otta. He played it well too, thanks to the fine role of the Stage-Manager, the Talukdar himself.

The Political Agent, all flushed and angry, as he had done a hundred mile journey in a tropical land, was received with the usual 'warm cordiality' and respect by the Talukdar. In India, as was the custom, he was offered 'a cold welcome'—a *shaityopachara*—and was asked to wash and help himself to a cooling fruit juice. The Political Agent was in a hurry. He did not want any of these courtesies. He wanted to inspect the prison and carry out what was needed in pursuance of the sole purpose of his visit.

As the Political Agent grew hotter, the shrewd Talukdar became more and more cool-headed and importuned the Political Agent to the first things; a wash, a cooling drink and some rest, in view of the hundred-mile exhausting journey.

"But, let me first know," blurted the Political Agent in a tone of impatience and anger, "Where is your prison?"

The Talukdar was on solid ground; his conjectures had proved true.

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In contrast to the impatient questionings of the Political Agent, the Talukdar's answers came with added unconcern and abandon. He told him that he, as a poor Talukdar, could ill afford a *grand building* for housing prisoners as he felt it was his first duty to help the law-abiding ones with amenities. He would have the Political Agent take a look, of course, after the bath and the rest, at the new girls' school and the big well for irrigational purposes. This leisurely account of the good things he had done only irritated the Political Agent and he came out with the truth.

"Look here," he said, "I have received many complaints about the way in which you deal with prisoners. I have come to satisfy myself of the substance of these charges. So I care not to see anything else. I would like to see your prison and the prisoner. Don't waste my time any more. After that I would be gone."

The Talukdar continued to maintain his composure.

"Sir," he pleaded in a tone of one who was crest-fallen. "I informed you that I could ill afford the luxury of a fine building for a jail. So with whatever ones I have, I have exercised my powers with utmost care. If you insist, I shall first take you to the prison, but I am afraid you will be disappointed."

"Why is this fellow so hesitant? Is he trying to dissuade me?" thought the Agent.

The Talukdar felt he had played the game sufficiently. He took the Political Agent to the Otta and the 'prisoner' was seen and interrogated. He had only a tale of woe, complaints too numerous for recording. The Political Agent listened but he was only the happier for all that narration.

The adept that he was, the Talukdar would not let the drama end without a proper *denouement*. He knew that further complaints would reach the Agent.

"Sir," he began in a hesitant and mild tone. "Wouldn't you like to have a photograph taken of this prisoner, perhaps as he stands in front of you? Wouldn't that make matters doubly sure?"

The Political Agent bit his lips. He had been outwitted. It had not occurred to him that a photograph would be excellent testimony!

"I shall send for the photographer to the nearby town, Sir. You know ours is a small village and there is no photographer by. In the meanwhile, you might rest and treat yourself to a good dinner."

The Talukdar knew that the Political Agent was not inclined to wait. But the Talukdar insisted. He told him that his co-Talukdars were veterans in the game and they would again complain to him that the prisoner seen by the Agent was one who was impersonnating.

The ring of innocence in that voice and the candour of it all made a deep impression on the Political Agent.

"Look here," said the Political Agent, this time with evident pleasure. "I have satisfied myself of the matter. The complaint is false. Photo or no photo, you are absolved of the charges. I shall not listen any more to their complaints. Be at peace, good bye."

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CULTURAL TRENDS and EVENTS

WE HAVE an extremely valuable cultural heritage in the form of art pieces, of paintings, sculptures and others. Foreigners who value these things far more than we in India do, have been taking them out of India by all means, fair or otherwise. Our own brothers tempted to make money at any cost, help export of such rich and invaluable treasures, hood-winking the law, ignoring the national urge to preserve it here. Sri Soli Batliwala has therefore formed a *Society for Preserving Art Heritage of India* with Sri Mahadevan Natesan as the Hon. Secretary, (Tel. 254787). The address is C.J. Art Gallery, Bombay 1.

* * *

SHIVAJI UNIVERSITY, Kolhapur, has introduced many schemes for inculcating the spirit of self-help among the students. They were encouraged to build a home for themselves and they have actually done so. The Vidyarthi Kalyan Mandal (Students' Welfare Organisation) has on it representatives of 65 affiliated colleges of the Shivaji University and they have by *shramdan* (voluntary labour) constructed a Students Home on the University Campus. If Shivaji University can do it, why not other Universities?

* * *

SOBER thinkers every where are greatly perturbed because of the feminine pictures, in not decent postures, used widely for advertising and similar purposes. The beauty contests held every now and then, on regional, national and international levels, are but traps for exposing the youth to strong temptations. Sponsored tours, sitting as models and acting in advertising films are next logical steps with temptations agalore for the growing mind. All this requires to be properly controlled. The strong dissatisfaction against all such forms of modernity is being expressed in good societies. There is a strong desire on the part of the parents and students alike to join exclusively ladies colleges for higher education. But this is only one way of keeping the rising generation on the right path. Public opinion must be formed and boldly expressed so that the remedy too may be suggested and tried.

* * *

REQUIREMENTS of the book trade are adequately considered by the German business men and they have opened a Copyrights Information Centre for the benefit of German authors, whose books are in demand in other countries, in original German or in translation form. In India it is possible to have such an information centre for translations in any or many Indian languages. Thus will there be a better mutual understanding. In fact, many Government publications will be available for translation on easy terms and such translations must increase.

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...Without Comment

UNEMPLOYMENT has made our youths Naxalites. Educated youths are deprived of all deserving comforts and their growing discontent has given scope for the speedy growth of Naxalism.

—*V. V. Giri,* President of India.

WE are not leaning towards Russia. In fact, Russia is leaning towards us.

—*Smt. Indira Gandhi,* Prime Minister.

THE ant on the back of an elephant does not ride the elephant. It is being taken for a ride. —*Frank Moraes,* Editor-in-chief, Indian Express.

BY a gradual downward incline, politics has moved from the national interest to party interest and from party interest to self-interest.

—*C. Rajagopalachari.*

IF the Ministers become mere mouthpieces of the Prime Minister, the latter then becomes a dictator and not the captain of the team.

—*Acharya J. B. Kripalani,* M.P.

THE Public Sector has become the dumping ground of all political refuse.

—*Nakul Sen,* Lieut. Governor of Goa, Daman & Diu.

TODAY, India loses every year in labour stoppages of one kind or another nearly 10 million man-days, as against 50,000 in Germany which has twice the labour force. —*J. R. D. Tata,* General Manager, Air India.

THE total expenses incurred by the Administrative Reforms Commission amounted to Rs. 66 lakhs. But the Commission had not gone into the question of agriculture, since another Commission was being set up.

—*K. Hanumanthaiya,* Union Minister of Law & Social Welfare and former Chairman, Administrative Reforms Commission.

THE secular Hindu is the rule; the communal Hindu is the exception.

—*M. S. Golwalkar,* Leader of Rashtriya Swayamsevak Sangh.

WE are caught in the web of a lady. God knows when we will be liberated.

—*S. K. Patil,* M.P., Congress (O).

SHE (Mrs. Wilson) never thought of it (No. 10 Downing St.) as home.

—*Harold Wilson,* former British Prime Minister.

THE making of a Cabinet is rather like feeding time in a Zoo.

—*Peter Paterson,* writing in "Spectator."

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Notes & News

BHAVAN'S COLLEGE SILVER JUBILEE:

THE Bhavan's College, (Meghji Mathradas College of Arts and Narrondass Manordass Institute of Science) Andheri, which was started in 1946, will be celebrating its Silver Jubilee in 1970-71. The Arts Section of this College was functioning for some time at Chowpatty, and since 1965, the Arts and Science Sections of the College have together been functioning at Andheri.

On this occasion, we would like to share our joy with the old alumni who studied during the past 24 years in this institution. The College will organise a number of cultural and academic programmes to highlight the Silver Jubilee Year. The old alumni of the College are requested to give their present addresses and also the names and present dresses of their friends and relations who were students of this College.

The details of addresses of the alumni may be furnished to the Principal, Bhavan's College, Andheri West, Bombay-58.

BHAVAN'S NEW KENDRA IN KERALA:

BHARATIYA VIDYA BHAVAN will have one more centre at Cochin in Kerala to add to its various centres all over India.

A meeting of the leading citizens of Cochin was convened at the end of May, 1970, at Cochin, to consider the formation of a Kendra of the Bhavan in Kerala. Mahakavi G. Sankara Kurup presided. Those present included Justice Sri Madhavan Nair, Justice Sri V. Balakrishnan Eradi, Justice Sri T. S. Krishnamoorthi Iyer, Sri B. V. K. Menon (Rtd. Chief Secretary to Government) and Sri M. K. K. Nayar, I.A.S., Managing Director, Fertilisers & Chemicals.

The meeting, which resolved to form a Kendra of the Bhavan in Kerala, appointed an Ad-hoc Committee to take steps to draft the Articles of Association, draw up a programme, prepare a budget and place it before the next meeting.

The General Convenors of the Ad-hoc Committee are: Sarvasri R. Vasudevan Pillai and T.R.S. Menon (Asst. Finance Manager, Fertilisers & Chemicals).

At a meeting held in the last week of June 1970, a Kendra Committee was formed, consisting of the following members:

Chairman: Hon'ble Justice Sri T. S. Krishnamoorthy Iyer, Judge, High Court of Kerala, Ernakulam, Cochin.

Vice-chairmen: Hon'ble Sri Justice V. Balakrishnan Eradi, Judge, High Court of Kerala, Ernakulam, Cochin; Mahakavi G. Sankara Kurup, Bhadralayam, Monastery Road, Ernakulam, Cochin-11; Sri M. K. K. Nayar, Managing Director, Fertilisers & Chemicals (Travancore) Ltd., Udyogamandal, Alwaye, Kerala.

Secretary: Sri R. Vasudevan Pillai, Thilakam, Market Road, Ernakulam, Cochin-11.

Associate Secretaries: Sri T. R. S. Menon, Asst. Finance Manager, Fertilisers & Chemicals, Udyogamandal, Alwaye, Kerala; and Sri M. Sankara Menon, Mg. Partner, Ernakulam Radio Co,. Ernakulam, Cochin-11.

Members: (1) Sri B. V. K. Menon, (Retd. Chief Secretary) Durbar Hall Road, Ernakulam, Cochin; (2) Sri R. Madhavan Nayar, Cochin Company Private Ltd., M. G. Road, Cochin-16; (3) Dr. R. Kesavan Nair, Chief Medical Officer, Nehru Memorial Hospital, Udyogamandal, Alwaye; (4) Dr. N. Vasudevan, Ojus Clinic & Nursing Home, T. D. Road, Ernakulam, Cochin-11; (5) Dr. V. K. Pillai, Director, Central Institute of Fisheries Technology, T. D. Road, Cochin-11; (6) Prof. P. V. Krishnan Nair, Maharaja's College, Ernakulam, Cochin; (7) Prof. T. C. Sankara Menon, Retd. Principal, Thevara Road, Ernakulam, Cochin-16; (8) Sri R. Ra-

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machandran Nair. I.A.S., Mg. Director, Travancore-Cochin Chemicals Ltd., Udyogamandal, Alwaye; (9) Sri P. K. Krishnankutty Menon, (Ex-Minister) Advocate, Chittoor Road, Ernakulam, Cochin-18; (10) Sri K. K. Raja, Dy. Commissioner, Kerala State Industrial Development Corporation, Ravipuram Road, Ernakulam, Cochin-16; (11) Sri M. Dayanandan, Vasant Medicals, Hospital Road, Ernakulam, Cochin-11; and (12) Sri Ramavarma Kuttappan Thampuran, Canara Bank Ltd., Ernakulam South, Cochin-16.

The Organizing Committee decided that the formal opening of the proposed Kendra be fixed for 17*th August*, 1970.

BHAVAN'S BANGALORE KENDRA:

PROF. A. N. JAYARAM, Professor of International Law, Renukacharya College, Bangalore and Advocate, Mysore High Court, delivered a lecture at the Bhavan's Bangalore Kendra on *Angkorwat—the magnificent Hindu temple of Cambodia,* on 24th June, 1970. Sri T. Reuben, Member, Mysore Public Service Commission, presided.

Among the distinguished persons who were present were Chief Justice M. Sadasivaiah; Justice Sri D. M. Chandrasekhar; Sri Nittoor Srinivasa Rau, Former Vigilance Commissioner; Sri T. S. Rajam, Chairman, Sundaram Motors; and Sri and Smt. P. Kodanda Rao.

Prof. Jayaram in his lecture said that as early as 1st Century A.D., Indian Culture made its way into Cambodia and produced a remarkable synthesis of the native Cambodian and Indian Cultures. This is clear from the available evidence in the form of historical relics. Indians, in large numbers, were believed to have migrated to Cambodia and their descendants ruled over the country. Several rulers like Jayavarman, Yashovarman and Rajendravarman have immortalised themselves by leaving indelible marks on the history of Cambodia in the form of temples, the elegance and beauty of which can be excelled by few parallels in the world. Cambodia had its own native culure before Indian Culture had its sway over it. Later on, Buddhism also entered Cambodia and what exists today is not a superimposition of one culture on the other but a happy blend of the three cultures, producing a remarkable synthesis.

The temple at Angkorwat in Cambodia was accidentally discovered by a French insect collector in 1861 in the midst of a dense forest. The temple, though more than 1500 years old, is fairly well preserved, perhaps due to a big moat running round it, which has protected it against vandalism. The intricate carvings and bas-reliefs bear close resemblance to the Pallava Architecture of South India.

The lecturer concluded with an appeal to the Government of India to take such measures as are possible to see that the monuments in Cambodia do not suffer any damage in the present political conflict in which the country is unfortunately engulfed.

The talk was made more interesting and illustrative by projection of lantern slides.

The President paid an eloquent tribute to the Bhavan for the services it has been rendering in the propagation of In-

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dian culture and education, through its various constituent institutions and publications. He expressed his appreciation of the contribution made by Bhavan's Bangalore Kendra in its various fields of activity to enrich the cultural life of the State in general and of the city of Bangalore in particular.

Justice Sri K. R. Gopivallabha Iyengar, Hon. Treasurer of Bhavan's Bangalore Kendra, proposed Vote of Thanks.

IN MEMORIAM:

A YEAR has elapsed since Sri D. Sivaramakrishnan, Registrar of the Bharatiya Vidya Bhavan, passed away. It seems like yesterday, and none of us will ever forget the dedicated Sivaram.

Joining the Bhavan at the age of 17, he served the institution with rare devotion and selflessness. He was totally identified with the Bhavan and made it his home. Never tired of work and ever smiling, Sivaram was an example of energy, industry and consciousness.

A Memorial Meeting to pay tribute to the late Sri D. Sivaramakrishnan, was held at the Bhavan on July 16, 1970—the date of his first death anniversary. Kulapati Munshiji presided. Smt. Lilavati Munshi and Sri G. L. Mehta, Vice-Presidents of the Bhavan and all members of the staff were present.

As Kulapati Munshiji observed, "Sivaram's life was woven into the tissues of the Bhavan. There was no facet of its activity with which he was not connected. There has been no major functions of the Bhavan, either in Bombay or in any of its Kendras, or any session of the Sanskrit Vishva Parishad, where he did not lead an advance party to do the organising work."

Smt. Lilavati Munshi recalled the dedicated services of Sri Sivaramakrishnan.

Sri G. L. Mehta also joined in paying a touching tribute to the selfless devotion to work of Sri Sivaramakrishnan which, he said, was worthy of emulation.

The meeting, which began with Vedic invocation by Sri Bhaishankar Purohit, Principal of Bhavan's Mumbadevi Sanskrit Mahavidyalaya, ended with the singing of Ram Dhun by all present.

May his soul rest in peace.

A PATRIOTIC AND LIBERAL PRINCE:

SOLDIER, sportsman and statesman, the Maharaja of Jaipur, His Highness Sawai Man Singh, G.C.S.I., C.C.I.E., LL.D., died in harness recently, at the age of 59. He fell off his horse on a polo field in England. He was an internationally famous polo player. He was an honorary Lt. Gen of the Indian Army and a Captain in the British Army.

He was a progressive ruler with firm faith in secularism and constitutionalism. Even during the troubled months of 1947—and, for that matter, ever since—his State was singularly free from communal clashes.

As far back as 30 years ago, he introduced democratic institutions from the village level upwards—village panchayats, district advisory boards, Legislative Council for the State and a Council of Ministers with a majority of non-officials responsible to the legislature. He established a Public Service Commission in 1940. He was a constitutional ruler, regarding himself as a trustee of his people.

Sawai Man Singh was one of the first Princes to sign the Instrument of Accession and help Sardar Patel to lay the foundation for an integrated India. He became the Rajpramukh of Rajasthan. After the merger of the State territories, he was elected to the Rajya Sabha and was later sent to Spain as India's Ambassador.

GREAT GANDHIAN EDUCATIONIST:

WE regret to announce the demise of Smt. Ashadevi Aryanayakam, veteran Gandhian and educationist, at the age of 67. A great constructive worker,

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Smt. Ashadevi, along with her husband, was associated with the basic education (*nai talim*) programme started by Mahatma Gandhi at Sevagram in 1937. Prime Minister Smt. Indira Gandhi, in her tribute, said: Smt. Ashadevi and Aryanayakamji were two of the most dedicated constructive workers, especially in the field of education; Ashadevi's gentle and yet forceful personality will long be remembered.

PIONEER OF U.N. AID:

SRI DAVID OWEN, who died in London a few weeks ago at the age of 65, was a distinguished international civil servant who pioneered U.N technical assistance to developing countries. His latest office was that of Secretary-General to the International Planned Parenthood Federation.

After several academic appointments in England, he came to India in 1942 as personal assistant to Sri Stafford Cripps. Sri David was one of the first members of the U.N. Secretariat and became Assistant Secretary General in charge of the world body's economic affairs. In this capacity, he organised technical assistance to the developing areas of the world. For thirteen years from 1952, he was Chairman of the U.N. Technical Assistance Board.

COLLEGE OF YOGA:

THE G. S. College of Yoga & Cultural Synthesis, recognised by the Government of India and the Government of Maharashtra, conducts Diploma and Certificate courses in Yoga Education (D.Y.Ed. and C.Y.Ed.) for graduates and undergraduates. The duration of the course is 9 months from August 1970 to April 1971. For deserving candidates, tuition, lodging and boarding are free. A stipend of Rs. 20 for D.Y.Eds. and Rs. 10 for C.Y.Eds will be given.

Those interested may apply to the Secretary, Kaivalyadhama S.M.Y.M. Samiti, Lonavla (Poona Dist.), Maharashtra State.

"SEXPLOITATION" IN FILMS:

THE Indian film industry is at last realising the harmful effects "sexploitation". Sri A. L. Srinivasan, President of the South Indian Film Chamber of Commerce, confesses that the Indian film industry is at present going through a crisis because of undue exploitation of sex, the raffles run by State Governments and soaring cost of production.

Many families shy away from films where there is over-emphasis on sex appeal and dialogues convey double meaning.

The danger threatening the industry, he said, could be averted if the industry came down with a heavy hand on "sexploitation" and stemmed the tide before it was too late and if the censors also exercised greater vigilance.

He said the industry was in doldrums as financiers were not forthcoming due to total loss suffered in respect of nearly 60 films and recovery of only 50 per cent of investment on about 50 films.

Sri Srinivasan urged stricter enforcement of censorship rules.

SRI V. S. KRISHNA IYER:

SRI V. S. KRISHNA IYER has been elected as a Member of the Mysore Legislative Council.

He served as Mayor of the Bangalore Municipal Corporation for a term of one year, during which he rendered yeoman service for the development of the city. At a very young age when he was only 18, he joined the freedom struggle and courted imprisonment. He participated in the Quit India movement and took an oath that he would dedicate his life for the country.

Associated with several youth and students' organisations, Sri Iyer is well-known in Bangalore as a social worker.

We offer our congratulations to Sri V. S. Krishna Iyer, who is a member of

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Bhavan's Bangalore Kendra Committee, on his well-deserved election as a M.L.C.

SRI BHUPENDRA BHATT:

SRI BHUPENDRA BHATT of the Bhavan's Post-Graduate Department has been awarded the *"Sujna Gokulji Zala Vedanta Prize"* by the University of Bombay on the results of the M.A. degree examination held in April, 1970.

A student of Bhavan's Mumbadevi Sanskrit Mahavidyalaya, Sri Bhatt stood first in the *Acharya* examination held in 1969 and won the Kulapati's Gold Medal awarded every year to the best student of the Mahavidyalaya. Taking the post-graduate course for M.A. with Sanskrit as principal subject, he has now won the University Prize.

We offer our congratulations to Sri Bhatt on this distinction.

TIRUVARUR CAR FESTIVAL:

IN a recent issue of *Bhavan's Journal*, reference was made to the car festival in Tiruvarur. It was stated that the festival was held as part of the birthday celebration of the saint-composer Thyagaraja at his shrine at Tiruvarur. Though born at Tiruvarur, Thyagaraja has no shrine there. He lived and attained the feet of Sri Rama at Tiruvaiyar, another place near Thanjavur, where his devotees and music lovers have raised a *samadhi* at which *aaraadhanas* and musical offerings are made every year.

The presiding deity of Tiruvarur is Lord Shiva known as Vanmikanatha, Thyagaraja or Thyagesa. Because the saint-composer was born at Tiruvarur, his parents named him after the presiding deity of that place. The car festival at Tiruvarur is part of the annual summer festival of the temple of Lord Thyagaraja, the Shiva of Tiruvarur. Tiruvarur is one of the *pancha-bhoota-kshetras*, the *prithvi-kshetra*. □ □ □

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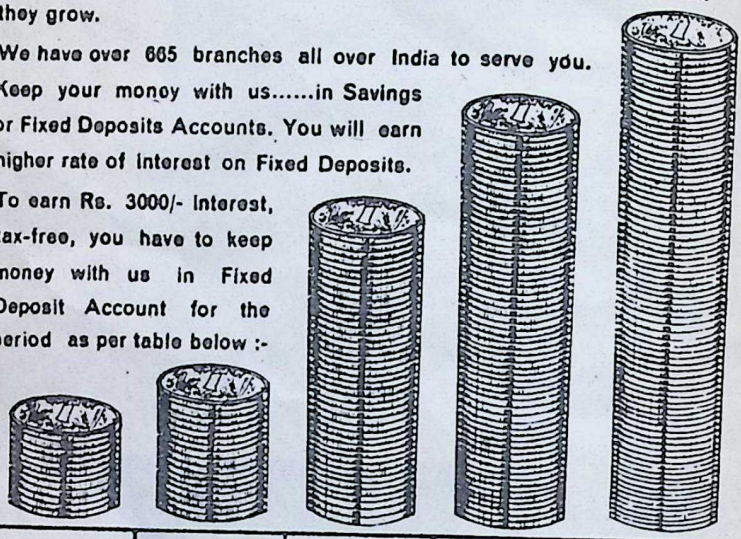

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BOOKS — Views On Education

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EMERGING PATTERNS IN AMERICAN HIGHER EDUCATION. Edited by Logan Wilson. Publishers: The Times of India Press, Bombay. Pages: XIII plus 292. Price. Rs. 4-50.

THIS is a collection of 36 learned articles by acknowledged authorities in the field of education, presented under eight divisions. The subject of American higher education has been ably introduced by Mr. Logan Wilson, President of the American Council on Education. Besides this prefatory article he has contributed four other interesting and scholarly articles.

It was in October 1964 that the American Council on Education held a meeting, the theme of which was "Autonomy and interdependence: Emerging Systems in Higher Education". Thirty four eminent leaders who shape the policy for higher learning in America read papers on new designs in organization and administration. Some of these have been revised and presented in the form of this highly illuminating, informative and analytical work. The subjects dealt with embrace all aspects of American higher education—form and content, the evolution of junior colleges into research institutes and universities, staffing, budgeting, state systems of education, national standards and policies, Federal responsibilities etc. The range is from institutional changes to inter-institutional consortia and national organizations.

What is of particular interest to us in India is the last section of the book which is devoted to "National Policy for Higher Education; problems and prospects." Mr. Logan Wilson's two articles "Basic Premises for a National Policy" and "A Better Partnership for the Federal Government and Higher Education", and John W. Gardner's essay on Government and the universities are illuminating. The University Grants Commission in India plays a vital role as a co-ordinator and controller, and it would be profitable to compare the Indian milieu and the American. The autonomy enjoyed by the American Universities and the measure of Federal Control and assistance present a clear contrast to what obtains in India.

This low-priced book is a good prize for all educators.

—*N. Nanjunda Sastry*

EDUCATION AT CROSSROADS by Sri I. Satya Sundaram. Published by I. Satya Sundaram, Balaramunipet, Machilipatnam (A.P.). Pages XXIII Plus 194. Price: Rs. 8.

THE book under review consists of ten chapters, has a foreword written by Padmabhushan M. Venkatarangaiya and a preface by the author himself. The most interesting chapters are those on the medium of instruction and student unrest in India. The writer is a 23 year old student of the Andhra University and hence his views on student unrest would be those of one who belongs to the inner circle, as it were. He attacks the teachers rather heavily and does not spare the students either. He indicts the defective educational and examination systems, finds fault with politicians turned educationists, and blames University Professors and Administrators for the

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malaise in the student-body. As regards medium of instruction, Sri Satya Sundaram says that the regional languages should be adopted at all levels including the University level. At the Post-graduate and All-India competitive examinations level, however, he pleads for the retention of English. He also supports the suggestion of Prof. Venkatarangaiya that a new language called Bharathi be created in order to stem the divisive and disruptive forces in the country. Though one may find it rather difficult to agree with the writer on some of these moot problems, one does recognize the real enthusiasm and great sincerity behind these suggestions of Sri Satya Sundaram. The last two chapters of the book are on the contribution of Mahatma Gandhi and Rabindranath Tagore to education in India.

So much about the contents. How about the form of the book? The entire book, unfortunately, smacks of amateurishness. It lacks depth and width. It is discursive, ill-assorted and not very well written. Faulty and badly constructed sentences, errors of spelling and stylistic defects abound. The chief merit of the book is that it is written by a student. The price is rather high for such a slender volume of not very substantial stuff.

—*N. Nanjunda Sastry*

ARYA TARANGINI (The Saga of the Indo-Aryans) by Sri A. Kalyanaraman *Vol. II* [pages (i)-(XLVII)+794]—Published by Asia Publishing House, New York. Price Rs. 40.

IN the Review of *Volume I* of this Book (See *Bhavan's Journal* of 11-1-70) it was stated that "Vol. II (yet to be published) dealing with the March of the Aryans eastward (literally ranging from China to Peru) bids fair to be of even greater interest and more revealing and also more voluminous". This has now proved to be the case.

To the general Preface setting out the guide-lines of this Volume, the author has done well, to append a long "Note", examining the recent breakthrough in deciphering the Indus Valley Script. He has adduced sufficient evidence and alternative readings to suggest that the Indus civilisation and script may plausibly be "attributed to Indo-Aryans, who flourished in *Sapta Sindhu*, about 6,000 years back and sang the songs of the Veda, in the very same area where Mohenjo Daro and Harappa once flourished." This should give the protagonists of the Dravidian theory, at least some cause for re-thinking. Turning to the main subject of the march of the Aryans eastward, the urge for this is well summed up by the poet Tagore: (*See* footnote on p. 184 of this book:)

'The Great God *Vishnu* spoke to me, as also *Uma*, the ten-armed goddess: "Make ready thy boat, carry the rites of worship across the unknown turbulent seas."

The rivers stretched their arms to the Eastern Ocean in a flow of majestic gesture. From the heavens spoke two mighty voices (Valmiki & Vyasa)... urging me to bear along the waves their *Epic lines* to the eastern island shores. And the heart of my land murmured to me its hope, that it might build its nest of love and piety in the far-off lands of its dreams'.

It was not love of gold or power that motivated *Agastya* and succeeding colonisers of the East, to brave the perils of the deep, but their response to the call of the Motherland to spread her culture abroad. While "materialistic" *Kshatriyas* were the main spear-head in the westward march, "Brahmins" of adventurous spirit (the Kaundinya clan) flung out their spear of culture in the eastern regions, with such force that the effects of the impact are still very much visible even today in South East Asia and beyond.

We seem to be on familiar ground, arousing deep racial memories, when we identify the *original* names of topical places, rectifying the "corruption" that has crept in through the ages; *for instance*:—

Sri Dharmaraja Nagara (Nakhon Ligor), Ayodhya (Ayuthia), Vijaya (Phixai), Uttaratirtha (Uttaradith), Nagara Dham (Angkor Thom), Champapura (Campa), Panduranga (Pham-

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rang), Kamboja (Cambodia), Shyamadesa (Siam), Bahuvanam (Phnom Penh), Cheena (China), Mahacheena (Tibet), Yavadwipa (Java), Telingana (Talaing), Ghritasagara (the modern Gulf of Tonking), Pankaja (Bangkok), Samudra (Sumatra) and Poornadvipa (Borneo).

In the vast panorama unfolded before him, the reader gets acquainted with many colourful and significant episodes —the spreading of Buddhism in China by the monk *Boddhidhama*, the introduction of writing in Tibet by the Brahmin *Lipidatta*, the exploits of the *Jayavarmans*—monarchs of Kamboja, the *Rama Rajas* of Thailand and Sri Vijaya of the island empires and his successors (including the erection of grand edifices with inscriptions in chaste Samskrit), Malaysian Hindu princes "seeing the inadequacies of their inherited religion in the fair faces and winsome curves of Gujarati (neo-muslim) beauties and so embracing Islam, the charms of Bali—(the only Hindu country in the world outside the Indian sub-continent), large-scale exodus from the Indian shores to the Polynesian islands (including a romance *en route* at Nagnapara (the Nicobars) between a Pandyan prince and a Kashmiri damsel), the peopling by intrepid mariners of *Aryavarta* of the empty oceanic isles spread over millions of square miles of watery-waste, the mystery and riddle of the Easter island, and so on.

The glorious history of the *Kshatriya* Kings (the INCAS) in Peru is dealt with fully in a chapter of nearly 200 pages, followed by an account of the Mexican Enigma in about 100 pages! A brief account of Aryan jurisprudence in an Appendix finishes the entrancing narrative of the Aryan Saga.

As the author himself emphasises, he has not blazed any new trail, but he has merely trodden a path rendered smooth by the feet of distinguished men. He has shown the foibles as well as the achievements of the Indo-Aryans. His aim has been only to rectify the historical injustice done to the Indo-Aryan civilisation by Western historians and in this he has succeeded.

The author claims that though "the Aryan song is long over, its beauty still lingers over the earth"; and that "while the music had played its last sweet note centuries ago, the melody of it still haunts the human ear".

Let us say heartily "Amen".

—*R. Rangachari*

KASTURI SRINIVASAN by Sri V. K. Narasimhan, published by Bombay Popular Prakashan, 35C Tardeo Road, Bombay 34 WB. Price Rs. 20.

TO say that *The Hindu* has carved for itself a name as one of the world's great newspapers is just saying the obvious, and in India, it has rightly been called India's great national paper. This well-known paper, founded in 1878, was acquired by Sri S. Kasturiranga Iyengar and over the years, it has, step by step, acquired great prominence and in about 8 years, this paper will be celebrating its centenary and the whole country will doubtless regard it as a national event.

The book under review is a biographical account of the late Sri Kasturi Srinivasan, who for a quarter of century ed as the leader of the Press. The author, made it a respectable newspaper, but also in the process, revealed his own pre-eminence as a peer among Editors in the country and came to be recognised as the leader of the Press. The author who was connected with *The Hindu* for over three decades, has given an authentic biographical account of the life and work of Kasturi Srinivasan and what makes this book worthy is the inside knowledge with which Sri Narasimhan has written about his great master. "It was a far cry from the shy Srinivasan of the nineteen twenties to the mature and confident Srinivasan of the fifties." As very aptly stated by the veteran journalist and Parliamentarian, Sri B. Shiva Rao, who has written the Foreword to this book, Srinivasan exemplified, in the conduct of the paper, the truth of the poet's saying that while it is good to have the strength of a giant, it is not good to use it like a giant. *The Hindu* used its influence for the furtherance of all noble causes, whether domestic or international, and carved a

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name for itself as one of the world's great newspapers. Sri Srinivasan could not have aspired for a finer tribute to his memory.

It is a matter for personal satisfaction to this reviewer that he too, along with Sri B. Shiva Rao and the author Sri V.K. Narasimhan had served Kasturi Srinivasan for over three decades as the Editorial Representative of *The Hindu* at Bangalore. To know Kasturi Srinivasan was to know a fine gentleman and a great personality. The great charm about him was, he was pre-eminently human and he was a 'great chief' to all those who worked in *The Hindu*.

Sri V. K. Narasimhan has, in his own characteristic way, referred to the several phases of Kasturi Srinivasan's stewardship of *The Hindu* for 25 years and has vividly brought out his great traits as Editor, undisputed leader of the Press in the country at a time of great conflict between the Press and the Government and his staunch and consistent nationalism. Kasturi Srinivasan was a staunch nationalist and though not a member of the Indian National Congress, he had intimate relations with the top leaders of the party and he made efforts in 1934 to bring the Congress round to take up parliamentary activity and he enthusiastically worked for the Congress success in 1936 elections and when it formed Ministries in the provinces where it had a majority, Srinivasan was immensely pleased. *The Hindu*, however, continued to be a dispassionate critic of the administration. Many Congress leaders could not appreciate the non-party stand of the paper. Srinivasan felt that the Press should be independent and function as a constructive critic of any government in power. The inside story of Kasturi Srinivasan's great role as a 'contact' man between the British Government and the Indian leaders, during the years immediately following the Second World War, has been well brought out by Sri Narasimhan and to those who knew Sri Kasturi Srinivasan only as the Editor of the Hindu these details about Srinivasan's staunch nationalism and his great concern for the welfare of our great country, will help enhance their estimation of this great editor and patriot.

Kasturi Srinivasan all the time thought of his newspaper and nobody read the paper more assiduously than he himself did. Any criticism of the paper, he took as a reflection on himself—so complete was his identity with the paper. He seldom wrote any editorial, but this did not by any means, lessen his influence in policy making. He greatly valued the judgment of his editorial colleagues and had supreme confidence in their informed judgment of editorial policy. In determining the stand his paper had to take, Srinivasan rarely allowed his personal views to prevail over the considered opinion of his editorial writers.

As a man, Kasturi Srinivasan was affable and easily accessible. Always courteous, Kasturi Srinivasan would not give even in the least the impression that he was the boss.

All told, Kasturi Srinivasan was a great journalist and a great gentleman, the like of whom it will be difficult to find. The book under review reveals many aspects of Kasturi Srinivasan's personality and his ceaseless efforts to raise *The Hindu's* influence and utility as an independent, non-party newspaper.

Sri V. K. Narasimhan has done a great service to those in the field of journalism by writing this biography and every young journalist would do well to read this interesting book and add to his knowledge of the history of Indian journalism during the crucial years of its history and the great part some renowned editors have played in securing the freedom of the Press.

The book is attractively got up, with several illustrations, but the price will not be within the reach of all. Such books should be priced cheap, so that they could find a place in all the libraries in the country and be easily accessible to those who desire to add to their knowledge of men and matters, particularly in the sphere of journalism.

—*K. S. Ramaswami*

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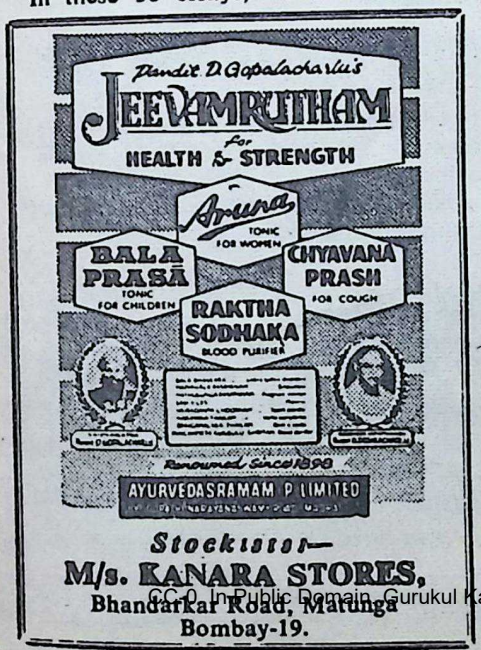
ECONOMIC PLANNING & SOCIAL ORGANISATION by Sachin Chaudhury, Economic and Political Weekly, Bombay 1. Pp. 176, Price: Rs. 20.

THESE are selected writings of Sachin Chaudhury, who founded the *Economic Weekly* about 20 years ago. After a brief compulsory holiday, the *Weekly* appeared under a new garb, under a new management, and was called the *Economic and Political Weekly*. But Chaudhury did not live long to nurse it himself.

As an Editor, Chaudhury's capacity was appreciated in his double role in collecting authoritative writings on topical issues and editing them and writing editorials. That the *Economic Weekly* soon became the most-quoted periodical in British and American books was a tribute to Chaudhury's editorial performance. It is nice to see that the high standard established by him is well maintained by his successive editors, who were responsible for making a selection and bringing out this book of Chaudhury's writings.

In these 36 essays, we see the wide and deep interest of the Editor; his clear and original thinking and his ability to lead the moulders of public opinion. Frankness was Chaudhury's another strong point, a virtue that is getting rarer these days.



The far-sighted economist, with his feet set on *terra firma*, is seen in the last essay which, in fact, was a paper read at an American seminar on *Urbanisation in India*. Chaudhury's editorial merits are at their best in that piece. His plea that education be freed from the vagaries of state or local finance and to make the same standard of teaching open to all children in India, to whichever state they may belong (p. 87) is indeed a high ideal. Of all the Indian editors, Chaudhury alone seems to have taken the trouble to comment in strong terms on the failure of the Government to respect the Constitutional directive about free and compulsory education. It seems that Chaudhury alone, of all educationists and editors, had given deeper thought to the Constitutional directive and its connotations and denotations. Chaudhury was right when he declared that "Free education did not mean free of college fees alone; maintenance of the student and all other expenses are obviously included." (p. 84)

Chaudhury wrote long back in 1949 that we had bartered away "the self-respect of the loin-cloth for sumptuous apartments and imposing embassies in foreign countries" (p. 117), and this is truer today, 20 years after it was written.

But Chaudhury's forthright expression still rings a note of freshness after about 14 long years: "No nation that ignores productivity can hope to pull itself up by its boot-straps. Socialism is not wool gathering; it is serious business". (p. 24)

These and other extracts show what Chaudhury was like. It is sad to find that he should have left this mortal world so early, so suddenly. But it is to his credit that he had created a band of writers who could continue his tradition.

—*S. R. Tikekar*

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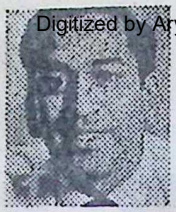

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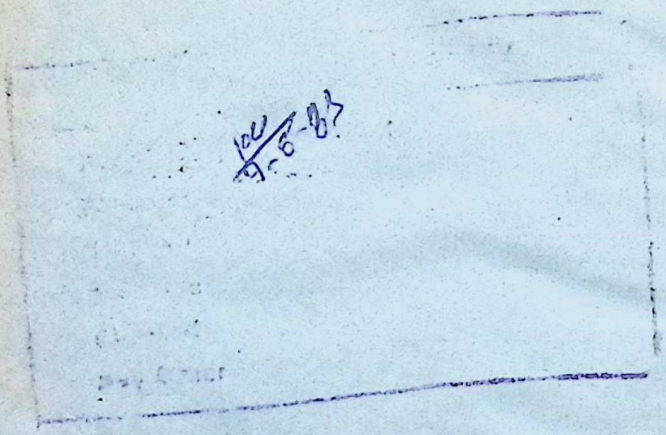

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